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With the compliments of

Sir V. T. Krishnamachari, KT., C.I.E.,

Minister, *BARODA.*

His Highness Maharaja Sir Sayajirao Gaekwad III, Sena Khas Khel, Samsher Bahadur, Farzand-i-Khas-i-Dowlat-i-Inglishia, G.C.S.I., G.C.I.E.

GAZETTEER

OF THE

Baroda State

VOLUME I

General Information

COMPILED BY

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(Under orders of H.H. The Maharaja Gaekwad's Government.)

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PREFACE.

FIFTY years ago, the Government of Bombay published the Gazetteer of the Bombay Presidency which had been compiled by the late Sir James Campbell. Included in this series was a volume on Baroda of which the author was the late Mr. F. A. H. Elliot; this dealt with the Baroda, Kadi and Navsari districts. For information concerning the Kathiawad possessions of His Highness the Maharaja Gaekwad, an enquirer had to search the pages of yet another volume. Both these volumes have long been so scarce as to be almost unobtainable; and, as they were written before the State had been surveyed, or its Government organised, the need for the preparation of a fresh edition was obvious. His Highness's Government decided, therefore, with the concurrence of the Government of Bombay, that those portions of the Bombay Gazetteer which dealt with the Baroda State should be revised and republished as a separate book, with the additions necessary to enable it to be a source of adequate information concerning the State in modern times.

The work, which was entrusted to us in addition to our official duties, has been delayed in order to permit the inclusion of the data gathered by the last census. Every endeavour has been made to secure accuracy both of statement and statistics; and each department has been consulted where it was concerned. It is, however, perhaps necessary for us to emphasize the fact that responsibility for any error which may have crept in is ours, and cannot be charged against the Government of His Highness.

BARODA,
24th March 1923.

GOVINDBHAI H. DESAI.
A. B. CLARKE.

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2. " " " II. Surat and Broach.
3. " " " III. Kaira and Panch Mahals.
4. " " " IV. Ahmedabad.
5. " " " V. Palanpur, Cutch and Mahikantha.
6. " " " VI, Rewa Kantha, Narukote, Cambay and Surat States.
7. " " " VII. Baroda.
8. " " " VIII. Kathiawad.
9. " " " IX. Part I and II, Gujarat Population.
10. Imperial Gazetteer of India, Baroda, 1908.
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12. Baroda Census Reports, 1911 and 1921.
13. Foote's Geology of Baroda.
14. Iyer's Mineral Resources of the Baroda State.
15. Govindbhai's Glossary of Castes and Tribes in the Baroda State.
16. Forbes—Ras Mala.
17. " Oriental Memoirs.
18. Elliot's Rulers of Baroda.
19. Govindbhai's Statistical Atlas of the Baroda State.
20. Baroda Economic Development Committee's Report, 1918-19.
21. Selections from the Baroda State Records.
22. " Treaties, &c.
23. " Railways.
24. Wallace's Gaekwad and his relations with the British Government.
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26. Aitchison's Treaties, Vols. IV and V.
27. Grant Duff's Marathas.
28. Watson's History of Gujarat.

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GAZETTEER
OF THE
BARODA STATE.

CHAPTER I.
Description.

Boundary.

The territories of His Highness the Maharaja Gaekwad lie between 20-45′, and 24-9′ N. Latitude, and between 70-42′ and 73-59′ E. Longitude. Okhamandal lies between 22-5′ and 22-35′ N. Latitude, and between 69-5′ and 69-20′ E. Longitude. These territories are interspersed with others, owning British or other sovereignty, from the northern extremity of the Thana District of the Bombay Presidency in the south, to Palanpur in the north, and from the western limit of the Nasik District in the south-east to the extreme north-east of Kathiawad. There are good historical reasons for the strange manner in which His Highness the Maharaja Gaekwad's dominions lie thus scattered over Gujarat and Kathiawad.

The Marathas, when they invaded Gujarat and Kathiawad, were not consciously creating kingdoms: they were intent only on plunder. In due course they became the acknowledged masters of the country, exacting regular tribute. The Mahomedan rulers, and their local representatives, disappeared, and the new lords of the revenue were forced, by circumstance if not by choice, to take their place. This process was gradual. In some tracts the Marathas established their sovereignty with immediate completeness; in others the inhabitants, face to face with a continually increasing demand for tribute, and only too conscious that resistance could be but useless, were compelled to submit in course of time. Maharaja Damaji thus extended the boundaries of his State, but in 1751 he was forced

to surrender half his territories to the Peshwa. In making this division of property great regard was paid to the taxable value of the different townships and villages, none at all to any political or geographical consideration. Again, in the early nineteenth century, the British, who had replaced the Peshwa, twice obtained portions of State territory to subsidise their troops. At this time the State boundaries were more plainly demarcated as a result of treaties which effected exchange of territories; but though the Baroda State gained a greater political, it continued to lack a geographical, unity. The Marathas, after undermining the Moghal Empire in Gujarat, finally expelled and replaced it. But the prey had to be shared with Musalman feudal barons, with minor Hindu chiefs, and with the richer landlords, or *girasias*, as well as with the British who, from their factories on the coast, ever strove to retain possession of the seaboard.

Main Divisions.

That portion of the Baroda State which is situated in Gujarat is divided into the three districts of Kadi, Baroda and Navsari; while the Kathiawad division is known as the Amreli district. The Okhamandal taluka, which is inhabited by the turbulent Vaghers, and has constantly given trouble in consequence, was formerly a part of the Amreli district; its administration was in the hands of a representative of the Imperial Government for many years; since the rendition of sovereignty in May 1920, it has been regarded as a separate administrative division and has been placed under a Commissioner appointed by and responsible to the State, armed with special powers.

Baroda District.

The Baroda district is for the most part compact, lying between the Mahi and the Narbada rivers. The Mahi which flows in a south-westerly direction, may be regarded as its north-eastern boundary. Near the ford of Tithor the south bank of the Mahi ceases to belong to the Gaekwad, and from that point to Koral and Oze on the Narbada, the main portion of the Broach British district, which is here about forty miles in length, and from thirty to forty miles in breadth, lies between the Baroda district and the Gulf of Cambay. The Broach district, therefore, forms the western and south-western boundary of the

Some twenty or thirty miles of the southern boundary are clearly defined by the course of the Narbada. But, at last, to the south-east of the division we come to the place where the river Or joins the Narbada. As a solid block of country, the Baroda district terminates to the south near the junction of the two rivers mentioned. Beyond the Or a boundary cannot easily be traced; there are Gaekwad villages, but they are much confused with Vajiria and certain Thakorats and the Sankheda Mewas country. Proceeding northwards, the eastern boundary is formed from Chhota Udepur, the Panch Mahals, and a detached portion of the Rewa Kantha country, called the Pandu Mewas, which adjoins the Mahi river north of Savli. Beyond the Pandu Mewas, again, lies a detached portion of the Savli taluka.

The Petlad taluka of the Baroda district which is north of the Mahi, is bounded on the east and north by the Kaira district, round a detached portion of which it also runs in horse-shoe fashion. On the south it is bounded by the Mahi river, and on the west it touches Cambay and another portion of the Kaira district.

Kadi District.

The main block of the Kadi district lies to the west of the Sabarmati river. To the east of that river there is only one taluka, that of Dehgam, the most southerly of the nine which go to make up the Kadi division. The Dehgam taluka is so scattered, its villages are so interspersed with those of the Ahmedabad district or the Mahi Kantha territory, that its boundaries cannot be exactly defined. On the east is the Prantij taluka of the Ahmedabad district; on the south the Daskroi taluka of the same district, and Godasur under the Mahi Kantha Agency; on the west there are Pethapur of the Mahi Kantha and a portion of the Daskroi taluka; on the north another portion of the same taluka and the Prantij taluka already referred to. The Peta taluka of Atarsumba belonging to Dehgam has to the east and south the Kapadvanj taluka of the Kaira district.

The main block of the district is, as has been stated, bounded on the east by the Sabarmati river, on the left bank of which are the Prantij taluka of the Ahmedabad district, and territories of petty chiefs under the Mahi Kantha Agency. Near its north-east corner, it is bounded by territories belonging to Mahi Kantha chiefs and on the north by the Palanpur State. There are, however, many Gaekwad villages

within the boundaries of Palanpur. Proceeding westwards along the northern boundary, the district touches Deesa which is under Palanpur. To the north-west the district touches Radhanpur territory. The western boundaries, proceeding southwards, touch portions of Mahi Kantha territory, the lands of the chief of Katosan, and the Viramgam taluka of the Ahmedabad district, within which are included some scattered Gaekwad villages. To the south the district touches the Viramgam and Daskroi talukas of the Ahmedabad district.

Navsari District.

The greater portion of the Navsari division lies to the south of the river Tapti. It is divided into two blocks by the Surat district. One block, which may be briefly described as being on or near the sea, comprises the talukas of Navsari and Gandevi. Of these Navsari is actually on the sea coast, and the others are for the most part connected with the sea by rivers and creeks. This block is now divided into the talukas of Gandevi, Navsari and Kamrej. Navsari, the chief town of the district, is so surrounded by foreign territory that it is difficult to go three miles out of it in any direction without stepping beyond the boundaries of the State.

The inland block on the south of the Tapti, which is divided into the talukas of Palsana, Mahuva, Vyara and Songadh is bounded on the west by the Surat district, and on the east by Khandesh. The south-east portion of this block of territory loses itself in the Dangs, the Baroda portion of which is under the management of the Government of Bombay for which a lump sum is paid to the Baroda State. The southern boundary runs along a portion of the Surat district and the Bansda State. At no points do the mainland district touch the sea talukas, though Mahuva comes near to joining hands with Navsari. Mention should finally be made of the fort of Salher which, though it belongs to the Gaekwad, is situated in Nasik far from Navsari.

The inland block to the north of the Tapti comprises the Kamrej and Mangrol talukas and Vajpur block of the Songadh taluka, and is bounded by parts of the Broach district, and by the Rajpipla State on the north, and by parts of Khandesh on the east.

Amreli District.

The Amreli district consists of blocks of territory of which Amreli, Dhari and Damnagar are fairly compact, and the rest, Kodinar, Ratanpur and Bhimkatta, are detached.

Amreli, Dhari, and Khambha, adjoin one another to the north of Kodinar, Damnagar lies somewhat apart to the north-east of them, and Ratanpur is still further to the north-east. These talukas, if they formed a complete whole, would be bounded on the north and west by Jetpur and Junagadh, and on the east and south by Gohelvad, but they are broken up by the possessions of nineteen semi-independent *Kathi Girasias*. In ninety-six of the one hundred and seventy villages which make up these talukas, shares are held by *Mul Girasias*.

Okhamandal District.

Okhamandal forms the north-west corner of the province of Kathiawad. It is bounded on the north by the Gulf of Cutch, on the west by the Arabian Sea, and on the east and south by the Ran which separates it from Navanagar. The Ran is a strip of salt-marsh formed by an inlet of the sea from the Gulf of Cutch about sixteen miles in length and six in breadth. It is dry at neap tides, but during the spring tides is covered with water to a depth, in some places, of sixteen inches.

Natural Divisions.

In the scheme of Natural Divisions, drawn up for the whole of India for census purposes, Baroda State is included in the Natural Division Gujarat, which may be divided into two main blocks, namely Cutch and Kathiawad, or peninsular Gujarat, and mainland Gujarat or Gujarat proper. Peninsular Gujarat, in which the Amreli district of the Baroda State is situated, has, on account of its detached position and large seaboard, developed and preserved peculiar traits and characteristics in its population which is stalwart and valorous and includes the brave Rajputs and Kathis, the sturdy Ahirs, Bharvads and Rabaries, the enterprising Bhatias, Luhanas, Memons and Khojas and the seafaring Kolis, Vaghers, and Kharvas, formerly notorious for their piracies in the Arabian Sea. Mainland Gujarat, which includes the Gujarat districts of Kadi, Baroda and Navsari, may be sub-divided into North, Central and South Gujarat, each of which has its own

peculiarities. North Gujarat in which the Kadi district and the town of Patan—the ancient capital of Gujarat—are situated, possesses original settlements like Vadnagar and Modhera, from which many of the Gujarat castes take their names, and differs in the manners, customs and civilization of its population from Central and Southern Gujarat. A good physique, wealth, and business acumen, characterise the men of North Gujarat, while a general softness, a keen intellect and a taste for display in dress and ornaments, are the distinguishing features of those of South Gujarat. Central Gujarat, in which the capital of the State, and the Baroda District are situated, partakes of the peculiarities of both North and South Gujarat. The Kadi district is noted for its hardworking and skilful Kadwa Kanbis, the Baroda district for the Lewa Kanbis, and the Navsari district for the Anavala Brahmans, and primitive tribes such as Dublas, or Gamits. From the climatic point of view also peninsular and mainland Gujarat, as also the sub-divisions of the latter, differ one from the other. The seasonal rainfall is the highest (60 inches) in Navsari and goes on decreasing from Baroda (32 inches), to Kadi (25 inches), and thence to Amreli where it is the lowest (15 inches). The temperature which is the highest in Kadi (120) goes on decreasing on one side towards Amreli (104) and on the other towards Baroda (112) and then to Navsari (100). Each of the four districts of the State having thus its own peculiarities, and being detached from the rest, serves both as an administrative as also a natural Division.

Administrative Divisions.

For administrative purposes, the districts are sub-divided into talukas (Mahals) and Peta talukas (Peta Mahals). Each taluka or Peta taluka consists of a convenient number of villages grouped together, having regard to area, population, and natural boundaries. The officer in charge of a Peta taluka is called Mahalkari, and in charge of a taluka Vahivatdar (Tahsildar). Three or four talukas form a sub-division in charge of a Naeb Suba (Deputy Collector), while the whole district is in charge of a Suba (Collector and District Magistrate). The following table gives particulars about the number of talukas and peta talukas into which each of the five districts is divided and the number of villages, area, population, and revenue, of each of the talukas.

Name of Taluka.	Area Sq. Miles.	Towns and Villages.	Population.	Land Revenue 1920-21. Rs.
Baroda District	**1,922**	**839**	**707,512**	**48,24,948**
Baroda City and Cantonment	13	2	94,712	Included in Baroda Mahal.
Petlad	183	74	126,723	6,44,924
Bhadran (Peta)	84	32	43,327	2,71,289
Baroda (excluding Baroda City and Cantonment) ..	209	110	66,714	7,07,089
Padra	197	81	78,462	4,77,149
Karjan	237	98	53,083	8,13,521
Dabhoi	215	96	62,950	6,24,436
Savli	239	68	54,925	3,20,646
Sinor (Chandod)	129	45	32,565	3,54,321
Vaghodia	168	70	30,331	2,15,284
Sankheda	215	130	55,463	3,61,334
Tilakwada (Peta) . ..	33	33	8,257	34,955
Kadi District	**3,046**	**1,050**	**900,578**	**47,16,375**
Kadi	333	121	86,716	5,59,017
Kalol	266	91	89,059	3,79,344
Dehgam	242	96	55,485	2,91,926
Sidhpur	258	81	96,924	8,08,190
Atarsumba (Peta)	77	56	20,726	2,74,601
Harij (Peta)	149	38	19,226	97,504
Kheralu	245	91	76,262	3,34,369
Patan	400	139	111,648	4,88,815
Mehsana	239	84	80,546	3,97,459
Visnagar	172	56	65,099	3,19,600
Vijapur	323	87	117,482	3,59,506
Chanasma	342	110	81,405	4,06,044
Navsari District .. .	**1,807**	**772**	**340,372**	**21,92,016**
Navsari	125	61	59,429	3,30,107
Gandevi	46	30	34,630	1,57,613
Palsana	90	51	26,188	2,92,691
Kamrej	157	72	42,673	5,06,816
Mahuva	143	69	38,466	2,77,498
Mangrol	346	126	39,501	3,39,124
Songadh	578	211	41,227	82,022
Vyara	322	152	58,258	2,06,145
Amreli District	**1,077**	**246**	**152,585**	**10,52,927**
Amreli	255	59	53,498	}
Bhimkatta (Peta)	6	1	1,008	} 4,54,109
Damnagar	133	26	18,088	}
Ratanpur (Peta)	54	8	4,021	} 1,78,677
Dhari	294	57	27,664	1,65,603
Khambha (Peta)	148	31	11,778	84,141
Kodinar	207	64	36,528	1,70,397
Okhamandal District	**275**	**43**	**25,475**	**1,12,796**
Okhamandal	271	42	21,507	}
Beyt	4	1	3,968	} 1,12,796
Total ..	8,127	2,950	2,126,522	1,28,99,062

Population.

The population of the territories of His Highness the Maharaja Gaekwad, as ascertained in the last census taken on the 18th March 1921, is 2,126,522 persons (1,100,564 males and 1,025,958 females).

Comparison with neighbouring districts and States.

This population is roughly one-ninth of the population of the British districts of the Bombay Presidency, and is more than half of that of the entire group of its Northern Division. It falls short of the population of the neighbouring four British districts of Gujarat, namely Ahmedabad, Kaira, Broach and Surat, only by less than one-fourth, or is more than three-fourths of the population of these districts. Although in area this State is only about 1 per cent. of the total extent of Indian States, it has proportionately to its size a much larger population. At least 16 other Indian States are known to exceed it in area, but in population only six* other States in India are more important. Hyderabad has over ten times its area but only about six times its population. Kashmir is also of the same extent as Hyderabad but its inhabitants number only about a million more than this State. Mysore and Gwalior are each three times larger in area ; but the populations of these States are much less in proportion. Jaipur is nearly double in extent, but its population only just exceeds that of Baroda. Travancore alone of the States that are higher in population has a slightly smaller area than Baroda. Compared with European countries, Baroda has one-twelfth of the population of England and Wales, together, and nearly one-third that of Belgium.

Area.

The area of the State as ascertained by the completion of survey operations is 8,127 square miles. It is not very extensive as compared with that of some of the other native States, as for instance Jodhpur and Bikaner in Rajputana or Gwalior in Central India. Roughly speaking, the area equals that of the four British districts of Gujarat, Ahmedabad, Kaira, Broach and Surat, which are situated in close proximity with Baroda territory. Compared with the large states are groups of petty states that form the Gujarat feudatories, the Baroda State equals in extent the whole of the Palanpur Agency, surpasses Cutch and Rewa Kantha, is more than double of Mahi-Kantha and is about two-fifths of Kathiawad.

* Hyderabad, Mysore, Travancore, Kashmir, Gwalior, and Jaipur.

It is nearly equal to Indore, is a little less than double of the total area of the Deccan group including the Bhor and Satara Agency, and exceeds the total Karnatic group, including Kolhapur and the Southern Maratha Jagirs. Compared with European countries, the Baroda State is larger than Wales by 900 square miles, and greater than two-thirds of Belgium.

Of the five districts, Baroda, including the City of Baroda and Cantonment, has an area of 1,922 square miles, and Kadi, Navsari, Amreli and Okhamandal districts have an area of 3,046, 1,807, 1,077 and 275 square miles, respectively.

The population of the State is distributed in the five districts as shown in the margin. Kadi claiming nearly 42 per cent. of the total population. Baroda comes next with nearly 34 per cent., Navsari with nearly 16 per cent. comes third, Amreli comes fourth with nearly 7 per cent., and lastly follows Okhamandal with a percentage of 1. If the City of Baroda with its population of 94,712 is excluded, the population of the Baroda district is reduced from 34 per cent. to 29 per cent., of the total population, but it still maintains its second place.

Population by districts.

Baroda	707,512
Kadi	900,578
Navsari	340,372
Amreli	152,585
Okhamandal	25,475
Total	2,126,522

Geology.

The earliest writer known to have written about rocks actually within the limits of the State was Dr. Charles Lush, who in a paper entitled "Geological Notes on the Northern Konkan, and a small portion of Guzerat," published in Bengal Asiatic Society's Journal (Vol. I., p. 763, 1863) referred, as follows, to the neighbourhood of Gandevi: "At Gandevi are strata of clay containing kunker, and from this point we take leave to trap as well as of shell sandstone. Kunker and clay of various forms now present themselves in the only section seen between this place and Surat."

A few remarks on the Geology of Baroda State occur in Lieut. (afterwards Major) Fulljames's paper, 1838. He refers, *inter alia*, to the lowness of the south side of the City of Baroda.

Lieut. Fulljames wrote a description of the agate mines at Ratanpur near Broach which he visited in 1832. An earlier and fuller

description of them had been given by Mr. John Copeland (Copland?) of the Bombay Medical Service to the Literary Society of Bombay. (Read 28th March 1815, and published in their Transactions M.I., p. 289, 1819). The papers are of special interest for Baroda, as important beds of similar agates are met with among the nummulitic rocks in Velachha and Kamrej talukas.

The next writer who deals with the geology of Baroda territory was Mr. John Vanpell, who published a brief paper with the title "Desultory Notes and Observations on Various Places in Guzerat" in the Proceedings of the Bombay Geographical Society (February 1839, Vol. II., p. 51-52). In the section called "Journey to the Mahajam River," after describing the interesting ruins of the old fort built by Sultan Mahomed Begda, King of Gujarat, on the left bank of the river he proceeds to notice the occurrence in the river gravels, a little distance above the junction of the Mahajam with the Watrak, of agates of great beauty and value. To quote his own words: "This is the river and spot resorted to by the natives after the first and second fall of rains to gather the valuable agate so much prized by the nations of the West. The stones are found in the bed of the river varying in size from that of a mango to a melon. Externally they have nothing remarkable to distinguish them from the other stones in the river, but on breaking a piece off the edge they are easily recognized. The natives term them 'Akeek' and 'Khareesh.' The most beautiful and valuable are Mocha stones and moss or bush marked agates. The Borahs are the only people who set any value on them, the native inhabitants of the vicinity making no distinction in this respect between agates and the common pebbles of the river."

Some remarks on geological features occurring within Baroda territory were made by Mr. A. B. Wynne, F.G.S., of the Geological Survey of India in his geological notes on the Surat Collectorate, Season 1862-63, published in Volume I of the Records of the Geological Survey of India.

The same observations were reproduced in Mr. W. T. Blanford's paper on the Geology of the Tapty and Lower Narbada Valleys and some adjoining districts. In his paper on the Thermal springs of India, Part II of Vol. XIX, of the Memoirs of Geological Survey of India (1882), page 11, the late Dr. T. Oldham gave a brief reference to

the famous hot springs of Unai in Vyara taluka, and discussed the proper name of the springs which he called the Anaval springs. It was in 1891 that the first systematic geological survey was made. In this year Mr. Bruce Foote, of the Madras Geological Survey, was appointed by the State to make a survey of its geological resources. Mr. Foote examined closely all the minerally important regions lying within the limits of the State both in Gujarat and Kathiawad and published his book, "The Geology of Baroda," in 1898. With a view to determine the economic value of the various geological deposits Mr. V. S. Sambasiva Iyer, of the Mysore State Geological Department, was employed in 1908 to make another survey and to report on the mineral resources of the State which could be developed on a commercial scale. Mr. Iyer's report was published in 1910.

The rocks met with in the Gujarat districts or the Baroda State are referable in the following systems and groups which are here arranged in descending order :—

VI. *Recent and Post Tertiary.*—The alluvial and subærial formations cover by far the large part of the State and are of the highest importance agriculturally but of very minor value geologically. They occupy chiefly the western or coastal side of the country.

(*b*) *Subærial Formations.*—The subærial formations in Gujarat are chiefly represented by two great groups, the older of which is of æolian origin, or in other words made of materials collected and distributed by wind action. To this group belongs the great blown loam, or loess, deposits so frequently and largely met with in the northern half of the State, and a few rather unimportant examples of blown sand dunes. The younger group is the black soil (cotton soil or *regur*) which occurs very largely in the southern half of the State, and, according to the most accepted views, represents former extensive forest growths of which it is the remaining humus.

(*a*) ***The Alluvia of the great rivers.***—The purely alluvial formations can only be studied in the natural sections made by the various rivers and streams which drain the country. No artificial sections of sufficient depth to throw any light on their nature were met with during the progress of the survey, and their surface is almost univer-

sally covered by subærial deposits in the form of either black soil (cotton soil or *regur*) or else pale blown loam (loess) and sand. These constitute the surface deposits of the whole country.

V. *The Eocene (Nummulitic) System.*—The recognized representatives of the great Eocene divisions of the Tertiary rocks in Gujarat all belong, as far as at present determinable, to the Nummulitic series lying mostly near to and in the valleys of the Tapti and Kim rivers, and forming the base of the system, but all the rocks in other parts of Gujarat that appear to be assignable to it, are unfortunately, quite unfossiliferous. So some doubt remains as to the absolute certainty of the reference of all those formations to the group in question.

IV. *The Deccan Trap Series.*—The volcanic formations, which make up this great series of rocks of upper cretaceous age, lie mainly in the Navsari district, the trappean areas in the Baroda and Kadi districts being of comparatively very trifling extent.

III. *The Bagh Series.*—Rocks referrable to this group are found only in the southern parts of the Sankheda, and along the eastern boundaries of the Vaghodia and the Savli talukas of the Baroda district.

II. *The Champanir System.*—The Champanir series is an important group of apparently Azoic rocks, first correlated and named by Dr. W. T. Blanford, F.R.S., in his memoirs on "The Geology of the Tapti and Narbada valleys (M. G. S. of I., Vol. VI., p. 202). They constitute a distinctly submetamorphic series of rocks, including quartzites, schists, slates and limestones, which is only met with in the northern and south-eastern parts of Sankheda taluka. In the northern part of the taluka they are seen in several hill ridges, which stretch east to west, close to the boundary between the Baroda and the Panch Mahals and Narukota territories.

I. *The Archaean rocks.*—These are granites and gneisses, with associated crystalline limestones, occupying two areas of moderate extent in the Sankheda taluka and a few small, and, with the exception of two, unimportant inliers which show here and there through the great alluvial spread. A third archaean area, of small extent, occurs far north in the bed of the Sabarmati river at Virpur in Vijapur taluka.

The succession of the geological formations met with in the Kathiawad territory of the Baroda State is shown in ascending order in the following schedule :—

III. Recent. { Alluvium and subærial deposits).
Miliolite.

II. Tertiary. { Dwarka beds.
Gaj beds.

I. Cretaceous. Deccan Trap Series.

Of these Deccan Trap Series occupies by far the largest area superficially, and is much the most important formation in every way, being in many places of great thickness. It occupies the central plateau of the peninsula, and excepting for a few small local patches of river alluvium forms the whole of the Damnagar, Amreli and Dhari talukas, while a few inliers of it protrude over the surface of the miliolite in the Kodinar taluka. It occupies also the Iswaria *tapa* of the Ratanpur peta taluka.

The Tertiary Gaj and Dwarka beds are met with only in the Okhamandal taluka.

The post tertiary miliolite occurs only in the Kodinar taluka, together with a small extent of alluvium close to the coast. The largest show of alluvium in the Baroda territory is in the Ratanpur peta taluka, the whole of which, with the exception of the *tapa* of Iswaria (4 miles to the S. W.) lies within the great belt of coast alluvium which stretches from the Gulf of Cambay to the Ran of Cutch. The alluvium of the Okhamandal Ran covers an area of some size (about 18 square miles), while the alluvial tract at Aramda at the northern end of the Okhamandal taluka is also too extensive to pass unnoticed.

Physiography.

The greater part of the State lies within the area of the coastal band of alluvium which has been formed by the encroachment on the shallow Gulf of Cambay, of the detrital deposits brought down by the many rivers, large and small, which drain the province of Gujarat, the western slopes of Malwa and the southern part of Rajputana. The upward slope of alluvial band, from the sea-board eastward is very gradual, so that, except where wind-blown accumulations of loam or sand makes small local eminences here and there, the surface of the country appears

to be a flat level plain. It is only as the eastern side of the alluvial flat is approached that it is interrupted by occasional low hills, or by surface irregularities formed by the courses of small rivers.

Hills: Baroda District.

The number of eminences deserving the name of hills is very small in the Baroda District. In Sankheda taluka rather more than a mile N. E. by E. of the Bhairpur rise, occurs a narrow ridge of quartzite which is designated as the *Gugalpur hill*; it is 2½ miles long and rises rather abruptly about 200 feet above the plain to the south and 371 feet above sea-level. The boundary between Baroda and the southern parts of the Panch Mahals runs along the crest of the ridge for about two miles from W. to E. and then trends away from the hills which lie E. of the land named, and no other elevations are met with till eight miles further east, where a spur of Baroda territory which juts out some four miles northward, crosses another quartzite ridge, which is called the Achali ridge. The highest point of this ridge, which extends 7¼ miles from W. to E. is 888 feet above sea-level, the highest point in Sankheda taluka, and about 600 feet above the valley of the Samdhi nullah which flows past the eastern end of the ridge. This nullah separates this ridge from the eastern extension of the same quartzite series (in the Jambughoda Thakurship) which extends eastwards some five miles more to the Mahabar or Masabat hill, a fine peak rising 1,159 feet above sea-level. Crossing the Orsang river southwards, the first of the island like inliers of the old rocks is met with in Vidwa Swami Mata hill 2½ miles E. of Sankheda. This is a narrow ridge of rock rising about 200 feet above the plain at its higher southern end. At its northern end is a Trigonometrical station standing 338 feet above sea-level.

Three and a half miles S. by W. of Vidwa Swami Mata rises a rather lower hill (283 feet) known as Ghora hill, the eastern end and summit of which lie in Baroda territory while the western end, and another group of low hill, lies a mile to the S.-W. in an outlying piece of the Wajiria Thakur's territory. South of these lies a scattered group of small rocky hills which are conspicuous only because of their rising abruptly out of a dead flat. To the E. N. E., at a distance of about three miles, rises a low ridge close to the south bank of the Heran river, among which lie the well known Songir sand stone

quarries. The ridge is prettily scarped on the north, or river side but slopes gently to the south. A group of higher hills, the Punpawa dungar, lies just south of these Songir quarries, but is beyond Baroda, limits. It affords an extensive view across the greater part of Sankheda taluka to the north and over the Sankheda Mewas to the south, besides being a Trigonometrical station which dominates the flat country and affords a very useful land work. The Songir quarry ridge is about two miles long and is very much higher at its north-eastern end which abuts on the Heran river in a precipitous scarp; the highest point is 361 feet above sea-level and about 150 above the river.

The next hill to be noted, known as Kanahae rises two miles to the north-east, and is an almost bare rock about 150 feet high above the plain. To the south-east of it are three low hillocks of the same rock formation, stretching away towards the Heran. This formation is not represented in the bed of the river near Sandia as might be expected. Two miles south of Sandia is a broken line of large bold rocks about ⅓ mile long; the stone of which is of great beauty. Half a mile south of the Sandia rocks commences a sandstone rise, which forms the watershed between the Heran and the Aswan rivers. The southern base of this rise corresponds with the Baroda boundary for rather over 5 miles in an E. N. E. direction, when the boundary turns suddenly north, to run nearly 3 miles up to the bank of the Heran, while the rise itself merges into the rapidly rising country east of the boundary. A great part of the rise, which averages about 1½ miles in width, is thickly wooded. Much of the surface is too rocky to be arable, but the forest, if conserved, would doubtless be a valuable source of timber.

Near the bank of the Heran at Nathpur the northern edge of the rise forms a well defined low rocky ridge about a mile long and 200 to 300 yards wide. Half a mile beyond the north-eastern end of this Nathpur ridge the sandstone rise trends away from the Heran and is bounded along its northern edge by the Lonadra nullah for a distance of 2½ miles. The ground rises perceptibly as the eastern state boundary is approached and attains an elevation of 300 feet above sea-level in the extreme south-eastern corner of the Sankheda taluka. As has already been stated, the sandstone rise here merges into the general

slope of the country and is completely lost sight of under a great expanse of cotton soil which extends far beyond the boundary into the Palsani Thakurship. North of the Lonadra nullah and a couple of hundred yards from the bend of the Heran river rise two hillocks which are of some geological interest.

One of the chief hills to be noticed in the Sankheda taluka, *Lachharas*, lies 3¼ miles N. W. by W. of the Lonadra hills. It is the second highest and largest detached hill in Sankheda taluka, and the Trigonometrical station on its summit stands 508 feet above sea-level. The panorama from the top is very pleasing and geographically instructive. The view to the south-east includes five fine peaks of the Satpuda range; to the south are the Rajpipla hills, both ranges being south of the Narbada. To the south-west the hilly tract forming the western part of the Rajpipla range fades away in the distance. To the east, at a distance of 10½ miles, rises in Chhota Udepur, the beautiful volcanic peak of Phenai Mata, supposed with good reasons to have been one of the active vents within the great Deccan Trap Area. Phenai Mata is surrounded by several fine hills over which it towers considerably. It attains a height of 1,575 feet above sea-level. Beyond it, to the east, spurs of the distant Malwa hills may be seen. To the north are sundry hills belonging to Chhota Udepur and Narukota, the finest and most conspicuous being Mahabar or Masabar, the bold rocky peak referred to above which rises 3 miles N. Bodeli railway station. The Mural ridge, which extends westward from the peak, is also a remarkable feature.

This completes the enumeration of the eminences along the eastern side of the Baroda district, excepting only a few hillocks of blown loam in the Makni sub-division of Sankheda taluka, between the Orsang and Unch rivers, which rise from 25 to 50 feet above the surrounding country, many of them being all but hidden by trees growing on and around them. The loam hills have a linear arrangement, their axes having a strike of about 15° north of east, which is the prevalent course of the wind, a true sea-breeze, which blows during the early months of the year. A solitary example of such a loam dune to the south of the Unch river occurs half a mile N.-W. of Kosindra.

Hills : Kadi District.

There are no hills in the Kadi district itself, but far and wide to the east and north are seen the ranges of hills in the Mahi Kantha territories and the Palanpur State. The only eminences which diversify the general flat surface of the country are hillocks and ridges of blown sandy loam which rise on an average not more than 50 to 60 feet above the general level; and only occasionally attain a height of 100 feet, or a little more. The direction of their longer axes is most frequently rather north of east, a direction approximately parallel to the winds which prevail during the dry weather. These blown loam hills are scattered widely over the plains of the Kadi district, but a certain distribution into groups is recognizable. The principal groups noted are the following:—

(*a*) A broad band starting from Sidhpur and running about east by N. parallel with the boundary of the State upto its N. E. corner, with a width of about 6 miles.

(*b*) A group starting from Balol 12 miles S. W. by W. of Mehsana and extending upto and a mile beyond that town.

(*c*) A thick cluster of loam hills at, and around, the town of Kadi.

(*d*) A long and thick cluster S.E. of Mehsana running N. E. ward for 24 miles from a little south of the Dangarva railway station.

(*e*) A long south to north generally rather thin cluster running nearly parallel with the valley of the Sabarmati from about 5 miles south of Vijapur to Undhai (6 miles E. N. E. of Vadnagar). In the northern part of this cluster the loam hills lie much thicker together than further south. Its length is 18 miles by about 3 miles in greatest width.

In the extreme south of the District are three more quite small groups, namely:—

(*f*) A thick cluster of small hills on the ridge bank of the Watrak river, two miles N. W. of Atarsumba.

(*g*) A small and scattered group of larger hills 8 miles S. W. by S. of the group last mentioned, between the Watrak and the Meswo rivers.

(*h*) A similar scattered group between the Meswo and the Khari situated near the outlying Baroda villages of Baora.

Hills : Navsari District.

There are many eminences worth noting in the Navsari district. The eastern half of the Mangrol taluka lying between the Narbada and Tapti rivers form the hilly tract. The hills are detached masses of Deccan Trap rocks rising from an undulating country, and both are to a considerable extent jungle clad. Many are really ridges formed by the upstanding of dykes of harder trap running through the softer mass of the flows, which have been more extensively weathered away. They form a thick cluster in the south-eastern corner of the taluka and there attain their greatest heights of from 400 to 639 feet. They are spurs and outliers of the Rajpipla hill range, and show many dykes whose courses agree with dyke systems occurring in the main range.

Stretching southwards from near the southern boundary of the Mangrol taluka is a low narrow ridge of lateritic hills which are the most westerly eminences in that region. They are deserving of notice, more on account of their geological interest than of their topographical importance. The southern point of this ridge, which is close to the Tapti, east of Ghalha, is the only rise in the Kamrej taluka, with two exceptions, of which one is a small island formed by the Tapti just below the town of Kamrej where it has cut a deep channel behind a high cliff of loam ; the other is a small hill of laterite rising about 100 feet over the alluvial flat south of the Tapti, and lying 2½ miles S. E. by E. of Sioni and ten miles from Kamrej.

Recrossing the Tapti, and passing east through Mandvi (Surat Collectorate) into the northern half of the Songadh taluka, we find the hills forming a most complicated plexus, caused by the deep crosine of a slightly domoid plateau, the summit of which lies much nearer to the Tapti than to the Narbada. This group is called Nanchal, after a village standing on them. The summit of the plateau, Torna hill, has an elevation of 1,334 feet above sea-level. It lies some three miles south of the true water-shed, the highest elevation of which is but little over 1,000 feet. The erosive action has been far more intense south of the watershed than to the north of it, which was in some measure, no doubt, due to the more violent impact of the S. W.

monsoon rains. Whether any difference in the durability of the rocks may have contributed to this result could not be decided without a closer survey of the country. Few of the hills form distinctly circumscaped plateaus, the trap flows being much less distinctly bedded than those of the southern part of the Deccan Trap area or those seen in the Pavagadh mass 27 miles N. E. of Baroda.

To the south-east of the Vajpur reach of the Tapti and to the north of the Nesu river, an important affluent from the east, is a very hilly tract, but the hills do not form a labyrinthine plexus as they do to the west of Vajpur, and their highest points are all under 800 feet high. Geographically considered, the hills north of the Tapti are to be regarded as the southern spurs of the Rajpipla ranges. South of the Tapti the Songadh taluka is but slightly hilly to the north of the great east and west high road which leads from Nandurbar to Surat. The eminence on which stands Songadh Fort is the only one of importance, rising, as it does, boldly 678 feet above the plain and 1,078 feet above sea-level. In form it is rudely conical. The views from the top are very fine to the north-east and south, including the bold peaks of the Rajpipla and Satpuda hills on the north, the great plain of Khandesh to the east, and the noble masses of Salher (5,263 feet) and Mulle. (4,760 feet) and other fine peaks at the northern extremity of the great Sahyadri range to the south-east. Songadh hill and the plexus to the N. W. must be regarded as outliers of the Sahyadri range.

The most northerly of the great spurs running out from the north-western corner of the Sahyadri range bifurcates into two minor, but yet considerable spurs. Of these the northern stretches north-westward to within six miles of Songadh and the detached hills lying between clearly show that formerly it extended yet further. The southern spur separates the northern from the valley of the Jhankhri river. South of the latter spur, and lying partly in the wild hilly tract known as the "Dangs", is another great spur, which includes, at about 7 miles from its western extremity, a well-known fortified hill, the "Rupgadh" or silver hill, a place of some importance in former times. The highest points in these several spurs so far as they run in the Songadh taluka, are as follows :—On the northern spur going from west to east 1,235 feet, 1,350 feet, 1,381 feet, 1,771 feet, in a distance of 7½ miles. On the southern spur 1,003 feet, 1,309

feet, 1,505 feet, 1,866 feet, 1,728 feet, 1,619 feet, 1,592 feet, 1,728 feet, 1,631 feet, 1,686 feet, in a distance of 15 miles. On the Rupgadh spur 836 feet, 937 feet, 1,174 feet, 1,399 feet, 1,682 feet (Rupgadh 1,814 feet), 1,884 feet, 1,898 feet, 1,815 feet in a distance of 22 miles westward in a straight line. South of the Rupgadh spur flows the Purna river which rises on the western slopes of the true Sahyadri scarp below the Malaghatia peak (4,358 feet), 1½ miles W. of which is a tiny outlier of Baroda territory in which stands a hamlet of the name of Khokavilier. A few miles south of Malaghatia rises the fortified peak of Salher, which belongs to Baroda. The peak attains a height of 5,263 feet and is the third highest point in the northern section of the Sahyadri range, the two highest being Patta fort (5,587 feet) and Kalsubai (5,427 feet) lying south of Nasik.

None of the hills near Vyara are of any great size. The largest is the 596 feet Trigonometrical station hill 5 miles N. E. by N. of the town, which may be called Agaswan from the nearest village to it on the east. To its north is a thick cluster above referred to as lying to the north-westward of Songadh.

The hills which occur in the eastern part of the Mahuva taluka lying between the valleys of the Purna and the Kaveri rivers are, like those in the southern half of the Vyara taluka, western extremities of the spurs of the Sahyadri range which have crossed the Dangs territory. The culminating point in Mahuva taluka is 1,240 feet above sea-level and several other peaks exceed 1,000 feet in elevation. Outlying hills worthy of separate mention do not occur in this taluka.

The hills in the Gandevi taluka are but six in number and all of very small size, and would be passed by without notice but that they rise out of the low alluvial flat. Three out of the six lie on the east side of the taluka a little more than two miles E. of Gandevi town. The two southernmost are parts of a ridge running north-eastward for about a mile, the highest rises about 150 feet above sea-level. Of the other three, one forms a low ridge about half a mile long lying between Gandevi town and the trap hills just mentioned. The other two lie both of them to the north of the town at the distance of 1¼ and 1½ miles respectively. The summit of the larger and more northerly hill is but 88 feet above sea-level.

Hills: Amreli District.

The only hills worth mentioning in the Amreli district are found in the smaller portion of the Gir forests within the Dhari taluka. The principal is Chachai about 1,740 feet high. Kodinar taluka has small hills in its north, hardly rising over 400 feet; while the flat plains of Amreli and Damnagar talukas and the sandy level of Okhamandal are diversified by yet smaller eminences, some of which are flat topped, forming plateaux or the summit.

Hill Forts.

There are two noteworthy hill forts south of the Tapti in the Songadh taluka of the Navsari district. They are the hill forts of Songadh which is situated just near the town of that name, and of Salher, which is situated outside the great block of His Highness's dominions and to the south-east of it. These were once places of considerable strength, and, indeed Songadh may be considered, the cradle of the Gaekwad line of princes. Now, however, they are both dismantled, their massive gates are fast decaying, and a few old dismounted guns are the only relics of a strength which was once remarkable. Worthy of notice in these forts are the water-tanks which were most probably built during the time of the Musalman supremacy, and are, on the whole, in a very good state of repair. Songadh was built to cover a pass where the road leads from the plains below to the central tableland, and Salher to overawe the turbulent Bhils residing on the ranges of hills of which it forms a part, and in the Dangs below, which it directly overlooks. These hill forts are well worth a visit on account of the extensive view to be obtained from the top of them, and, in the case of Salher, because it is a very good specimen of natural scarping of which every advantage has been taken.

In 1845 Mr. Ogilvy wrote an account of the Baroda State, which gives some further interesting details of these and some other forts, and which may here be inserted. "The Hill Fort of Songadh situated by the town of that name in latitude 21·0 north, longitude 73·37 east, is said to be 1¼ miles in ascent and three-fourths of a mile in circumference. The walls are about 9 feet high and built of solid masonry. It has only one gate to the south but entered to the east, stand five bastions with a gun mounted on each. There are altogether ten or twelve guns and a garrison of 150 militia, *sibandi*. This fort is about

seven miles to the south of the Tapti and more than forty to the east of Surat. In addition to the fort of Salher there is that of Salhota, which is built on the same precipitous hill fourteen miles to the south of the British fort of Mulher. They are ascended by paths several miles in length. In the fort of Salher there is a tank supplied by a spring. Between Songadh and Salher in the Dangs is the fort of Sadadvela or Rupgadh, situated on a high hill and capable of being rendered a place of strength ; but it is out of repair."

The little forts in the districts between the southern Rajpipla range and the Tapti's north bank were visited in 1855 by Lieutenant Pollexfen. 'Near the deserted village of Panchmavli is a small fort in ruins ; further on is the small hill fort of Pragat overlooking the village of Fategadh, but itself commanded by hills in the neighbourhood. It too is dismantled. The fort of Vajpur is a solidly built one, about eighty yards square and was garrisoned by a few Gaekwad's soldiers, and was used as a prison for the custody of desperate offenders.'

Hydrology.

The drainage of the Gujarat divisions of the Baroda State falls westward into the Gulf of Cambay in the Arabian sea, which receives such a vast amount of silt brought down the larger rivers that it is rapidly being silted up as is shown by the present conditions of the harbours of Surat, Broach and Cambay. Not two centuries ago, these sea ports were visited by fleets of shipping of the ordinary size of the traders of those days. Now they are with difficulty reached by vessels of 30 tons burden.

Principal Rivers.

The four principal rivers falling into the Gulf of Cambay are the Sabarmati, the Mahi, the Narbada, and the Tapti, all large rivers and flowing in parts of their course, comparatively a small one, through Baroda territory. Of much smaller size are the Dhadhar, between the Mahi and the Narbada ; the Kim, between the Narbada and the Tapti ; and to the south of the latter the Mindhola, the Purna and the Ambika. The only river of importance in the Amreli district is the Shetrunji which rises in the highest part of the Gir forests and drains the central part of the division. The smaller ones are the Raval and the Dhatarwadi of the Dhari taluka, the Shingavado which divides the Kodinar taluka into two unequal lobes and the Rangoli of the Damnagar taluka.

Orsang.

In the Baroda District, the Or or Orsang river rises near the village of Pava of the Zabua State in Malwa, and, after running a course of about 100 miles, discharges itself into the Narbada river between Karnali and Chandod.

The road from Dabhoi to Chhota Udepur, a town which is itself partially surrounded by the Or, crosses that river more than once. Some nine miles south-east of Dabhoi, the Or flows between the two towns of Bahadarpur and Sankheda, the former being on the right and the latter on the left. Here the river is nearly half a mile across and the bed is composed of deep sand. During the rainy months the passage is often dangerous if not impossible, owing to the heavy floods which then occur, while at the best of times, the sand makes the crossing a tedious process. The decent into the river from Bahadarpur is easy, but the ascent on the Sankheda side is difficult the ground being much cut up by ravines.

Unchh and Heran.

Major Fulljames reports that from some hills near Karnali four distinct ranges of hills are visible, having a general direction east and west. The most northern range appears to come from the Ratan petty division, and extends to Jambughoda; the next range comes from Chhota Udepur and extends to Vaori; the third comes from Karnali, and the fourth from Phenai Mata. The river Or flows down the valley of the first range, the river Unchh down the second, the Heran down the third, and the Narbada down the fourth and last division. This description gives a fair idea of the position of the Unchh and the Heran, which flow into the Or on its left bank. The Unchh joins it a little below the town of Sankheda. The Heran enters into the Baroda territory near Vasna which is on its right bank. Here the left bank is abrupt and high, and the bed of the river very wide and sandy. The two tributaries of the Or seem to have the same characteristics as the river they feed.

Narbada.

The Narbada, known also as the Rewa, and so giving the name of Rewa Kantha to the portion of Gujarat through which the river passes between the Sahyadri hills and the eastern limits of the Baroda territory, has a course, including windings, of from seven to eight hundred miles; a drainage area estimated at 36,400 square miles; and a discharge, in

times of maximum flood, of about two and a half million feet per second. To give some idea of the volume of water brought down by the Narbada, it has been estimated that in a normal season, with the average rainfall of thirty-six inches, to receive its water a lake would be required 324 square miles in area and 100 feet deep, or upwards of $\frac{1}{8}$th part of the capacity of the Gulf of Cambay.

The source of the Narbada is in the hills of Amarkantak, in the Bilaspur district of Central Provinces, 3,500 feet above the sea-level After descending from the hills in which it rises, and until it reaches the Gujarat plains, the course of the Narbada for about 500 miles lies between the Vindhya range on the right and the Satpuda hills on the left. Throughout this distance the valley of the Narbada is narrow. The mountain ranges on either side, with an average distance of from eighteen to twenty-six miles, are nowhere more than forty miles apart.

The course of the Narbada divides itself into five stages: the first, about two hundred miles in length from its rise in the hills of Amarkantak to its fall, about nine miles below Jubbulpore into the deep cut channel of the marble rocks ; the second, a great basin, supposed at one time to have been a lake, stretching from Jubbulpore to the town of Handia, a distance of nearly twohundred miles ; the third about 180 miles, is from Handia to Haranfal, where the river begins to force its way from the table-land of Malwa to the level of the Gujarat plain ; the fourth, eighty miles, from Haranfal to Makrai, the scene of the last rapid ; and the fifth, a passage of 100 miles across Gujarat to the Gulf of Cambay. The hundred miles of the Narbada's Rewa Kantha course may be divided into three parts : the first about thirty miles south-west from Hamp to the Dev river ; the second, about thirty miles north-west through the Rewa Kantha to Chandod ; and the third, forty miles south-west of Govali about four miles east of Broach. From Hamp to Gardeshwar about 10 miles below the Dev river through a country of hills and forests, between wooded or steep craggy banks, the stream passes over a channel too rocky for any craft but timber rafts. For the next twenty miles to Chandod, though the ridge banks steep, the left is low and shelving and the stream is deep and the channel smooth enough to allow the passage of boats of not more than two feet draught. Near Chandod, the right bank, about eighty feet high, is seamed with ravines, the knolls between crowned

with villages. The stream is, even in the hot weather, deep and swift, and in floods swelling forty feet above its fair weather level, it stretches for a mile across the low southern bank. During the remaining 40 miles the country grows richer and more open, the banks are lower, the bed widens and the stream, deep and slow enough for water carriage, is for the last twenty miles at all times unfordable by carts ; for eight miles it is a tidal stream, a mile and a half broad where it leaves the district.

The navigation of the Narbada may be said to be confined to the part of its course that lies within the limits of Gujarat. For purposes of navigation, this consists of three sections, a reach in the river from Chandod to about fifteen miles above Makrai, where in the dry season, small boats can make way against a gentle current ; a second section from Tilakwada to Broach, passable in the months of freshes and floods, to vessels of from twenty to forty tons ; and a third below Broach, dependent to a large extent on the tide, available for vessels of as much as seventy tons burden.

The following legends extracted from *Rewa Puran*, show the popular feeling of the Hindus towards the holy river. The Narbada is said to have sprung from the God *Rudra* or *Mahadev* and so is known as *Rudradhari* or *Shankari*, the *Mahadev's* daughter. According to this account, she is represented as a virgin wooed by the sea. According to another account, she was married to *Shadmak*, the son of *Agni*, the son of *Brahma*, and from their union was born *Dhrastrindra*, the champion of the gods in their war with the demons. The devotees of the Narbada place its sanctity above that of any other river. Freedom from sin, they say, is obtained by bathing for three days in the Saraswati, or for seven days in the Jamna. In the Ganges, one day is surely enough, while the mere sight of the Narbada suffices to make pure from guilt. The sanctity of the Narbada will continue the same throughout all the ages of the world. The purifying power of the Ganges is confined to its northern bank. But the virtue of the Narbada, not only extends to both its banks, but is felt thirty miles northward, and eighteen miles southward, so that an ablution in any pool or well of water within that distance is as meritorious as bathing in the Narbada itself. As one of the glories of the Narbada, it is said that once a year, about the end of April (*Vaishakh* 7th Sud), the Ganges wanders in the form of a black cow to the Narbada, and bathing

at the village of Nanderia, near the town of Chandod, gets rid of the dark colour, and comes from the water free from all her stains. So holy is the water of the river that, as it flows, the very stones in its beds are worn into the shape of emblems of *Mahadev*, according to the proverb, *Narabdana kankar tetla Shankar*, that is 'The pebbles of the Narbada are (emblems of) Mahadev. The days and seasons in which bathing in the Narbada is especially enjoyed belong to three classes : (i) of the ordinary months, the latter half of September-October, *Ashvin* and the first half of October-November, *Kartik*, as well as in July-August, *Shravan* and in each month the 8th, 12th, 14th, 15th, and the last day, *Amas* ; (ii) the intercalary months ; and (iii) on special occasions such as eclipses. During intercalary or *Adhik* months, the ceremony of visiting the different sacred spots, *Pancha-tirth*, is performed. On these occasions crowds of worshippers sail up the river in boats, bathing at each of its sacred spot and giving charity to Brahmans. So full of holiness is the Narbada that, from Maharudra to Bahuchraji, a distance of less than three miles, no fewer than fifty-five places have to be visited on the occasion of the *Pancha-tirth* festival.

An oath on the water of the Narbada has a special sanction. Few Hindus would dare to swear falsely standing in the river with a garland of red flowers round the neck, and holding in the right hand the water of the sacred stream.

Vishvamitri.

The Vishvamitri takes its rise from the hills of Pavagadh which is some twenty-seven miles distant to the north-east of the Baroda city. A few miles higher than the spot on which Baroda stands and not far from the village of Vishveshwar, the Vishvamitri is joined by another stream called Surya, which also takes its rise from Pavagadh a little to the south of the Vishvamitri. The little river then continues its course in a southerly direction till it joins the Dhadhar at Pingalvada, some fifteen miles south of Baroda. Before the termination of this course, its waters are, a little south of the capital, increased by the Jambuva river, a stream well known to those who have ridden out from Baroda past the palace of Makarpura to H. H. the Gaekwad's hunting grounds beyond, for through the midst of these it flows. The Jambuva has a length of about twenty-five miles only, as it takes its rise near the

village Devalia in the Vaghodia taluka and terminates near Khalipur in the Baroda taluka. But, though its course is so short and its banks average a depth of thirty-five feet, it is liable to sudden flood, and two stone bridges of some strength have been thrown across it. One is at Kelanpur on the Baroda and Dabhoi road, the other was built by that mighty hunter, Maharaja Khanderao to enable him at all seasons to get from the Markarpura palace to his deer-preserves.

Like the Jambuva the Vishvamitri river describes a most tortuous course ; like the Jambuva it has cut deep below the surface of the soil that south of the capital the banks are thirty-five feet deep ; like the Jambuva, during the summer months, it is but a trickling stream, and during the monsoon it frequently overflows its banks and spreads wide over the level country on either side. The height above the mean sea-level at Vishveshvar is but 130 feet, and at the Baroda bridge 111·33 feet.

A little north of the Cantonment rifle range, which is on the left bank of the river, while the Cantonment itself is on the right, Maharaja Khanderao built a strong bridge on the Dumad Road. But naturally the greatest interest is attached to the river where it nears the capital, for means have been taken to store its waters during the dry month and to cross or turn them during the rains. The camp of Baroda is situated on the western bank, the city on the eastern. The land about the eastern portion of the camp is low, and liable, during the monsoon, to partial innundation, more particularly so portions of the market. The whole way from the Camp to the City is also low and to keep open communications between the two places, it was necessary to throw up an embankment or causeway of earth to serve as a road, in some places six and eight feet above the land on either side. This road is now a metalled one with a fine avenue of banian trees on both sides.*

To the left of this road there have been laid out along the bank of the river extensive public gardens with summer-houses, cages for wild animals, tasteful flower-beds and pleasant roads, the whole being

* Geological and Statistical Notes by Major G. Fulljames, Bombay Government Sel. XXIII. 95. In Mr. Sutherland's time, about 1840, this road was so illkept that the Resident often found it difficult, if not impossible, to get from his house to the palace in the city.

protected by a strong embankment. As these gardens, which are termed the Peoples' Park, are on the camp side of the Vishvamitri, the Minister Sir T. Madhavrao connected them with the opposite shore by an iron bridge. Besides the large bridge which crosses the main stream, there are on the camp side two bridges over a *nala* of which mention may here be made. One leading to the Peoples' Park is beautifully designed and composed of one arch and two circular openings. It was built in the year 1826 by Colonel Waddington, of the Bombay Engineers, and the expenses of erection were defrayed by Maharaja Sayajirao I. This bridge is faced with a handsome yellow sandstone which was quarried and brought at great expense from some hills about thirty miles to the south-east of the capital; the interior masonry is brick. The balustrade is particularly handsome; the shape of the arch is elliptical. The depth of material between the surface of the road and the crown of the arch was looked upon by some as not sufficient to bear the heavy weight of elephants. His Highness was induced some years later to erect another stone and brick bridge, a few yards further up the *nala* after the design of the large old bridge which crosses the river itself about three hundred yards nearer the city, and of which mention will shortly be made.

One of the most striking features of the city of Baroda is the great stone-bridge which crosses the main stream of the Vishvamitri. It is probably of great antiquity and its erection is ascribed to the *Vanjara*, who some three centuries ago lived in the western suburb of the town. Mr. Forbes, the well-known author of the Oriental Memoirs, a travelled man and a keen observer, made towards the end of the 18th century the following extraordinary remark on the bridge: 'I mention it because it is the only bridge I ever saw in India.' It consists of two ranges of solid and rather narrow arches one over the other. It is thus described by a writer: 'This stone-bridge is made to rise to the height of the banks on each side by being built two storied high. The real bridge is a viaduct built over a succession of arches which rise from the bed of the nala.' Seen from the stone steps which on either side led to the water's edge, the bridge flanked by temples and trees presents a very handsome appearance. The Vishvamitri is a river which runs dry in the summer months and is liable to overflow its banks during the rains. Means have now been taken both to store

ts waters and to get rid of them. A few yards below the bridge there is a dam with gates, which retains a fine store of water during a large portion of the year.

The Skandha Purana gives the following information about the origin of the Vishvamitri :--

A pious Brahman, who long ago dwelt in Champaner (Champavati situated in the Shankar forest, resolved one day to cut his head and offer it to his god Shiva, here known as Kapileshwar. But the god prevented the blood falling on him, sank deep into the earth, and so created a great void. Into this yawning gulf once fell the sacred cow, *kamdhenu*, of the sage Vishvamitra. To rise to the surface again she sought the advice of the god, who told her to let the milk flow from her udders till she floated to the surface. To prevent a similar accident from recurring the sage ordered the Himadri mountain to throw itself into the gulf. It did so, but its square summit remained above the plain. Kapileshwar mounted on its summit, now known as Panchamukhi and the Ratnakar, who accompanied Himadri when he jumped into the hole, now takes the Ratnamala range. The same sage Vishvamitra, at the desire of the people of Shankar forest, cursed and destroyed the demon Pavak (Pavagadh), and blessed the whole of the river. Rama and Lakshman visited him on their return from their expedition against Ravana, and on that occasion Vyas and other sages came to see Vishvamitra at Vyaseshwar. Meanwhile, Rama, when Lakshman and Maruti had failed, flayed the demon Hiraniaksha at the spot now known as Harni, but his teeth were left at the village called Danteshwar. Kamnath, to the north of Harni, is another place famous for the blessing of sons here given by Shiva to his devotees. The bones of the dead bodies thrown into the Vishvamitri near this spot are blessedly dissolved into the water.

Dhadhar.

The Vishvamitri is an affluent of the Dhadhar river, which is also joined on its other or south bank near the village of Pingalvada by the Rangni river, whose course can be traced back as far as Dhameli in the Dabhoi taluka, some twenty-six miles. Higher up its course the Dhadhar is joined by two streams called the Dev and the Surya. The Dhadhar takes its rise in the hill south of Pavagadh near Shivrajpur, about thirty-five miles north-east of the village of Bhilapur, where it is

crossed by a stone-bridge on the road from Baroda to Dabhoi. At Bhilapur the banks are steep, especially on the north side, and about fifty feet high; the southern bank has more of a slope, and seams of gravel high up the bank are observable, which would afford good material for road-making. The Dhadhar which is here crossed by a stone-bridge, is 200 feet wide, with about two feet of water in the dry weather, but after it has been joined by the Rangni and the Vishvamitri its size is considerably increased. It flows in a westerly direction into the Gulf of Cambay, and forms the creek on which the Tankaria port or *bandar* is situated. Though this port is in the Broach district, Captain French, Acting Resident at Baroda in 1848-50, proposed to connect it by a small railway with the Gaekwad's capital, in order that the latter might thus have access to sea-traffic. The scheme was not carried into execution.

Mahi.

The river Mahi flows about ten miles north and west of the city of Baroda and forms the northern boundary or a part of the talukas of Savli, Baroda and Padra. In 1856 Colonel Davidson put to the test the navigability of the Mahi, and its possible utility as a passage to the sea for traffic from Baroda, by causing a small steamer to ascend the river as far as Dabka, a village eighteen miles distant from the capital. Three petty affluents pass through the district: the Mini which issues from the tank near Samalaya in the Savli taluka, and has a course of about twenty-five miles; the Jarod and Meshri rise near Pavagadh and fall into the Mahi after traversing about thirty-five miles of country.

A delightful ride of 18 miles over a soft sandy road shaded by the tamarind, the mango, the *mahuda*, and many a graceful tree leads from Baroda to Dabka through a park like country, where an occasional tank such as the one at the village of Dabhassa often affords small game shooting. Suddenly the trees grow sparser, the great Mahi is approached and deep ravines descend to the low bed of the river. The village stands on the left bank of the Mahi, here some eighty feet high, and a wide view is obtained of the curving river, the plain on the right bank, and in the back ground many miles to the east the shadowy outlines of the solitary hill of Pavagadh. The hunting grounds lie west, a mile or more to the back of the village. They are encircled by an arc

described by the Mahi and a base composed of the hills and ravines of what had once formed the bank of the river which in older time took a wider sweep. This old bed of the river stretches from north to south expanding as it goes. First is a somewhat rugged ground covered with tamarisk and juniper in which, if they have not been driven off to the hills and ravines, the pig have taken refuge. Then there is a forest of babul, and alongside of it a richly cultivated country with close and high hedges. Expanding still a plain is reached, where riding is impeded only by clumps of bushes and numerous ditches occasionally flooded by the tidal river, which, when it recedes, leaves behind a slippery layer of salt mud. Gradually the bushes disappear, the creeks grow wider, and a vast plain is seen opposite the village of Tithor, over which roam small herds of antelope.

Sabarmati and its Tributaries.

The chief rivers of the Kadi district are the Sabarmati, Vatrak, Meshvo, Khari, Rupen, Saraswati, and the Banas. The Sabarmati first termed Sabar, rises in the north-western spurs of the Aravli Hills, flows south of Mahi Kantha, and at the north-west corner of the Ahmedabad District is joined by the Hathmati. From this point it is named the Sabarmati and separates Prantij from the Baroda State of which it here forms the eastern boundary. It then flows between the talukas of Dehgam and Vijapur. It then enters the Daskroi boundaries, divides Dholka from Kaira, and, after a course of 200 miles, empties itself into the Gulf of Cambay. The Khari rises ten miles to the north-east of Ahmednagar in the Ider State and two miles beyond the northern boundary of the British district of Prantij; it then flows in a south-west direction after having been joined by a small stream called the Kharva. It traverses the Dehgam taluka and then enters Daskroi. Its entire course before it falls into the Sabarmati, a little above the spot where the great river is joined by the Vatrak, is of about 105 miles. At one point it threatens to break its earthen dam and join the Meshvo. The Meshvo and Vatrak rivers are also tributary to the Sabarmati and join that river opposite Vautha. They rise to the south of Dungarpur and run courses of about 126 and 151 miles. These streams are of no great volume, but they, with the Khari, serve to irrigate the Atarsumba and Dehgam talukas.

The Rupen which takes its rise in the mountains near Tunga in the Mahi Kantha flows through the Kheralu, Visnagar, and Mehsana talukas.

Sarasvati.

The Sarasvati, a small but very holy stream, takes its rise in the hills situated in the north-east corner of the Mahi Kantha territory, flows ever wetwards towards the Ran, and its course traverses the Sidhpur and Patan talukas. A few miles below Patan it flows underground for some miles, and again rising to the light passes through Radhanpur, and flowing almost parallel with the Banas, enters the Ran a few miles to the south of Anvarpur. Except in the rains the Sarasvati has a very small flow to the west of Patan, and may almost everywhere be forded. Throughout its course it has a sandy bed and banks, and is everywhere too shallow for boats.

The Banas rising in Dhebar lake among the Udepur hills, flows along the north-west frontier of the Patan taluka.

Rivers: Navsari District.

The largest river in the Navsari district is the Tapti (or more correctly Tapi). It has a course including windings of about 450 miles, a drainage area of about 30,000 miles and carries to the sea a volume of water estimated to carry from an hourly discharge of 120,000,000 cubic yards during seasons of extreme flood to 25,000 cubic yards towards the close of the dry weather months. The 450 miles of the Tapti's course westwards from the high lands of Central India to the sea may be divided into 4 chief sections. The first of 150 miles from its source in the west of the great Satpuda plateau through parts of the Central Provinces and Berar till a few miles below the town of Burhanpur it enters the plain of Khandesh, the second of 180 miles its passage across Khandesh, the third where the waters of the river through 50 miles of hill and rock force their way down to the low land of Gujarat and the fourth 70 miles more across the alluvial plains till it falls into the sea near Surat. It is during the third and fourth stage that it passes through Songadh, Vyara and Kamrej talukas of the Baroda State. It first passes through the Songadh taluka where it receives waters of the Anjani and the Nesu. The principal towns and villages of Baroda State situated on the banks of the Tapti are Vajpur, Kamrej, Kholvad, Kathor and Variav.

In the Navsari district the Kim has its source in the hills near Sundhri and Motia in the table land of Rajpipla. It is joined on its southern bank by several large tributaries such as the Tokri Nala, and a large nala near Mangrol not distinguished by any name, which drains nearly the whole of the Mangrol taluka. Its course is excessively winding and it flows westward through the Mangrol taluka. It falls into the gulf of Cambay.

Anjani.

The sources of the Anjani are the lofty hills in the southern portion of the Nanchal sub-division. Its course is very winding through the hills, its bed is rocky and uneven, and its banks precipitous; in fact, it appears as if it had forced its way through the hills. Numerous nalas join it on either side. It emerges from the hills close to the village of Bangali Tilli in the Panch mavli taluka and joins the Tapti at the village of Mugutrav.

Purna.

The Purna, with a westerly course of about forty miles across the Surat district, falls into the sea ten miles south of the Mindhola. Entering the district in two different streams near the south-east corner of the Bardoli sub-division, the Purna, for about eight miles, flows through British territory; then, crossing the central strips of Baroda land, separates in its last twenty miles, Baroda territory on the right bank from the Surat sub-division of Jalalpur on the left. The Purna's passage across Surat is divided into two sections of nearly equal length, one above and the other below, the limit of the tide. In the upper part of its course the Purna passes for some distance over beds and ridges of rocks. Its waters, raised in buckets poised at the end of a long lever called *dhekudi*, are used to some extent for irrigation. About twenty miles from the sea, near the village of Tarsari, the tidal section begins. Ten miles further west, the stream divides into two branches, which again unite a short distance lower down. A little above their junction these branches are crossed by the line of railway, the bridge over the southern stream being 438 feet, and that over the northern 813 feet in length. Each of these bridges is raised 32 feet above low-water mark. Below the junction, the river passing between low banks 960 feet apart, can, when the tide is out, be forded through 2 feet of water over the bed of sand and mud. For the passage of the

river at other states of the tide two ferry boats are provided, one near the town of Navsari, on the bank of the river, twelve miles from the sea, and the other at Jalalpur about 2 miles further down on the same side of the stream. There is a bridge over the Purna near the town of Navsari, called the Kashirao bridge, after H. H. the Maharaja Saheb's father. Below Navsari the Purna is, in books of navigation, referred to as the Navsari river. Here it is navigable by boats of 100 tons and under. But though the bed of the river at this part of its course is broad, the channel, winding among banks of sand, is hard to find. Some years ago the passage was more open, but at present no vessel without a pilot can safely try to enter.

Ambika.

The Ambika river, after a winding course of about forty miles towards the south-west, falls into the sea 15 miles south of the Purna. This stream rising in the Bansda hills, flows westwards in two widely separated channels through Baroda territory till, entering British limits, they pass over a deep bed of sand between the Chikhli and Jalalpur talukas. West of this, turning for twelve miles sharply to the south, the line of the stream separates the Baroda territory of Gandevi from the lands of Jalalpur, and then for the last five miles stretches westward to the sea. The town of Gandevi, about 12 miles from the mouth of the river, is the limit of the flow of the tide. At a point about six miles from the sea the railway crosses the Ambika by a bridge 875 feet long, and raised 28 feet above the level of the bed of the river. About one mile further west the Ambika is joined from the left by two considerable streams, the Kaveri and Kharera. Below this junction the bed of the river widens out into a broad estuary stretching westwards to the sea. About a mile and a half from the entrance is a bar covered at low water to a depth of 3 or 4 feet, and with a tidal rise of 22 feet. Vessels of considerable size can pass up for about six miles as far as Bilimora. Beyond Bilimora, for five miles more to Gandevi, the stream is navigable by boats of 50 tons and under. Of the two tributaries of the Ambika, the Kaveri, rising in Bansda territory, passes westward about eighteen miles across the Chikhli taluka like it joins the Ambika at Waghrech. This stream which, during the last part of its course, is navigable for boats of less than fifty tons burden, is, about 2 miles from its junction with the Ambika, crossed by a railway bridge 688

feet long, and raised about 36 feet above the level of its bed. The other tributary, the Kharera, rising in the Dharampore hills, passes through Chikhli and the northern corner of Balsar, and falls into estuary of the Ambika about a mile west of the Kaveri. For a few miles above its junction with the Ambika the Kharera is, like the Kaveri, navigable by the smaller class of country crafts. It is crossed by a railway bridge 625 feet long, and raised 35 feet above the level of the stream.

Rivers: Amreli District.

The two belts of hill country that cross the breadth of Kathiawad constitute two distinct water partings, and from them, as well as, from a narrow stretch of tableland which occupies the centre of the province and forms a connecting link between them, flow all the rivers and streams by which the peninsula is drained. At first swift and clear, gliding along rocky channels between steep banks, these rivers flow from the inner of the two hill tracts, outward to all points of the compass, and winding sluggishly through the low-lying lands, of the sea board, enter the sea at points nearly opposite the slopes where they take their rise. During the south-west monsoon they pour seaward in turbid floods. The Kathiawad rivers are of inconsiderable size. Among them are nine leading streams, the Bhadar, Shetrunji, Machee, Aji, Bhogavo, Sukhabhadar, Kerri, Ghelo and Kalubhar. Among these Shetrunji only flows through some parts of the Amreli district.

Shetrunji.

The sacred Shetrunji has, including windings, a south-easterly course of about 100 miles, from its rise in the Dhundi hills of the Gir, to Sultanpur where it enters the Gulf of Cambay. Flowing at first in a northerly direction, it passes the small cantonment of Dhari, and, about twenty-five miles from its rise, receives the stream of the Satali near the village of Balapur of Amreli taluka. Then, bending to the right, it takes a south-westerly course till it falls into the gulf. On its passage it receives a number of small feeders, among them are the *Vadi* and the *Thebi* which join it near Amreli, and also the Sel which joins it further on. At Kankachi, the Shetrunji is joined by two streams, having dangerous quicksands and flowing through a nitrous soil whose brackish waters are said to affect the Shetrunji for the rest of its course.

Sel.

The river Sel rises from the hills of the Gir, near Trimbakpura of the Dhari taluka and after running a distance of 10 miles in the north-eastern direction goes into Lakha Padar. Again after running a distance of 3 miles it comes back in Dhari taluka and after a course of five miles flows in the northern direction. Further it enters Amreli taluka after a course of 5 miles and flows into the river Shetrunji. The village Dharangani of the Dhari taluka is situated on its bank.

Thebi.

The river Thebi comes from the north of the villages Machhiala, Jangaderi, Giria, and Bakshipur of Amreli taluka. The Vadi coming from the south-easterly directions flows into it near Amreli and then both of them flow in the southern direction and enter the river Shetrunji.

Somat, Shingavado, Sangavadi.

There are three other small rivers in Kodinar taluka, the Somat, the Shingavado and the Sangavadi. All these rivers flow into the Arabian sea. The river Somat and Sangavadi form the western and eastern boundary of Kodinar taluka. Both these rivers flow through a level plain and their waters are of great use for irrigation. The river Shingavado is not so useful because of its high banks. It holds water through the year while the other two are dry in summer.

Okhamandal.

Okhamandal does not boast of a single river, but there is the Gomti creek, on the right bank of which the town of Dwarka is built. The Hindus prefer to call it a river; it is traditionally supposed to take its rise from the village of Bhovda, about six miles to the eastward, which they call Mul Gomti. There is an insignificant stream or *nala* running from Bhovda and emptying itself into the creek, but it is not, and never has been, a natural extension of the creek; this runs up from the sea for a quarter of a mile, and then takes a sudden turn to the southward, till it nearly reaches Bardia, where it is lost in the salt marsh bordering that village. There is also a deep *nala* with rocky banks issuing from the ancient Bhimgaja lake, situated in the heart of the district, and extending as far as the north coast near Rajpura. This stream becomes a torrent during the heavy rains, and small crafts can enter it for a short distance. There are a few other water

courses which run dry immediately after the rainy season. The principal geological formation of the district is sandstone, which is found in several localities, notably at Barvala, Bardia and Poshitra, and is extensively used for building purposes. Lime stone is found in a few places, as also are ironstone, and copper pyrites in limited quantities at a few isolated spots. Traces of ancient smelting furnaces are visible near Nagnath.

Aspect : Baroda District.

No portion of His Highness the Gaekwad's territories presents such great diversity of aspect as the Baroda district. The reason is evident : in the southern half of the great Gujarat plain there is for the most part a surface soil of black loam, a vast alluvial deposit ; in the northern half of the same plain the surface soil is red, that is light sandy loam termed *gorat* ; while on the borders between the two are patches in which there is a good admixture of sandy soil.

In order more easily to understand how the case stands, let us take as a centre the city of Baroda itself. We have already stated that to the west of the Baroda district is the British Broach district ; this district has for the most part a black surface soil, and soil of the same nature extends from the coast to a considerable distance eastwards, with a northern limit almost traced by the Dhadhar river. The town of Jambusar in the Broach district, however, is situated at a corner of the other species of surface soil, the red soil, of which the southern edge is about four miles distant from the junction of the Dhadhar and the Vishvamitri. As will shortly be more fully stated, there are no river courses, in the red surface soil, so that we may trace the black soil east of Baroda along the line of the Vishvamitri river for a certain distance. The city of Baroda itself is on the Vishvamitri, and therefore all the country south of it is black soil for a distance of forty miles right down to the Narbada, and all the country to the north of it is red soil (light sandy loam). To draw a broad distinction between the aspect of the black soil country and red soil country must, therefore, here be attempted, for this distinction is one of the most peculiar features of Gujarat. The black soil is very fertile, but it is remarkable for the desert-like appearance it gives to the country where it predominates. Scarcely a tree and but few bushes are to be seen for miles, except a small cluster round each of the scattered villages,

which often, from the effect of the mirage, look like islands in a sea. When the surface soil becomes red the appearance of the country changes, although still apparently level. It is cultivated from one end to the other. There are high hedges between the fields, and the view is shut in on every side by lofty trees such as abound in the neighbourhood of the capital. The villages, which are very numerous, are consequently invisible until they are reached. The almost entire absence of water-courses is very remarkable. Throughout the greater part of the red soil district the roads are the only water channels, and these often become entirely blocked by the growth of the hedges on each side. It must not, however, be supposed that the appearance of the black soil plain is diversified by the sight of winding rivers. The rivers do indeed wind about strangely, but they have for the most part cut courses some 30 or 40 feet deep, and are not discernible until closely approached. The real black soil land is good for cotton, but there is interspersed a low-lying soil of the same nature, which is prized for rice fields. The aspect of these rice lands is very beautiful in the month of September and October. Another distinct feature in the aspect of the Baroda district is the broad belt of grass country to the east of the capital.

It has been stated that for forty miles due south of Baroda there is but one desert-like plain or black soil, dotted here and there, with villages. But the character of the country to the south-east of the city changes not a little. Passing beyond the low country which surrounds the city and which is liable to be flooded in the rains, a country generally covered with rice fields, and proceeding towards Dabhoi, the traveller crosses a black soil country, it is true, but one much interspersed with sandy tracks. Between Dabhoi and Sankheda on the Or river the soil becomes more decidedly sandy, and *mahuda*, mango and other trees are more frequent. To the east and north-east of Sankheda there is undulating ground, a reddish sandy loam soil and fine trees such as the *vad*, the tamarind, and the *pipal*.

Aspect: Kadi District.

Taken as a whole the Kadi district presents a somewhat uniform aspect. It may be said to consist of one uninterrupted plain sloping gently from north-east to south-west. To the east of the Sabarmati the country is well wooded, and to the south and east it is hilly and picturesque.

Though there are no forest tracts in any part of the district, the *rayan* (mimusops indica), the *mahuda* (Bassia latifolia), and the mango (Mangifera indica), are found in abundance, particularly in the Dehgam, Kalol, and Vijapur talukas, the last in particular presenting a pleasant variety of scenery. Except the *mahuda*, *rayan*, and *limda* trees, there are here no timber trees worth noticing. But in the westtern portion of the district the country becomes more monotonous.

Aspect : Navsari District.

The Navsari district has a very picturesque appearance. On the south bank of the Narbada run the Rajpipla hills ; on the north bank of the Tapti is a line of hills which eventually joins the Satpudas. Its spurs tend southwards, as those of the Rajpipla hills tend northwards. But, after an interval of high table land to the south of the Rajpipla hills, there is a third range going south and north, the spurs of which descend into the plain of Gujarat in a westerly direction. This range is but 800 feet high and of a gently undulating character. The Kamrej taluka, which is on the bank of the Tapti, is in the black alluvial soil and is richly cultivated ; the Mangrol taluka to the north is also fertile and well cultivated, as to its western half, but to the east, as it approaches the hills, detached clumps of forest appear and undulating ground. The country round Vajpur is hemmed in by the Tapti and the range of hill described as being close to its north bank. By the river side it is exceedingly fertile and capable of high cultivation. As we proceed further inland, we find nothing but hills succeeding one another in an undulating line and covered with thick forests, which mock all cultivation and are scarcely penetrated even by the wood-cutter's path. Above this range and to the east above the low hills described as running north and south is Nanchal in the very highest corner of the Rajpipla table land, from which rivers flow north and south and west. Seen from the plain the southern range of hills look not unimposing, but to any one standing on the high level of Nanchal it is but an undulating series of low tops, thickly wooded, but not distinguished by those abrupt ridges which mark the Rajpipla range in the north.

The aspect of the inland taluka is for the most part that of poorer and more undulating land interspersed with forest tracts. The whole of Songadh, Vyara, and Mahuva talukas as well as the peta mahal

Vankal now included in the Mangrol taluka are called the *rani mahals* or forest districts. In fact, all the country to the north-east of Navsari is thickly wooded. These woods run for some distance down into the more level country of Gujarat along the banks of the Purna and Ambika rivers. The most decidedly hilly portion of the country are the Sadadvela and Umarda Kotar parts of Songadh, which are interspersed by regular ranges of high ground, ranges which form the western boundary of the old Antapur sub-division, now included in the Vyara taluka. The inland talukas to the south-east of Navsari are more level, and though neither so rich nor so well cultivated as the coast talukas, they are prosperous. Here and there clumps of forest appear, which become larger as an approach is made to the Dang country.

South of the Tapti the sea-side talukas of Navsari and Gandevi are, like the adjoining territory in the British Surat district, fringed by heaped up drifted sand. Through the river estuaries the tidal waters find a ready entrance, and passing behind the drifts make their way through miles of low-lying country. Over a large area the tide regularly flows and this remains a salt marsh. Other lands, generally beyond the reach of the sea, are, at spring tides, covered with a shallow film of salt water. In this tract, with the exception of a few favoured spots, the water is brackish and scanty, and cultivation is confined within small limits; and the population, almost all seamen, are supported by the sale of fish, or engage in the local traffic up the channels of the navigable creeks. The belt of highly cultivated land lies beyond the reach of tidal waters and varies considerably in breadth in different parts of the talukas. The deeper loam brought down by the Tapti, Purna, and Ambika rivers gives a uniformly rich and level aspect to the Kamrej, Palsana, Navsari and Gandevi talukas. In the hollow near the bed of streams are plots of most fertile land highly cultivated and rich in trees.

Mr. Janardan S. Gadgil, a former Judge of the *Varishi* court, gave the following general description of the Navsari district. "The petty talukas, mahals, of Gandevi and Navsari are the garden land of the district, rich in fruits and vegetables and sugarcane. Proceeded northward and in the talukas of Palsana and Kamrej, you behold a scene of flourishing agriculture, where there is less fruit but more corn

and cotton. Push on to Velachha and descend to Mahuva. There is but little garden produce and a declining agriculture, but the garden trees begin to show themselves proudly, the palmyra palm, the teak, and the trees which are valuable for timber or for fuel. Reach Vyara, Songadh, Vankal, and Vajpur and you find yourself amongst wide tract of forest trees, amongst hills and dales of which the chief inhabitants are the wild beasts and birds of the wood. The diversity presented by man in these districts is not less remarkable. In Navsari the intelligent Parsi community builds houses and lays out gardens in a style borrowed from Bombay, reclaims land from the sea, and turns the course of rivers to irrigate the fields. In Gandevi, Palsana, and Kamrej, are the *Desais* and *Inamdars*, who with humbler aim strive to improve their lands by digging wells, and their incomes by giving the water thereof to the cultivators at enhanced rates. At Kathor is the sturdy and enterprising Vohora, who makes good carpets and has dealings with the island of Mauritius. In the *rani mahals* is a population not quite untouched by the influences of civilized life, but certainly addicted to the habits, occupations, ideas and aspirations of savages."

Aspect : Amreli District.

The Amreli district which is situated in Kathiawad has the same general aspect as that of the rest of the peninsula. Lying midway between the dry deserts of Sindh and the moist wooded Konkan, the province of Kathiawad partakes of the nature of both. At the same time it illustrates the transition between them by modification of aspect, ranging from the barrenness of the one to the richness of the other. Its shores, differing from the rocky coast lines to the north and south of Bombay, resemble the coast round the head of the Arabian sea, and inland it shows every variety of scenery, from the arid sandy tracts of Okhamandal in the west to Jhalawad in the east covered with cactus and desert bushes, to the forests of the Gir, where perennial streams flow through romantic glades ; from the desolate west of the Ran to the south-western sea-board where throughout the year shady groves and green fields delight the eye ; from the salt charged plains of the east and west, desolate and waterless in the hot season, to the rich seaboard tracts where water-wheels creak the livelong day and thriving villages nestle among gardens and brakes of sugarcane ; and from the ever sterile

hills of Halar and Jhalavad to the lofty splintered peaks of the Girnar towering over the wooded range of Sorath.*

Aspect: Okhamandal.

The physical aspect of Okhamandal is dull and monotonous. There are but a few isolated hills and hillocks cropping up unpicturesquely over the land; extensive patches of *thur* jungles and strangled brushwood scattered over the surface, and low continuous ranges of *dunes* or sandbanks running along the north and west coasts.

Agriculture.

The inhabitants of the Baroda State are for the most part agriculturists. The principal crops are cotton, tobacco, oilseeds, *juwar*, *bajri*, rice and pulses. The crops are generally thriving and plentiful in Kadi and the western half of the Baroda district; the coast line and the western talukas of Navsari district are very fertile and yield garden produce; but the south-eastern parts are inferior in fertility and owing to rocks and mountains are hardly cultivable in some places. The Amreli district as a whole is much inferior in fertility, but there are very fertile tracts here and there, especially in the Amreli, Damnagar and Kodinar talukas.

Soil.

The soil in the whole of the State is alluvial except in the hilly parts of the Navsari and Amreli districts and in the south-east corner of the Baroda district, where it is mostly formed by disintegration of the underlying rocks. The alluvial soils of the Baroda State may be roughly divided into (1) *gorat* or sandy loam, (2) *kali* or black and (3) those formed by the intermixture of the two, called "*besar*". The rock-formed soils are for the most part black but where they have come into contact with alluvial soils, they have formed a variety of *besar*. The soils of the Navsari and Baroda districts may principally be classed as *gorat*, black, and *besar*. As a rule the black soil of the Navsari district is far superior to the soil of similar kind found in the other districts. *Bhatha* lands or lands formed in the beds of rivers from alluvial deposits are often found in the Navsari district and are most productive. In the Kadi district, the soil is mostly of the light sandy kind. Black soil is met with, but only in patches, in parts of the district. The soils of the Amreli district (Okhamandal excepted) may be

* Bombay Presidency Gazetteers, Vol. VIII, p. 7.

classed under two main heads, black and *gorat*, but the *gorat* of this district is much inferior to the *gorat* of Baroda and Navsari districts. The black is also much inferior to the black of Baroda. The soil in the northern half of Okhamandal is light red, alternating with a tolerably rich black mould. Along the whole of the coast line it is sandy and unproductive, but inland it is fairly fruitful. The soil in the southern portion is also light red with but few fertile ingredients, and in many places it is rocky and barren. The crops are consequently very poor and scanty within these limits.

Rainfall.

The average annual rainfall ranges from about 40 to 70 inches in the different parts of the Navsari district, from 30 to 50 inches in the Baroda district, from 15 to 35 inches in the Kadi district and from 13 to 30 inches in the Amreli District. Thus the fall is the heaviest in the southernmost districts, and it goes on diminishing as the monsoon current travels from the south towards the north. It is considerably heavier in Gujarat proper, than in Kathiawad. The duration of rainfall is about 4½ months in the Navsari district commencing early in June and ending by the middle of October and 4 months in other districts. The character of the *khariff* crops and the good prospects of the *rabi* depend entirely upon the regularity and seasonableness of rainfall from the middle of June or the beginning of July to the middle of October. The late showers of October help the spring crops also. Sufficient and timely rain in June, July and August in the Navsari district and in July and August in the other districts gives hopes of a good harvest; but the satisfactory maturity of the crop depends upon the September and October showers.

Water Supply.

The supply of water for household wants and for cattle is obtained either from rivers and streams which are in the vicinity or from the wells with which every village is provided. Water is generally found at a depth of 10 to 20 feet in the Amreli district and from 20 to 60 feet in the other districts. In some places like Harij in the Kadi district it is not to be reached without going much deeper and the wells there are often 100 feet in depth. Baroda, Patan, Sinor, Bhadran, Sankheda, Sojitra and a few other towns are

provided with water works and water for domestic use is supplied by means of pipes.

Wells with steps.

As in the rest of Gujarat there are many wells with steps called *vavs* or *vavdis* which are generally built of substantial masonry and are occasionally of strikingly elaborate design. A flight of broad steps with several landings leads to the water. From the first landing the view stretches through a long vista of three or four cupolas. At the next landing a few steps lower, the view is through parallel rows; and on reaching the bottom, near the level of the water, a third row forms a basement of very elegant triple storied cupolas. These are built over each of the three or four wells at the bottom, and the whole are surrounded by a stone pathway giving access to, the smaller wells and to a large open circular well at the other end, from which water can be lifted to the top by a leather bag. However rich the interior of the well there may be, nothing shows above ground but a stone wall about two feet high. There are many such wells in all the four districts of the State. Of these the most notable is the celebrated *Navalakhi* (nine lacs) well at Baroda and others, at Sevasi in the Baroda taluka, at Valan and Antali in the Karjan taluka, at Mandala in the Dabhoi taluka and at Sojitra in the Petlad taluka. Similarly in the Kadi district there are such wells in Patan, Visnagar, Vijapur and Sidhpur.

Lakes.

There are no natural lakes in the State, but almost every town or village has a pond formed by an embankment of earth. Water in these tanks is used for watering cattle and for washing purposes, while the drinking water is obtained from wells. Only a few of the ponds have bordering wall of masonry and after February almost all are more or less dry. When this happens cattle are watered from the reservoirs attached to the wells, which are daily filled with water drawn from a well by means of *motes*. Some of the tanks, especially those constructed in olden times, are of a fair size, such as those at Muval, Tain, Karvan, Dumad, Kanisa, and Anadi, in the Baroda district; Vadnagar, Patan and Kadi in the Kadi district; and Bhimgaja in Okhamandal.

In most of these tanks, human ingenuity has taken advantage of the natural configuration of the land. One whole side of the Muval

tank is bounded by a bank of built stone and chunam into which a gate has been let in order to allow the required quantity of water to issue from it for irrigational purposes. The Karvan tank is partly walled with brick-work. The tank at Anadi is of an octagonal shape and has stone steps going close to it, a most remarkable piece of masonry in a country where stone has to be got from a distance. The beautiful Savli tank is well known to the sportsman, picturesque trees are reflected in its waters, and at one of its extremities the quiet, graceful temples stand, which commemorate the names of Damaji and his father Pilaji. In the Sarmishta tank at Vadnagar, and the Khan Sarovar at Patan water is flanked with stonewalls and steps. It is of a circular shape with an island in the middle of it. The Delia tank at Visnagar is over 50 acres in extent.

Irrigation.

Small irrigation works are met with all over the Raj, especially what are called "paddy tanks", whose duty it is to protect the rice crop, by giving it water during a break in the rains and more especially giving it the last one or two waterings necessary to bring it to maturity. The number of such tanks in each division or taluka varies with the nature of the staple crops, the soil, and the intelligence, skill, and capacity, of the cultivators. The Navsari district which has rich and irrigable soil, intelligent cultivators, and which grows crops of a high order, is singularly fortunate in the possession of a large number of paddy tanks, almost every village in each taluka possessing one or more. The Baroda district comes next, the rice-growing talukas of Vaghodia, Savli and to a certain extent Baroda, abounding with them. The Kadi district has also a large number, especially the two sister talukas of Kadi and Kalol, where rice is extensively grown. The cultivation is, however, falling off, owing to the scanty rainfall of late years, and the bad state of repair of all tanks. Hardly any rice is grown in the Amreli district. The district, however, like that of Navsari, possesses a few rivers and streams in which there is a flow throughout, or nearly throughout, the year. In both districts, there are *bandharas* or weirs thrown across such water-courses and the water thus stored is led by channels to irrigate the fields. The Allidhar Vellar Bund near Harmadia, the Natalia Bund near Dhari, both in the Amreli district, and the Chikhli Bhandrapada and Tichakia Bund in the

Navsari district, may be mentioned as instances of this form of irrigation. Besides the above, irrigation from wells is carried on in all districts, chiefly for crops other than those grown in the monsoon. The sinking of new wells is encouraged by the State under a liberal and well-conceived system of *tagavi* advances. The famine year of 1899-1900 gave a great stimulus to the construction of irrigation works on modern scientific lines. Irrigation works more than any other were generally adopted as famine works, for, consisting chiefly of storage tanks, with earthen embankments, they were eminently suited for unskilled famine labour. The famine being due to want of rains and water, the first idea naturally was to store and preserve water by all possible and practical means. The Karachia, Haripura, Lachara, Khokara, Kumbharia and Muval tanks, the Orsang works, all in Baroda district, owe their inception as new tanks or their thorough repair or enlargement, to the great famine of Samvat 1956. Due to the same cause, the Chimnabai Sarovar, Anawada works, and the Thol tank, in the Kadi district, and Pichvi and Bhimgaja works in the Amreli district, were undertaken. Irrigation works take years to produce their full economic effect. Most of the irrigation works in the State being new, have not had any appreciable effect in the increase of population; but they are expected to have far-reaching effects in the future.

Climate.

The climate of Baroda varies considerably in the different districts. But it may be said generally that it is dry and hot in the hot season, which commences in March and ends in June, the hottest months being May and June. The climate during the rainy season, that is from July to October, is hot, moist and relaxing. During the cold season which commences in November and ends in February, the climate is dry and cool. The coldest months are generally December and January. In the months of September and October, the climate is more unwholesome than at any other time of the year, and the people suffer considerably from malarious fevers.

Baroda District.

The maximum temperature is 105° F. during the hottest part of the day, and it has been occasionally known to rise to 112° or 115°; the minimum temperature is 80° F. The climate during the rainy season is hot and moist

and relaxing, the rains setting in towards the middle or later part of June and lasting till the end of October. The maximum temperature in the rainy season is 86° F. and the minimum is 78°. The average rainfall is reckoned at 42 inches or 42 inches and 82 cents. The climate during the cold season which commences in November and lasts till the end of February is dry and cool, and maximum temperature being 92° F. and the minimum being 40° F. The coldest months are generally December and January.

Kadi District.

Throughout the Kadi district it may be said that the climate is hot but healthy. There is, however, a considerable difference in the intensity of the heat experienced, that of the northern being far more oppressive than that of the southern talukas. The heat of Patan, for instance, partakes more of the nature of that felt in Marwad than of that of Ahmedabad.

Navsari District.

In the Navsari district the climate on the coast is equitable under the influence of the sea breeze. In the neighbourhood of tidal rivers, also the mean summer temperature is lower than it is in inland. Of the hilly and forest districts between the Tapti and the southern range in the Raja pipla country only a short extract from Mr. Pollexfen's report need be mentioned. "They are most unwholesome, and to strangers, except during a few months in the cold season, deadly. The causes suggest themselves. There are almost endless forests, teeming with the rankest vegetation, both forest and underwood; miasmata from the decomposed leaves, &c., must always, more or less, be floating in the air; then the hills completely enclosed portions of the country preventing free ventilation and concentrating the noxious exhaltations from the woods, &c. The climate itself is pleasant enough, being cold and bracing during the winter months, and in the hot season the nights are generally cool. As to the middle belt of the country south of the Tapti, that between Vyara and Navsari, it may be said that, though not so salubrious as the sea-side districts, it is not bad. Considerable malaria, however, prevails. The crowding of trees about the upper portions of the Purna and Ambika river-courses makes that portion of the district insalubrious. East of Songadh the uninterrupted forest country is terribly noxious to strangers, who cannot for the greater

part of the year venture to enter it. The Dang country is notoriously unhealthy.

This district, it will be seen, exhibits great climatic contrasts. Inland the country around Vajpur is feverish and unwholesome; that on the sea-coast, near Navsari and Bilimora is so mild and equable that it is resorted to during the hot weather by invalids in need of a change. Day and night during the months of May and June a strong steady breeze comes up the creek, and that which is the trying time of the year in most parts of India is here enjoyable.

Amreli District.

The climate of the Amreli district is, in general, pleasant and healthy. Amreli and Damnagar are the most pleasant parts of the district. January, February and March are marked by heavy dew and thick fogs, which are unhealthy. The hot weather begins in April and lasts till the rain falls about the middle of June. The hot wind blows in various degrees but the hot weather months (April to June) are the healthiest in the year. There is always a cool breeze at night. The maximum temperature is 108° and the average rainfall is 20 inches. Slight fevers prevail in July.

Okhamandal District.

The climate of Okhamandal is pleasantly cold during the winter, and not unbearably warm during the summer. From March to October, north-westerly breeezes alternate with westerly and south-westerly winds, and for the remainder of the year an east wind prevails, but it is varied occasionally with northern breezes. A delightfully cool and health-inspiring breeze blows all the year round at night.

Health.

The general health of the Baroda district including the Baroda city, is good during the hot and the early part of the rainy season; but during the later portion of the latter and the greater part of the cold season, there is a general prevalence of malarial fevers, bowel complaints and affectations of the lungs. The general health in the Kadi district is much better than in the other district. The most prevalent diseases are malarious fevers, diarrhœa, bronchitis, diseases of the alimentary canal, rheumatic afflictions and skin diseases. The general health of the Navsari district is fair. Malarious fevers are extremely prevalent

especially in the *rani* mahals. At Songadh and Vyara, there are but few individuals who have not an enlarged spleen which gives rise to a protuberant abdomen and in some cases to splenetic ascites, most fatal to those who are strangers in the land. The prevalent diseases in the Amreli district are generally fevers and bowel complaints. In Dhari and Khambha, people also suffer from diseases of the spleen and in Okhamandal and Kodinar from guinea-worms due to drinking bad water.

Ports : Sea and River.

The territories of Baroda State are mostly situated inland except at two places in Kathiawad and one in Gujarat. There are two seaports, one at Rupen in Okha, and the other at Mul Dwarka in Kodinar. These are fair weather ports ; and most of their trade is local. They are now being connected with the Kathiawad railways. There are two other possible ports—Beyt in Okha and Velan in Kodinar—which are far superior not only to the other Baroda ports but to the rest of those of Kathiawad. Both these, with some improvements, could be turned into important ports with safe anchorages. Soundings have been taken, and the services of an expert Harbour Engineer have been asked for with a view to a final decision upon the improvement scheme. Since adjoining Indian States are going to build the railways that will ultimately connect these ports with the main land, the development of these harbours will doubtless be undertaken without delay.

Billimora : the River Port.

Billimora in the Navsari district on the B. B. & C. I. Railway main line is the only important river port in Gujarat. An old port, it flourished before the advent of the railway. But since the construction of the latter, its traffic has dwindled as the railway has imposed discriminating rates.

Lighthouses.

There are three lighthouses in the Baroda State, at Beyt, Dwarka and Kodinar. The one at Beyt is a white fixed light, built of white stone thirty-five feet high, on the highest and nearly the central part of Samyani island. It was built in 1876, as a guide to the harbour of Beyt and for vessels crossing the mouth of the Gulf of Cutch. It is a catadioptric light of the fourth order and can be seen twelve miles in clear

weather. It lightens an arc of 180° between the bearings north-east by east round by east and south to south-west by south. The other at Dwarka was also a white fixed light, seventy feet high on a white square stone tower, on the cliffs of the mainland west of the town, and three hundred and fifty feet within high water line. It was built in 1866. It was intended to prevent native craft running on the head-land and also served as a guide for anchoring in the small bay opposite Dwarka. It was supposed to be visible six or seven miles in clear weather, but, as a matter of fact, was not seen beyond three or four. It lightened an arc of 180° seaward. In 1886, a large lighthouse was therefore built of stone on the sea-shore at Dwarka in place of the small one. It is at a height of 7C feet above sea-level and is situated on the south-west corner of the peninsula of Kathiawad. It has a revolving dioptric light of the fourth order. It is visible from a distance of 15 miles in clear weather. The third lighthouse at Kodinar, was built of stones at Madhwad. It has a revolving light and is of great use to vessels on voyage for the ports of Kathiawad.

Reefs and Islets.

There are several reefs and islets situated on the Poshitra coast of Okhamandal in the Gulf of Cutch. Chief amongst these are Savaj, Mangunda, Bhoria, Man Marodi, Langha Marodi, Dholio, Asabo, Dhabdhabo, Pashu and Beyt. Savaj, Mangunda, Bhoria and Pashu are reefs visible only at low water. Man Marodi is the only habitable island and on it has been established a police post. Langha Marodi is situated some 300 yards to the south of Man Marodi. All the islands and reefs except Pashu are within 1¼ miles of the Okhamandal foreshore. Pashu is about 3¼ miles distant from it. There is a deep water channel passing between Savaj and Pagar, then turning almost due south to the east of Savaj, Bhoria and Mangunda, and then between Man Marodi and Langha Marodi. These Islands, called by the people *Shan* or Brothers lie two and a half miles south-east by south of Poshitra point. The west islet is larger with a flat top about sixty feet high, the east islet is small and conical. There is good anchorage at half a mile east of the Brothers, and also on their west side in six to ten fathoms mud, sheltered from all winds. Beyt or the island of Sankhodhar is a narrow crooked strip of sand and rock to the east of Okhamandal point and eight miles long. It is famous for its Hindu shrines and

temples, is one of the ports of Okhamandal, and forms a safe shelter during the whole south-west monsoon. Early European navigators called it Sangania from the famous pirates of that name whose original stronghold was at Kachhigadh, five miles north of Dwarka, where ruins are still visible. All round the island, conch or *shankh* shells are found in abundance. They form an article of commerce and have given their name to the island, the Gate of Conch Shells.

Floods.

There was an extraordinary flood in the Vishvamitri river on the 22nd of July 1877, when its waters rose to an unprecedented height. At 9 p.m. the height of the water was 28 feet 4 inches, or 3½ feet below the roadway of the bridge crossing the river on the road leading to the camp; at 5 p.m. on the 28th the water rose to 32 feet, or three inches above the roadway; and at 2-20 p.m. on the 29th the flood reached its highest point namely 39¾ feet, or about a foot above the parapet wall. The water then rapidly subsided, and it fell below the roadway of the bridge on the 31st. Thus communication between the city on the one side, and the camp and the railway station on the other, was entirely stopped. Some lives were lost and many houses were destroyed.

Since then there have been floods in the Vishvamitri, but the heaviest was on the 20th September 1921. The Camp, Sayaji Ganj and a part of Raopura, were flooded, and the people residing on the Race Course Road, in the Sayaji Ganj and other flooded parts were cut off from communication with the city. The ground floors of most of the bungalows with a low plinth in the Sayaji Ganj and the quarters of the Station Staff near the railway crossing were flooded and considerable damage was caused to cereals, furniture and other household goods. Fortunately the flood passed away within a few hours without loss of life.

Earthquakes.

In June 1819, the city of Ahmedabad suffered from a severe shock of earthquake, the effect of which was felt in the neighbouring Baroda territory, but there was no loss of life. Billimora in the Navsari district also suffered from a severe shock in the same year. This shock was felt more or less throughout Gujarat. In 1864 an earthquake occurred in many parts of Kathiawad a little after 11 a.m. The shock was preceded by a

low rumbling noise as a distant thunder followed by a vibration for six seconds, causing widespread panic and excitement. In some place a slight repetition of the shock seemed to have been felt on the same day a little after dusk. In 1871, there were some shocks in the district of Navsari, but there was no loss of life or property. On 31st of July 1886, at about 11 p.m. a slight shock of earthquake was felt in the town of Kheralu, and after a little time at Vadnagar. In 1887, similar shocks were felt at Vijapur and Kheralu. Again in 1889, Harij and Kheralu suffered from a slight shock of earthquake. On the 15th October 1890, there was a slight shock in Chanasma and Bahucharaji. In 1900, on the 14th of October, the towns of Sidhpur and Kheralu had suffered from a similar shock, while in 1909, a severe shock was felt at Sidhpur, Kheralu and Mehsana, coming from the west to east for about three minutes.

CHAPTER II.

Production.

Minerals.

The first geological survey of the State was made in the year 1892 by Mr. Bruce Foote of the Madras Geological Survey and his report was published in 1898. Another survey was made in the year 1907-08 by Mr. Sambashiva Iyer of the Mysore Service, who analysed most of the deposits. In his report he suggested the various steps that should be taken with a view to determine the quality and the economic value of the deposits. A list of the mineral resources of the State as determined by these two surveys is given in the following pages, with their location, description, and quantity available.

I. METALS.

Iron.

Of metals only two are met with in the Baroda State,—iron and gold, the former in fair and the latter in very small quantities. Iron and Iron Ores were worked in former times to some extent in different parts of the State but the introduction of cheap iron from Europe, as in so many other parts of India, has unfortunately either destroyed the industry, or left it moribund notwithstanding the fact that the local smelters turned out iron of excellent quality. Considerable quantities of slag heaps near Pundhera (Kadi district), Nani Naroli (Navsari district) and Samdhi (Baroda district) testify to the existence, in ancient times, of large smelting works. The ore required by the smelters of Pundhera appears to have been obtained from the beds of hematitic iron ore, occurring as local concentrations, in the lateritic rocks there. The iron ore needed for the works near Nani Naroli appears to have been obtained from the lateritic rocks of those parts. The old iron smelting work near Samdhi near Motipura appears to have obtained its supply of iron from local lenticular patches of hematite.

Gold.

Traces of gold are to be found in the high bank of the Heran river, a little S.E. of the small village of Sigam, 6½ miles S.E. by S. from Sankheda, Baroda district. But the quantity procurable is too small to justify workings. Mr. Iyer in his book suggests that further trials should be made at Songir, Lonadra and Sigam, all in the Sankheda taluka.

II. Chemicals.

Iron Pyrites.

On the bank of the Tapti river near Ghala, taluka Kamrej, large quantities of iron pyrites useful for the manufacture of crude sulphuric acid and other kindred products are available.

Bauxite.

Kuranga in the Okhamandal taluka has a 1½ inch thick bed of bauxite useful for the manufacture of *alum*.

Sea-weeds.

Near the low cliffs of the Dwarka coast are found some sea-weeds from which iodine may be extracted.

Salt.

Deposits of common salt are formed every year in parts of Okhamandal and Kodinar talukas in the Amreli district, by solar evaporation of extensive thin sheets of sea water accumulated in long narrow creeks during high tides and prevented from returning to the sea by sand bars. The creeks near Bhimrana, Rajpura and Charkla in Okhamandal and those near Velan in Kodinar favour such salt formation. A small portion of salt thus produced is exported annually by sailing crafts to Zanzibar and to other parts of Africa, but most of it is lost every year by solution during the monsoon rains. It is estimated that the quantity of salt that can be collected annually is 500 tons near Rajpura, 500 tons in Bhimrana Creek and 4,300 tons at Charakla. With a little improvement the formation could be increased several times. This salt would provide good material for the manufacture of soda and bleaching powder.

Natural Soda.

Near Mev and Kukas in the Mehsana taluka and Kada in the Visnagar taluka and in various other places in the Kadi district, soda is formed, either as small thin cakes mixed with sand, or as pure white efflorescent product consisting almost entirely of soda. Definite information regarding

the extent, average thickness, and quantity of the deposit in each area is yet to be obtained, but it is roughly estimated that not less than 5,000 tons can be had annually from the Visnagar and Kheralu talukas. Refined soda may be used in the manufacture of glass and soap and also for domestic purposes.

Fuller's Earth.

Near Kuranga, Okhamandal taluka, and Nani Naroli, Mangrol taluka, are found some deposits of a highly arenaceous clayey substance which yields a soft absorbent powder, which Mr. Faucett of the Tata Research Institute reports should make a good Fuller's Earth.

III. Glass, Porcelain &c.

Sand.

Quartz sand suitable for the manufacture of some kind or other of glass occurs in several parts of the State and in the forms noted below :—

(1) In beds of white and friable Eocene sand-stone with small admixtures of oxide of iron and clay near Pedhamli in the Vijapur taluka, Kadi district.

(2) In beds of friable to compact and white, fine to medium grained sand-stone of Bagh Bed in Songir and Lachras, Sankheda taluka.

(3) In a loose form, as river sand in the bed of the Sabarmati and Orsang rivers.

(4) As sea sand on the Dwarka coast.

The sand obtained by crushing and washing the coarser kind of sandstone is as good as that of Fontainbleau in France, and can consequently be used for the manufacture of a superior kind of glass. The river and sea bed sands are considered good for bottles and sand bricks.

China Clay.

On the right bank of the Sabarmati river about a mile to the south-east of the village of Ransipur, Vijapur taluka, there are large deposits of China clay. It is sedimentary in origin and is interbedded with Eocenes andstone of the Tertiary deposits of this part of India. These Tertiary beds are overlaid by a soil cap ranging upto 30 feet and appear to rest here on a base formed of a very coarse-grained biotite and pink felspar

granite. In extent the deposit is 975 feet by 170 feet, with an average thickness of 3 feet. The quantity available therefore comes to about 27,000 tons. Further investigation is likely to show extensive deposits in the vicinity. This clay would furnish good material for the manufacture of fire bricks, glass pots, porcelain and various clay products. A small factory has lately been started by an Ahmedabad firm for the manufacture of China clay which is used for sizing yarn in the cotton spinning and weaving mills.

IV. Cement.

Calcarious material for the manufacture of lime and cement is available in large quantities in the bed and banks of the river Kim in the Mangrol taluka. Practically inexhaustible supplies of lime stone are also available near Dwarka and Aramda in the Okhamandal taluka; and of miliolite near Harmadia, Adavi, and Dolasa, in the Kodinar taluka, and would form good material for the manufacture of Portland cement. A Joint Stock Company has erected a large cement factory at Dwarka while another at Kodinar is under contemplation.

V. Pigment and Colours.

Pigment.

Yellow and red ochres useful in the preparation of mineral paints, and flooring and roofing tiles, are available in large quantities near Ransipur in the Vijapur taluka, Ghala in the Kamrej taluka and Nani Naroli in the Mangrol taluka. Red marl in good quantity is available on the eastern coast of Okhamandal and can be utilized for making a bright and pleasing colour paste.

VI. Marble.

Marble.

Near Motipura, Sankheda taluka, marble of a dark, green, white, and pale pink colour, is available in any quantity. It is considered the most beautiful in India. A complete set of machinery to work the marble has been set up by the State, and the extraction of the stone has been entrusted to contractors. Near Wadeli, and in the bed and banks of the Heran river near Sandhara, in the same taluka, beautiful pink marble suitable for flooring purposes is available. One and a half miles E. S. E. of Piplva, and 4 miles S. of Lapala Hills, Dhari taluka,

a kind of stone, coloured mottled buffy white and grey, is available which can be dressed and polished into a handsome marble.

VII. Building Stones.

Granite.

Pale-pink to greyish pink granite of great durability and remarkable for its intrinsic beauty can be had near Virpur, Vijapur taluka, in the bed of the Sabarmati river. It is capable of being quarried in large masses and is susceptible of a very high polish. The supply is practically inexhaustible.

Basalt.

Basalt for building purposes, and as road metal, can be had to any amount in most of the talukas of the Navsari and Amreli districts, and in the bed banks of the Dev river and near Vaghodia, Baroda District.

Laterite.

Laterite can be had at Kural in the Mahuva taluka and near Gandevi, in the Navsari district. It is a good building stone, for it is easily cut and dressed. It is used extensively as road metal.

Miliolite.

An inexhaustible supply of Miliolite similar to Porbandar stone, which can be hewn, is available in Harmadia, Adavi and Dolasa in the Kodinar taluka. It is useful for building purposes as also for the manufacture of Portland cement.

Lime Stone.

There is good limestone for building purposes available near Rajpur on the south side of the Beyt harbour and near Bardia, Okhamandal taluka. It is fine grained and of pleasing appearance. The Bardia stone has a pinkish yellow colour and is available for decoration purposes. It would make a very petty yellow marble suitable for vases, slabs, pedestals and other ornamental objects.

Sandstone.

Sandstone is available in large quantities at Pundhera in the Vijapur taluka, and near Amreli and Songir in the Sankheda taluka. The Pundhera stone is soft enough to admit of its being carved into ornamental objects. The Songir sandstone, which is superior to that from Dhrangadra or Ahmednagar, is of great value for building purposes. Songir is a

few miles to the east of Bahadarpur, from which town it is separated by two rivers, the Heren and the Orsang. Bahadarpur is connected by a narrow gauge railway with Dabhoi from which place two lines of the same gauge (2 feet 6 inches) depart to Miyagam and Baroda. From Bahadarpur the line proceeds to Chhota Udepur. From Motipura on this line, a new branch called the Motipura, Tankhala Railway, passes by Songir. The stone of the Songir quarries can therefore be easily conveyed by rail to Baroda or any other place where it may be required.

Stone from the Songir quarries has been freely used in the construction of public buildings in Baroda City, and of the L. V. Palace. It is a crystalline sandstone easily quarried, of excellent colour, hard and durable, but carving and moulding well ; it can be split along the lines of stratification which occur at distances of from two inches to two feet. It is brought out in lengths sometimes of fourteen feet, the quarrying costing three rupees for each sixteen cubic feet, and the dressing twenty-four rupees. The quarries give employment to 200 men, and the stones are marketed in Baroda, Broach, the Rewa Kantha, Chandod, Sinor, and many other places.

VIII. Miscellaneous Minerals.

Agates of considerable beauty, and handsome enough to be well worth polishing, are found in large quantities in the river Mahajam, a tribtuary of the Watrak, at Derdhapaori in the Dehgam taluka. Deposits at Nani Naroli in the Mangrol taluka and Ghala in the Kamrej taluka contain large numbers of valuable agates, heliotrope and coloured cherts. Gypsum, for the manufacture of Plaster of Paris, can be had at a place, a mile westward of the village of Kuranga in the Okhamandal taluka.

From the banks of almost all rivers partially excavated by the stream is drawn *kankar*, or lime stone and lime gravel used in the preparation of mortar. The gathering and carriage of sand from the beds of all great rivers afford employment to numbers of pack drivers who collect it for the use of the towns people. Finally in the Narbada, especially in the neighbourhood of Sinor and Koral, certain red pebblee are found which are much prized and generallly worshipped. They are popularly termed Narbada *ganpati*, and are most prized if

small and of a deep red tinge, for sometimes the colour shades off to a yellow or brown tinge.

Chank (*shankha*).

A large quantity of chank (*shankha*) is annually collected from Manekpura to Adatra Point and thence to Poshitra and also around Beyt harbour. The chanks are exported to Bengal and are there made up into bangles and rings ; they are also sold to pilgrims who regard them as holy.

Window Pane Oysters.

Window pane oysters are found in Balapur Bay and in the area between Poshitra and the frontier, Okhamandal taluka. These yield small pearls, which are usually exported to China where they are used for medicinal and ornamental purposes. Magnificent quantities of real pearl oysters are found on the reefs of Adatra, Borio and Mangunda, in the Okhamandal taluka.

Forest Produce.

Forests play an important part in the economic life of a nation. Not only do they provide the building and other materials required for the domestic and industrial life of the people, but they are also of great value in the preservation of moisture and in the gradual feeding of the rivers which rise in the protection which their shade affords. There are 630 square miles of forests in the State. Of these 71 miles are in the Amreli district, 11 are in the Sankheda taluka of the Baroda district and 548 in the Navsari district. There are no forests in the Kadi district, but an attempt is being made to develop some in the Atarsumba peta mahal.

The 548 square miles of forests in the Navsari district are distributed into five ranges as under :—

	Sq. Miles.
Vyara range	98
Songadh range	123
Vajpur range	143
Sadadvel range	67
Vakal range	116

Navsari Forests.

The Navsari forest which is the most important in the State, is situated in the talukas of Songadh, Vyara, and Mahuva, and in the peta taluka of Vakal

in Mangrol. It is partly in consequence of this that these talukas are termed the *rani mahals* in contradistinction to the rest of the uncultivated area in the district which is called the *rasti mahals*. This forest area lies to the east and north-east of the district. Vakal is separated from the other forest talukas by British territory being bounded on the north by Rajpipla, on the east by the Vadi State and the Mandvi taluka of Surat, on the south by the same taluka, and on the west by the Mangrol taluka. The other talukas are contiguous to one another, having Rajpipla in the north, Khandesh on the east, Bansda and the Dangs on the south, and the Surat district on the west. Of all the Navsari forest ranges Mahuva alone has no hills. Its forests are situated in the plains, principally on the south banks of the Ambika and Purna rivers. In the other ranges the forests occupy the tops and slopes of hills, as well as the undulating land below. These hills are projections of the Satpuda range, two of the main spurs of which run east to west, the one to the south of the Narbada river along the Rajpipla boundary and therefore named after that country, the other to the north of the Tapti river thus forming the boundary between the old Nanchal Mahal to the north and Panchmoli, Yeshvantpura, Botgam and Vargat to the south. From the above it will be perceived that between these two main spurs or ranges is situated the tableland of Nanchal. A line of hills, forming the western boundary of the Vajpur range, runs from the Rajpipla range to the Tapti river. Another range of undulating hills, originating in the Rajpipla hills, runs along the eastern and southern boundaries of the Vakal range. As for the second main group of hills, it may be added that on the eastern and southern boundaries of Songadh and Vyara there are hills in which are situated the celebrated forts of Songadh and Rupgadh of which mention has been made in the First Chapter. Of these the latter which is in the Sadadvel range is sometimes termed the fort of Sadadvel. The spurs of these lofty hills descend into the beds of the Tapti river and bounds the channels which are formed by the Purna, and other streams. The highest eminence in the country to the south of the Tapti is that of Songadh, on which the fort of that name is situated, the next highest being that at Sadadvel in Vyara, about nine miles east of Songadh. The

chief river which flows through the forest track is the Tapti. It passes through the Vajpur forests in a south-westerly direction to the point where it is met by its tributary, the Nesu river, which comes from the west and forms the boundary between Khandesh and Vajpur. The Tapti later changes the direction of its course to the west, and so reaches Kanja separating Vajpur from the Songadh taluka. The Tapti has always enhanced the value of the Vajpur forests, and, were it not for that river, it would even now be a question if their preservation would be desirable ; for the soil here, especially by the river bank, is very fertile and capable of high cultivation. The timber cut in the Vajpur forests is for the most part floated down the Tapti to Kadod and Surat. The presence of some rocks, of which the removal by blasting would prove a remunerative enterprise, obstructs the passage of the timber, especially when the water is low. In the tableland of Nanchal, as well as in that of Sadadvel called Karjat, the scarcity of water begins to be felt as early as February or March in ordinary seasons. Most of the forest villages have recently been provided with excellent wells from funds set apart for the purpose on the occasion of the Silver Jubilee of administration of His Highness Maharaja Sayajirao III. In Mahuva the forests are on the banks of the Purna and Ambika rivers. The tree property in the Ambika reserves is the larger and more valuable of the two, yet it does not at present contain timber fit for felling. The forests of Vyara which lie on the banks of the rivers above mentioned are more extensive and more valuable than those in Mahuva. The hill forests in Sadadvel and Umarda Kotar to the south-east of Songadh are nearly equal in extent to those in Vyara. The whole of the Vyara range is one continuous and most important forest district, its importance being due to the Tapti river down which, as has been already mentioned, wood is floated to Kadod and Surat. In the Vakal district scrub forests are scattered over the hills which form its southern, eastern and northern boundaries.

Cultivation in forest area.

Cultivation is carried on in the forest districts but mainly of a temporary and occasional character. The latter practice, which obtains in the midst of the forest tracks, is termed *khandad*, as in the Deccan it is called *dhali*, in Kanara and Central Provinces *kumri*. It is highly detri-

mental to forests, as it consists in the selection of one patch of ground at one time and another shortly after to the abandonment of that first selected. To make it fit for cultivation, the patch of soil is cleared of trees and is then made use of for two or three years. The first year *sava*, punicum miliare, or *diveli*, Ricinus communis, is raised, the second year rice, and the third year *kodra*, Paspalum scrobiculatum. The soil is then allowed to lie fallow till it is once more clad with small trees and brushwood, when it is again laid under cultivation.

The forest reserves of the Baroda State, though not large, are a valuable asset, both to the Government which derives from it an annual revenue of about two lakhs of rupees, and to the people who obtain from it various species of timber, tanning and dyeing materials, medicinal plants, oil-seeds, fibre-yielding plants and leaves, gum and various other miscellaneous products. The most important of these are the following :—

Forest Trees.

The teak, *sag*, Tectona grandis, often reaches a considerable height and size in the forests of Navsari, having clear stems of from 60 to 70 feet to the first branch with a girth of from 8 to 10 feet. Such trees were formerly common, though they have now become comparatively rare. The teak of the State forests, like that in the Dangs and the Konkan, weighs more than the Malabar or Burma teak, the cubic foot averaging fifty-five pounds against forty-five pounds of the Malabar, and forty-three of the Burma teak. As the carpenter's best tools are soon blunted in working slow grown teak, the softer and quicker growing kinds are preferred. The uses of the teak are too well known to require mention here. The *sisam*, blackwood, Dalbergia sissoo, with the fine qualities of strength and elasticity, is used for many purposes by the house-builder, cabinetmaker, and wheel wright. Cattle are often fed on its twigs and leaves. It attains a large size. A cubicfoot of seasoned heartwood weighs between forty-five to fifty pounds. The *tanach*, Dalbergia Oojenensia, is a middle sized tree with close-grained heartwood, which is strong, tough and durable, and takes a beautiful polish. It is used for house building, field tools, carts, and furniture. An astringent red gum exudes from the cuts in the bark. The bark

when pounded is used to intoxicate fish. Its twigs are often lopped off for cattle fodder. A cubic foot weighs from 57 to 60 pounds. The *kher*, Acacia catechu, is a moderate-sized tree producing excellent timber; the heartwood is even more durable than teak, is not attacked by white ants, seasons well, and takes a fine polish. It is used in house building for posts, beams and wall plates, also for rice-pestles, sugarcane and oil-seed crushers, cotton rollers, and ploughs. A cubic foot of seasoned wood weighs about 70 pounds. The *kher* yields very good charcoal. The Kathodias who draw the *kath*, or catechu, test whether the tree will pay to cut by making a small notch in its heartwood. Trees between 25 to 30 years old are best suited for the manufacture, and are said to yield more or less *kath* according to the number of thin white lines in the heartwood. The men, after removing all the sapwood and a little of the heartwood, cut it into thin chips about a square inch in size. These chips are boiled in small earthen pots with water. When sufficiently charged with *kath* the water is poured into two pots and allowed to go on boiling. The infusion in the two pots is poured into a wooden trough, one yard long and eighteen inches broad, and a woman strains it through a piece of blanket about a foot square. Sitting on the ground she dips the blanket into the infusion, stirs it about, and holding it as high as she can, wrings it into the trough. This process goes on for about two hours, after which the trough is covered with a lid of split bamboos and the sediment is allowed to subside. The water is then poured off and the *kath* cut into small cakes and left to dry. On account of the destruction it causes to trees *kath* manufacture has lately been stopped in the Navsari forests. The *Kher* also yields a white powder, called *khersal* given to cure coughs. The *haldhurvo*, Adina cordifolia, is a large tree yielding valuable timber, fairly durable, and not attacked by white ants or other insects. It seasons well, works easily, takes a fine polish, and is much used in making furniture and field tools. Canoes are made out of its scarped-out trunk. A cubic foot of seasoned wood weighs on an average 42 pounds. The *bia*, Pterocarpus marsupium, grows to a considerable size. The wood is durable, seasons well, and takes a fine polish. The heartwood is full of gum-resin and stains yellow when damp. In house building it is used for doors, window frames and beams, and it is

highly valued for carts, cotton gins, and field tools. The weight of a cubic foot of seasoned wood averages between 51 and 56 pounds. A red gum-resin, *kino*, flows copiously from wounds in the bark. The *ain*, Terminalia tomentosa, is a large tree attaining a height of eighty to a hundred feet, and a girth of from eight to ten feet. It coppices fairly and stands long-continued pollarding. Its wood, though it does not season readily, and is apt to warp and crack, is largely used in house building and yields good charcoal. Its bark is useful in tanning, the *tasar* silk-worm feeds on the leaves, and lac is sometimes found on its branches. The average weight of a cubic foot of seasoned *ain* is 60 pounds. The *shivan*, Gmelina arborea, grows to a large size, has wood which is whitish or pale yellow, strong and close-grained but not heavy, weighing about 30 or 40 pounds the cubic foot. It does not crack, warp, or shrink, in seasoning, is easily worked, takes paint and varnish readily, and is highly esteemed for planking-furniture, carriages, boat-decks and ornamental work. The *kati*, Acacia modesta, is a thorny moderate sized tree, 25 to 30 feet high, with much coarse-grained sapwood and heartwood nearly black, closegrained, compact and heavy. A cubic foot of seasoned wood weighs from 53 to 56 pounds. It is strong and durable, and is used for building. The *kalam*, Stephygene parvifolia, is a large tree, the wood of which is durable if not exposed to wet. It works easily, polishes well, and is used for building, furniture and field tools. The weight of a cubic foot of seasoned *kalam* varies from thirty five to forty-seven pounds. The *tamrug*, Diospyros melanoxylon, is a middle-sized tree, growing about 50 feet high with a girth of 6 feet. The wood is used for building and is fairly durable. Blocks of ebony are found in the centre of old trees from 12 to 18 inches in diameter, and on an average weighing from 75 to 80 pounds the cubic foot. The fruit is edible. The *nana* or *bondora*, Lagerstroemia lanceolata, is a large lightwood tree, weighing from 36 to 46 pounds the cubic foot. It is used for building, but is apt to be eaten by insects. The *beheda*, Terminalia bellerica, is a common and large growing forest tree. The wood is soft and sappy, and is destroyed by insects. Its fruit is one of the myrobalans of commerce. The *dhaman*, Grewia tiliæfolia, is not rare. Its tough and elastic wood is used for carriage shafts. The *dhavda*, Conocarpus latifolia, one of the commonest

trees, has tough wood much valued for cart axles, and it makes good fuel. The *mahuda*, Bassia latifolia, is a large tree. Its wood seasons well, is strong, tough and durable, but it is not cut down for timber. Its most important product is its powerfully scented flower from which after having been boiled and allowed to decay, a spirit is distilled. Its seeds yield a white oil useful in the treatment of burns and skin diseases. This tree is by no means confined to the forests but is found all over the Baroda and Kadi districts. Its wide and round leaves are used as plates, *patralas*, or *patravalas*. The *charoli*, Buchanania latifolia, is an uncommon tree, yields wood that seasons well, is easily worked, and if kept dry is fairly durable. It is also used by the joiner, but it is rarely cut as its fruit is of much value. The forest tribes gather the seed and take out the kernal which they exchange for grain, salt, and cloth. The kernel is an important article of trade, being largely used in indian sweetmeats. Oil is also extracted from it. The *bava*, Cassia fistula, is an ornamental tree covered in the hot months with bunches of beautiful yellow flowers. It has long pods, the seeds in which are surrounded by a pulp which is used as an aperient both by native medical practitioners and European doctors. The *apta*, Bauhinia racemosa, is a common tree, which does not grow to a very large size, nor is its wood used for building. It is worshipped by the Hindus on the *Dasera* feast in October, and its leaves collected and distributed among friends, acquaintances and relations. The leaves are also used for cigarettes. The *aval*, Phyllanthus emblica, has a wood which, though not used for building, is employed in the construction of wells as it is durable under water; the bark is used for tanning. Chips of the wood and small branches thrown into impure or muddy water clear it. The fruit is used as medicine, and is pickled and eaten. The *bili*, Ægle mermelos, is a middle-sized tree sometimes large and ornamental. It is said to produce a fine and hard wood but it is never cut as it is held sacred to Shiva. The pulp in its fruit has astringent properties. The *vad*, Ficus indica, is a wild forest tree, but it is held sacred by the higher classes of Hindus and is rarely cut or turned to any use save for shelter, shade and the manufacture of the long umbrella poles used in ceremonies. It grows readily from cuttings even in light soil. The *vad* like other figs grows also from seed. Hundreds of palmyra palms are

encircled by *vads* grown from seeds left by birds in the stems of the palm leaves, from which descend the *vad* roots destined to enclose, and at last to strangle, the parent palm. Its wood is of no value except as fuel, but the leaves are much used as plates, *patralas*, or *patravalas*, and are given to elephants as fodder. The *pipal*, Ficus religiosa, is common in the forests but is of no use except for the lac that is produced on it. It is believed to be inhabited by the sacred triad, Brahma, Vishnu and Shiv ; it is used at the thread investiture and at the laying of the foundation of a building ; vows are made to it and it is worshipped ; male offspring is entreated for under its shade, pious women moving round its trunk one hundred and eight times. So sacred is it that none will destroy it even when it grows in the crevices of walls and buildings, pulling down the strongest masonry. Of its wood, the spoons are made with which to pour clarified butter on the sacred fire. Its stem gives out a resinous gum which is used as sealing wax, and is also employed by artificers to fill up the cavities of hollow ornaments. The *al*, Morinda citrifolia, grows into a tree if allowed, but its wood has no value, except for the madder dye which its roots and bark yield. The *arjun sadada*, Terminalia arjuna, is a large tree generally found on the banks of rivers and streams. Its wood is used for making carts and field tools. The *amli*, Tamerindus indica, is a large slow growing tree whose heartwood is extremely hard and difficult to work. It makes the best crushers for extracting oil and sugarcane juice, and is useful in several other ways. Tamarind trees near village sites are supposed to breed fever. The mango, *ambo*, Mangifera indica, is chiefly valued for its fruits and is seldom cut. The wood is used for door and window frames. Canoes and boats are also made of it. The *amba* is not so much a forest tree as a tree of the cultivated plains. It is found all over the Baroda and Kadi districts in the fields, and on the boundaries of fields and villages. The fruit of it is an important article of food and is sold in large quantities, but such is the consumption within the state that little is exported. The mangoes of the Gandevi taluka are much prized. Sometimes the fruit is as large as a cocoanut and weighs a pound and a half. The young leaves of the tree are held to have been one of the five arrows of the god Cupid, *Madan*, and are offered in worship in the name of Shiva. especially during the month of *Magh*

(February). The *umbar*, ficus glomerata, a common tree, bears bunches of flowerless figs on its stem and boughs. Its wood is of no use. It is a common belief that near every *umbar* there runs a hidden stream. It is also worshipped. The *tad*, Palmyara palm, Borassus flabelliformis, thrives best in forests near the coast. It is a paying tree as its juice makes the favourite drink, *tadi*. The *khajuri*, wild Date palm, Phoenix sylvestris, grows both wild and under cultivation. The wood is of little use but mats, baskets and brooms are made of its leaves. Its chief product is the sugary juice called toddy which is drawn from it mostly in the cold season. The *samdi*, Prosopis spicigera, is a moderate sized thorny tree easily raised from seed. Its wood is not used for building, but is a good fuel for steamers and locomotives, its heating power being nearly equal to that of the *baval*. The tree is worshipped by the Hindus at the *Dasera* (October) festival. The *koshimb*, Schleichera trijuga, is a large tree whose wood seasons well, takes polish and is very durable. Oil, rice and sugarcane crushers, pestles, mortars, rollers, screws and the teeth of harrow are made of it. It is used in building and cartmaking, and also for ploughs. The *vans*, bamboo, bambusa vulgaris, is of five kinds, the *kulak*, or *kati vans*, the *chiva* or *chimadia vans*, the *bundia* or *vansdi*, *bankati* and *pakhri*. The first grows only in a few villages bordering on the Dangs, the rest throughout the forests except in Vakal. The young shoots, as they burst from the ground, are eaten as vegetables and are also pickled. They seed in the hot and dry season, and the seed is eaten in years of scarcity. Bamboo fibre produces paper. The *kati vans* are used in house building for posts, rafters and flooring. They are also used for bridges, aqueducts, water pipes, *ravaio*, or churning staffs, masts, and spars of small vessels. *Chimadia vans* grow 30 to 50 feet high and 6 to 7 inches in girth, and are much used for household furniture, baskets, mats, boxes, and hand fans. They serve for the making of walls and temporary sheds, and in temporary houses for rafters. The *vansdi* grows 15 feet high and 4 inches in girth. Walls, scaffolding and walking sticks are made of it. The *bankati* grows about 12 feet high and 3 inches in girth, and is used in walls and to make whip handles. Like the *pakhri*, another inferior sort of bamboo it makes good fencing.

Silk Worm.

The *tasar*, silk-worm, is found in the forests feeding on the leaves of *sadada*, *bordi*, *karanda*, *pimpri*, *pair*, *nandruk*, *dhavda*, and *baval*. About the end of May or the beginning of June a moth issues from the cocoons, and lays eggs on the leaves somewhat like small flat millet grains. After a few days a small dark worm comes out which feeds upon the leaves, and growing very quickly becomes first yellow with black rings and spots, and afterwards green with beautiful, small blue, gold, and reddish spots. It continues to grow till it is as big as a man's finger, and then putting two or three leaves together it makes its coon or house for itself of strong separate threads. There are two crops of these cocoons in the year. The moths come out first in May, June and July, then the cater-pillars live for forty days, and make their cocoons; from these the moths come out in August, September and October, and the cater-pillar's young ones make cocoons again in October, November and December, and then as the cold weather and after that the hot weather come on, the insects inside remain asleep till the rains come again, when the leaves are fresh and afford food for their young ones.

Gum.

Gum or resin is gathered from the *gugal* Balsam odendrom, *muka salai* Boswellia thurifera, *dikamali* Gardenia lucida, *bibla* or *bia* Pterocarpus marsupium, *tanach* or *tevas* Dalbergia oojeinensis, *palas* or *khakhar* Butea frondosa, *amba* Mangifera indica, *kher* Acacia catechu, *kati* Acacia modesta, *baval* Acacia arabica, *kothi* Feronia elephantum, *koshimb* Schleichera trijuga, *ain* Terminalia tomentosa, *rohan* Soymida ferbrifuga, *kakad* Garuga pinnata, *samar* or *sovar* Desmodium tiliaefolium, *kada* Sterculia urens, *amal* or *aval* Phyllanthus emblica, and *limbda* Melia azadirachta. It generally flows from wounds and cracks in the bark, and in some cases a few incisions are required.

Lac.

Lac is gathered on the *ain* Terminalia tomentosa, *palas* or *khakar* Butea frondosa, *vad* Ficus indica, *pipal* Ficus religiosa, *bordi* Zizyphus jujuba, *chillar* Caesalpinia sepiaria, *amba* Mangifera indica, *koshimb* Schleichera trijuga, *khersal* is a natural kath, or catechu, sometimes found in the centre of *kher* trees, Acacia catechu.

Field Trees.

Out of the forest area there are many kinds of useful fruit and timber trees to be found in all the districts. The chief among these are *ambo* Mangifera indica, *rayan* Mimusops indica, *mahuda* Bassia latifolia, *sitaphal* custard apple, *kothi* wood apple, Feronia elephantum, *bordi* Zizyphus jujuba, the *gundi* Cordia rothii, *phanas* jackfruit tree, *umber* Ficus glomerata, *jambuda* Syzyginum jambolannum, *gudgundo* or *bhokar*, Cordia myax, *amli* tamarind, and *jamrukh* guava, Psidium pomiferum. Other common trees are *limbda* Melia azadirachta, *pipal* Ficus religiosa, *baval* Acacia arabica, *samdi* Prosopis spicigera, *ashok* Saraca indica, *kanji* Rhamnus virgatus, *chandan* Santalum, album sandle tree, *tad* or Palmyra palm borassus flabelliformis, *kadamb* Anthocephalus kadamba, *parijatak* nyctanthes arbortristis, and *agathio* Agati grandiflora. Perhaps the most remarkable tree in the cultivated plain is the *amli* tamarind ; so beautiful and shady is it, so commonly found overshadowing the village or hamlet. Common as it is, the Gujaratis all join in considering that its influence is most unwholesome, especially during the rainy months. The tamarind fruit is eaten raw as well as cooked. Its wood is used as charcoal, and, owing to its great hardness, it is employed in making sugarcane crushers. It is also used in manufacturing mortar. The mango, *ambo*, Mangifera indica, flourishes both in light and black soil, and grows to a height of about 75 feet. It takes from 5 to 8 years to bear its fruit. Its flowers are supposed to improve the tone and pitch of the voice. The *limbdo*, Mellia azadirachta, reaches a height of 50 feet. The atmosphere in its neighbourhood is held to be salubrious. Its timber is used when the costlier teak cannot be employed. If a patient suffering from the effects of snake-bite can taste the bitterness of its leaves, it is held that he will recover. The *bili* Aegle marmelos, is the *shrivraksh* of Mahadev. The bastard teak *khakhro*, Butea frondosa, grows to a height of about fifteen feet and seldom lives more than ten years. Its flowers, *kesuda* gives a fine yellow dye when boiled in water. The sandalwood *chandan* Santalum album, grows in the Vijapur taluka to a height of from 30 to 60 feet. The seed is set during the south-west monsoon. Its fragrant wood is used by the Brahmans and others for the forehead mark. The *mahuda* Bassia latifolia, a large and handsome tree growing best

in sandy soil, yields good building timber. The leaves are made into leafplates used in caste dinners. Its flower petals falling during the night are gathered and used as food, and in making liquor as well as a substitute for molasses. The fruit, called *doli*, yields an oil which is used in the place of *ghi* by the poorer classes and is employed to adulterate butter. The *rayan*, Mimusops indica, thrives best in sandy-soil. It grows to about 120 feet but very slowly, taking, it is said, about 100 years to bear fruit. The wood is very hard, is much used for building purposes and for field tools. The fruit is small and sweet to the taste and is eaten mixed with whey. The dried stoneless fruit is also eaten by the Hindus on fast days when cooked food is forbidden. The stone, when crushed, yields white oil which is used for burning by the poor classes in lieu of the more costly oils, and it is sometimes employed to adulterate butter. The *jambudo*, Syzigium jambolanum, is a slow-grower bearing its small purple acid fruit when 15 to 20 years old. The wood is used for building. The *saragva*, Moringa prerigosperma, grows to about 60 feet high and is of two kinds, one of which yields an edible and the other an inedible fruit. The *khijado* or *samdi*, Prosopis pallida, growing to a height of from 30 to 60 feet yields wood that is used as fuel. It is held sacred by the Hindus and is worshipped by them at the *Dasera* (October) festival. The *kalo saras*, Alibizzia lebbek, grows from 30 to 60 feet high and yields wood useful as fuel. The *borsali*, Mimusops elengi, growing to a height of about 50 feet, is a handsome tree with sweet smelling flowers and edible fruit, gives good shade and has timber fit for building. The *aval* is a small annual plant whose stems and branches serve as tooth brushes and whose bark is useful in tanning. The wood apple *kothi*, Feronia elephantum, a tall quick-growing tree, yields an edible apple after 6 or 7 years. The wood is of no use. The *ashopalo*, Polyalthea longifolia, is a garden tree whose leaves strung into wreaths, adorn Hindu doors on festive occasions. The wood is not used. The *makaroda* generally grows in waste land. Its wood is used as fuel and its bitter fruit as medicine. The *umber*, Ficus glomerata, yields an edible fig and is held sacred by the Hindus. The *varkhada* is of two kinds: one bear sweet fruit eaten by men, the other bitter fruit eaten by cattle. The wood of both kinds is used as fuel. The *vad* Ficus indica, the *pipal* Ficus religiosa, which often grow to

a height of a hundred feet, and the *baval*, Acacia arabica, are also common.

Fruits and Flowers.

The chief fruits of the State are the mango, *keri*, the plantain, *kela* the pomegranate, *dadam*, the pummelo, *papanas*, the guava, *jamrukh*, or *peru*, the pineapple, *ananas*, the sweet lime, *mitha limbu*, the bitter lime, *khata limbu*, the *ramfal*, Anona reticulata, the *sitafal*, or custard apple, Anona squamosa, the cocoanut *naliar*, *papav*, jujuba *bor*, *jambu* Syzyginum jambolanum, the grape, the fig, Ficus carica, and the melon *tadbuch*. Mango trees are plentiful in the Navsari and Baroda districts and in south-west portion of the Kadi district, but, except in parts of Kodinar and Dhari taluka, are rare in Kathiawad. *Rayan* trees grow well in the sandy soil of Baroda and Kadi districts. *Papav*, grows everywhere, but in abundance in the Amreli district, Pine apples and cocoanuts are to be found mostly in the Navsari and Gandevi talukas of the Navsari district. Some of the chief flowers are the rose *gulab* Rosa centofolia, the *mogra*, the double, or *bat mogra* Jasminum sambac, the tube rose, *gulchhadi*, Pohanthes tuberosa, the *champa*, Michelia champaca, the *jui*, the *bakul*, the gold mohur, the camomile flower, the *shevli* and the *kevda*.

Wild Animals.

Among the wild animals the most famous is the lion, found in the Gir forests, of the Junagadh State, and sometimes in the adjoining parts of the Kodinar and Dhari talukas of the Baroda State. Compared with the African lion its mane is shorter and its colour lighter. It is so much like a camel in colour, that its ordinary name is the camel tiger or *untiovagh*. The lion is about the same size as the tiger, somewhat more bulky but probably an inch or two shorter, the length of the full grown male varying from about eight feet ten inches to nine feet six inches. The lioness is about ten to twelve inches shorter. The lion is rather darker than the lioness and is a little heavier about the head and shoulders. When full-grown he has a fine mane, which in old animals grows black. The whole body becomes darker with age. The lion travels at night, leaving his resting place about sunset. He first goes to drink and then wanders in search of food, often travelling many miles over hill and dale and even along beaten roads. He kills about once in three or four days. His favourite food is *nilgai*, *sabar*, wild hog and oxen or cows, but he often

kills a stray buffalo especially one-half or three-quarters grown. If the animal is killed in the early evening and the lion is hungry, he will at once begin to eat, but he will always leave the hill about day light and go and rest for the day at some lonely spot in the neighbourhood. Especially after they have killed, lions are fond of roaring at night, a mournful rather than a fierce sound which can be heard five or six miles. The lion has a horror of being disturbed during his mid-day sleep, and seeks the loneliest spot, either near water in the shade of the *karanda*, Carissa carandas, and other trees, or, perhaps more usually he chooses the top of a low hill where he may have a cool breeze, and lie in the open under the shade of a rock or of a large banyan tree. When disturbed the lion does not slink away like the tiger or panther, but walks or runs upright without any attempt to hide himself. As he is nearly of the colour of the ground, it is difficult to see a lion before he has begun to move. Unlike the tiger or panther the lion never lives close to a village or hamlet, though at night he prowls near villages and even enters them. The lion is more gregarious than the tiger, and moves in family parties, three generations being sometimes found in one party. The lioness has generally three cubs, but the first-born is always devoured by the mother. In Kathiawad, the lion is called *savaj*, probably a name of Arabic origin, meaning "he who causes the flocks to bleat." The lioness is called *sinh* or *sinv*, and a pair of male lions hunting together are called *belar*. Tigers, *vagh*, Fellis Tigres, are occasionally found in the Vajpur and Nanchal ranges of the Navsari district forests. The panther, Felis pardus, is found in some of the hills, but it has almost disappeared from the plains. It is exceedingly daring as well as most clever and cunning; more people are killed and wounded by panthers than by either lions or tigers. The female panther measures, as she lies, from 5 feet 11 inches to 6 feet 10 inches and the male from about 6 feet 10 inches to 7 feet 6 inches. In Kathiawad the panther is usually called *dipdo* the spotted one, and in Gujarat *timbarva*. The hyæna, *jarakh*, Hyæna striata, is common, and, in the cold weather when his coat is in good order, is rather handsome. He has jaws of great power, a keen scent, and is an unrivalled scavenger. He sets out on his nightly rambles just after sunset, returning to his lair at dawn. He lives on bones and dead animals. He will not seek sheep or goats, nor will he face the shepherd, but he will attack a lame or sick sheep or a solitary

goat or kid, if he comes across one in a lonely place. The male is much larger than the female. The wolf, *nar*, Canis pallipes, is very bold. When pinched with hunger he will attack a flock in broad day even in presence of the shepherd. Wolves frequent large grassy plains, and, though they usually live in pairs, three or four or more sometimes hunt together. They hunt with great skill and perseverance, and prey, pursued by three or four wolves, rarely escapes. The male is of much greater size and height than the female. The jackal, *shial*, Cunis aureus, is much smaller than the wolf, but makes up in cunning for what he lacks in size and strength. He is a universal scavenger and is common everywhere. The jackal does much mischief to sugarcane fields by gnawing the cane. The fox, *lonkdi*, Vulpes bengalensis, is a small pretty creature about the size of a hare, and has a long black tipped tail. They are common in stony ridges where they live in holes or burrow's. The lynx, *siahgosh*, Fellis caracal, though rare, is found in Okha. When tamed for the chase it is chiefly used for hare hunting. There are several beautiful wild cats, Felis chaus, some of which nearly approach the lynx in shape, size and colour, and like the lynx have black tufts on the tips of their red ears. The tail is remarkably short and marked with black rings, and the hind legs are striped externally and the fore legs internally. House rats and field rats abound. Field rats of the fawn-coloured black-tailed species sometimes appear in vast numbers and cause great loss. The year 1814—15 goes by the name of *Undario sal*, the Rat year, from the famine caused by their ravages. Rats generally appear in large numbers in the year of plenty following a famine or scarcity year. They suddenly appear about harvest time (October-November) in dense masses, past counting, as if they sprung from the earth. Nothing can stop them ; fires, ditches, and water have all been tried in vain. They move along a mighty host, eating all that comes in their way and then suddenly vanish as if by magic, and for years not one is seen. There are two varieties of mongoose, *nolio*, Herpestes griseus, one with a white tip to his tail and the other with a black tip. They are very useful in killing snakes and other vermin, but are great enemies to poultry. Wild-pig, *bhund*, Sus indicus, abound in the Gir forest and hilly country all over the

State as also on the plains in the Baroda and Kadi districts and vex the cultivators by destroying his food crops. They are destroyed by Kolis and others for food. His Highness Khanderao, who was very fond of sports, carefully cherished two boar preserves, one near the Jambuva river some six miles from the capital, another at Dabka on the bank of the Mahi, 18 miles from Baroda. The latter place still affords recreation to the sportsman ; the former is no longer of any account. In the open country between Makarpura and Itola from six to eight miles distant from Baroda, there are villages in or near which pigs are to be found, which are neither wild nor tame. The truth is that at one time the city of Baroda was infested by great herds of pigs who were its sole scavengers, and His Highness Khanderao Maharaja, when he rid the place of them, did not condemn the animals to death but to this exile. The wild monkey, *vandaru*, presbytis entellus, is common all over the State, as in the neighbouring foreign territory. They move about in large numbers in the towns and villages and also in the fields, doing immense damage to the tiles on the roofs of houses, the standing crops in the fields, and the fruits on the trees. The people look upon them as the descendants of Hanuman and thus this holy thief is worshipped and enjoys great immunity. The porcupine, *shedhai*, Hystrix lencura, is exceedingly common throughout Kathiawad in hilly country and along the seashore where they find shelter in the rocks. They come out at night, and seek their food in fields and gardens. Porcupines are very fond of melons and work much havoc in melon beds. The flesh of the porcupine is said to be good and in flavour to be not unlike pork. The *samber*, stag, Rusa Aristotelies, is found in the Navsari and Amreli forests. Occasionally a fine pair of horns may be obtained in the Amreli district, but, as a rule, the horns are smaller than those of the Navsari Samber. The spotted deer, *chital*, Axis maculatus, is found in small numbers both in the Navsari and Amreli districts. The blue bull, *nilgaya*, roz, Portax pictus, abounds all over the State, especially in the Petlad taluka of the Baroda district, and in the Mehsana taluka of the Kadi istrict . The antelope, *kaliyar*, Antelope bezoartica, are to be found in almost all talukas but they are seen in large herds in the Amreli, Damnagar and Dhari talukas of the Amreli district, Mehsana, Patan, Chanasma and Harij talukas of the

Kadi district, Baroda and Petlad talukas of the Baroda district and the Navsari taluka of the Navsari district. They are famous for the length of their horns, some of which are as much as 27 inches in length. The gun of the sportsman has not been able to diminish their number and they have of late been very much on the increase to the great loss of the cultivator. The Indian gazelle, *chhinkarau*, Gazelle bennetti, like the antelope, formerly abounded, but is now comparatively rare. The horns of the buck reach 14 inches in length, and those of the doe are very graceful when polished. It gets its name from its habit of snorting or sneezing, called in Gujarati *chhink*. Its small restless black tail gives it the name *kalpuchh* or black tail. *Chhinkarau* vension is dry and inferior in flavour to antelope vension. Hare, *saslu*, Lepus ruficandatus, are commonly met with throughout the State. Snakes are plentiful throughout the State. The chief kinds are the Indian Python, *ajgar* Python molurus; the cobra, *nag*, Naja tripudians; the *phursa*, Echis carinate; the Whip-snake, Passerita mycterizans; the dhaman, Ptyas mucosus; and the *andhi* or as it is commonly the two-headed snake, Eryx jonii. Small deer with four horns, *bekari*, Tetraceros quadricornis, are found in small numbers in the forest area of the Navsari and Amreli districts.

Domestic Animals.

The domestic animals are oxen, cows, buffaloes, horses, sheep, goats, asses, and camels. Camels are used by *Rabaris* in the northern part of the Baroda district and the whole of the Kadi district where the soil is sandy. They are also found in the Okhamandal taluka of the Amreli district. The male is used for carrying burdens and the female for milk. Their prices vary from Rs. 50 to Rs. 200. Camels were in very general use till quite lately and they are still numerous, but the opening of railways in the Kadi district has tended to reduce their numbers. The horses (including mares and young stock) which number 16,965 in the whole State are owned by the large landlords, well-to-do cultivators and towns people. In the Patan taluka which is adjacent to Kankarej there was formerly considerable activity in horse-breeding. With a view to revive it, His Highness's Government have kept stud horses at Patan. Horses of the well-known Kathiawad breed are still

found in many parts of the Amreli, Dhari and Damnagar talukas; though of late breeders have not carried on their business with the same zeal as of old. Of oxen there is the large kind used in ploughing and for driving, and the small hardy kind of quick steppers used only for driving. Both kinds are reared in the country. The best oxen are to be found in the tract near Patan, known as Kankrej, from which it receives its distinctive name "*kankreji*". The ordinary food of oxen is hay and millet stalks, but when hard-worked they are allowed a daily feed of bruished sesamum or *guvar*. A pair will fetch in the market from Rs. 100 to Rs. 250, and a pair of driving bullocks from Patan will fetch over Rs. 300. Large herds of cows are kept by professional herdsmen or Rabaris, who sell their produce in the shape of clarified butter or *ghee*. Brahmins and other Hindus keep cows for the sake of their milk but turn out the male offspring to roam about as bulls. The best cows are to be found in the Gir parts of the Amreli district, and in Patan and Harij talukas of the Kadi district. The milch kind reared in the Baroda district are, as a rule, lean, stunted and poorly fed. An ordinary cow costs from Rs. 30 to Rs. 100 and gives from 2 to 10 seers of milk. A good Gir or Kankrej cow costs about Rs. 200 and gives 10 to 12 seers of milk every morning and evening. Every cultivator throughout the State keeps one or more buffaloes, according to his means. The milk, is either sold, or turned into curds for making clarified butter, or *ghee*. There are various breeds of buffaloes of which the best are the *deshan* of Kathiawad, and the *Dilishahi* of Baroda and Kadi districts. A good buffalo costs from Rs. 150 to Rs. 250 and gives from 15 to 20 seers of milk every morning and evening. It is the custom of most village communities to keep a bull and a he-buffalo in the village at the common expense for breeding purposes. He-buffaloes are not used as draught cattle and for the most part are allowed to die for want of milk soon after birth, or are sent to the nearest *Panjrapole*, where kind-hearted Jains feed and rear them, but take no work from them. Asses are very largely employed, by potters, *ravals*, and *golas* (rice-husk-sellers) for carrying loads. These most useful animals can be purchased for about Rs. 25, if of the best quality and require no food but what they can themselves pick up on the roadside or fallow fields. Goats and sheep are kept in

large flocks by the *Rabaris*, and *Bharvads* who use their milk for making *ghee*, and their wool for weaving a coarse cloth which is used as a blanket. Their flesh is eaten by most classes, and their hides either converted into the best kind of shoe-leather or exported to Bombay. Domestic fowls are kept by Parsis and Musalmans for sale and consumption, and also by *Vaghris*, *Bhils*, and *Kolis*.

Game Birds.

The spurwinged goose or *nukta*, the common grey goose, the barred-headed and the blackbacked goose come in the cold weather, as do the wild duck, the gadwall, the shoveller, pintain, pinkheaded duck, widgeon, common cotton and garganey teal, the tufted duck or golden eye, the red-crested and red-headed pochard, the mallard and the whistling teal, and ruddy shielarke or Brahmani duck. The spotted-billed or grey duck is found all the year round. The pea-fowl is found in every village, and in some places it is wild. The large sand grouse is a rarer bird by far than the common sand grouse. The red-spur fowl and the grey jungle-fowl are seen in the Navsari forests. The grey and painted partridges are to be met with everywhere. The grey quail is a migratory bird, very plentiful in the neighbourhood of Baroda from November till February. The rain, or black-breasted, quail which remains all the year round, is very common, the jungle bush quail is also found, and, much rarer, the rock bush quail. The Indian bustard and the lesser florican, full, jack, and painted snipe are all common, as are the Indian courier plover and the migratory golden and grey plovers. The Kentish and the Indian plover, the bastard florican, and the red wattled and yellow wattled lapwing are also frequent. The most striking bird in Gujarat is the *saras* or Grus antigone but the common crane is also a visitor in the cold weather. Hawking had for a long time been a favourite amusement with the princes and nobles of Baroda but has now disappeared. For their further pleasure the past Gaekwads had for many years bred pigeons and kept fighting cocks, partridges, quail, and nightingales.

Fish.

Fish are not generally eaten in Gujarat, for they have a particular sanctity. Nevertheless the *Machhi*, the *Koli*, the *Musalman* and the *Dhanka* will

catch fish, and the Musalman, the Vaghri, the Koli, the Dhanka, the Gola, the Hajam, the Rabari, the Dhed, and the Chamar will eat them. They are found in great abundance in the Mahi, in the Narbada, and in other rivers and large reservoirs such as the tank of Muval and Tain. To kill or catch the fish baited hooks, arrows and spears are used by daylight and torch light, and two sorts of nets, one nine feet long and the other smaller and semi-circular in shape, are in use. In small ponds they are caught in baskets of which the two mouths are open; these baskets are passed rapidly through the water and the fish entering by the large mouth is caught at the other end. The professional fishermen on the Unchh are termed Bhois, on the Narbada they are called Machhis. The chief edible fish in an inland river like the one first mentioned are four: the *bilji*, the dark coloured fish about two feet long and weighing a couple of seers; the *kudani*, a flat broad, fish white in colour, about 1½ feet long and weighing a couple of seers; the *dhebra* and the *gudada* which are much smaller. In the Narbada between Chandod and Sinor, are six kinds of fish; the *shingali*, a dark fish often three feet long and weighing ten sheers; the *padhau*, which is as big and heavy though in shape flatter; the *palva*, the *dodo* and the *gagro*, of which the *dodo* alone equals the *shingali* in size. Inland in the Navsari district fishing is carried on in the Purna, Mindhola, and Ambika rivers, especially during the rainy and cold seasons. The chief fish are the *boi* or *mullet*, *ramas*, *jinglun*, or prawn, *gari*, *kut*, *dhangri*, *chaski*, *tarmoria*, *palavdi*, *moria*, *bhalu*, *bhanji* *levta*, *bing* or *mudar*, *kadvari*, *jipti*, and *bumbla*. The nets used are termed *chhogio*, *ophar*, *punday* and *golva*, the first three being hand nets and the last a stake net, chiefly used by the fishermen of Vansi, Borsi, and other villages on the sea coast. The *chhogio* is a conical net thrown by one man with a single rope and is employed to catch small fish only. The *punday* is often seventeen feet long and nineteen broad. As many of these nets are joined together as will span the river, which is then dragged for as great a distance as appears necessary. The *ophar* is 30 feet long by 9 feet broad, and is let down the stream after having had its ends fastened to wooden pegs buried in the river bed; it is chiefly employed to catch the tiny *bhanji*. The making of a net is an occupation which will take the fisherman and his family a year. The fishermen are Machhis, Kolis and

Dublas, but the Machhis are of two classes, the Dhimar who actually catch the fish and the Kada Machhis who undertake the sale of them in the market. Dublas and Kolis merely catch fish for their own consumption. The river fish in the northern or Kadi district need not be mentioned; in the tanks are found the *padi*, the *nagra*, the *kar*, the *bam*, the *singie*, the *dhebar*, the *supta*, and the *chal*. Several kinds of salt water fish are obtainable on the Okhamandal and Kodinar coast, and crabs, lobsters and a few other kinds of shell fish are always plentiful. Oysters too are to be had and are said to be good. The coast abounds with sharks during the monsoon months and whales, porpoises and grampuses are sometimes visible at a short distance from the coast. In 1879-80 a whale, 50 feet long, stranded on the coast opposite the Political Officer's bungalow and very nearly caused pestilence. A small one about 12 feet in length was cast up on the shore near Varvala in February 1883. Both were eventually cut up and buried in the sandy shore. A lot of the blubber was carried away by the Dheds who ate a portion of it and converted the remainder into oil by boiling it down. In 1919, a whale 71 feet long was found stranded in the river Mahi near the village of Tithor in the Padra taluka. In the cold weather large number of fishing boats come from the Gujarat coast, Daman and Bassein, and catch fish on the south coast of Kathiawad between Velan and Jafrabad, employing a large amount of local labour. They stay for three or four months and then leave taking the fish with them.

Crocodiles.

Crocodiles are found in the village tanks and the big rivers. They are often the terror of a whole neighbourhood. Collecting where bodies are burned in the hope of having part of a half-burned body thrown into the river, they press to the shore so boldly that according to the belief they sometimes dash water on the pyre and carry away the unconsumed corpse. They also seize cattle and sometimes children or even grown up men and women.

Fishery development.

When His Highness the Maharaja visited Dwarka in December 1903 he was informed that real pearl shells were occasionally found in the creek near

Beyt. His Highness directed that an expert in pearl fishery should be engaged to investigate the possibility of finding in this creek pearls in sufficient quantity which could stand the test of trade competition. Accordingly the Inspector of Pearl Fisheries, Ceylon, visited the Okhamandal coast and submitted his report in the year 1909, in which he made several useful suggestions for the development of fisheries of Okhamandal taluka. The right to collect window pane and pearl oysters is now leased out and, as a result, the annual revenue of the State has increased on an average by about Rs. 15,000. The expert was again consulted during the year 1913-14 and on his recommendation the Director of Fisheries, Madras, undertook to train two State students. Two Science graduates were selected and sent to Madras, one for training in pearl and edible oyster culture; the other in fish-curing, canning and allied subjects. After their return they were asked to make a survey of the coast of the State and to submit reports of the existing conditions of the fisheries, and the future lines of their developments. The schemes submitted were sanctioned and two experimental stations were started, one at Okha for window pane and pearl oyster culture and another at Madhwad in Kodinar for fish-curing. At Okha most of the work is confined to the inspection of the coast, the study of the life history of the window-pane oyster, and the relaying of the immature ones in new creeks, so that new beds may be formed. The Madhwad station has been temporarily closed.

CHAPTER III.

Population.

Population.

The population of the territories of His Highness the Maharaja Gaekwad, as ascertained in the last census taken on 18th March 1921, was 2,126,522 souls (1,100,564 males and 1,025,958 females) as against 2,032,798 souls (1,055,935 males and 976,863 females) on 10th March 1911, the date of the previous census, thus showing an increase of 93,724 persons or 4·61 per cent.

Past Censuses.

The first census of the Baroda State was taken on the 21st February 1872 along with the general census in the Bombay Presidency. The results were tabulated in Bombay, and the figures were published in the Census Report of the Bombay Presidency along with those of other States. The second Census was taken synchronously with that of the rest of India on the 17th February 1881. On this occasion the results were extracted solely by the State agency and a Census Report—the first of its kind—was also prepared and published. Since then, Censuses have been taken decennially, synchronously with the rest of India. The third Census was taken on the 26th of February 1891, the fourth on the 1st of March 1901, the fifth on the 10th March 1911, and the sixth on the 18th March 1921.

Population from Census to Census.

The Census of 1872 included the population of the Chandod and Deesa Camp and that of 1881 included the population of Manekwada Contingent Camp, and Prabhas and Prachi, which have not since then been censused in Baroda. Excluding the population of these places from the censuses in which it was included, the population of the State from Census to Census stands as stated below :—

Year of Census	Population	Percentage of variations since previous Censuses
1872 ..	1,997,598	..
1881 ..	2,182,158	+ 9·24
1891 ..	2,415,396	+ 10·68
1901 ..	1,952,692	— 19·15
1911 ..	2,032,798	+ 4·1
1922 ..	2,126,521	+ 4·6

It will be noticed from these figures that the pupulation of the State increased by 9·2 per cent. in 1881, and by 10·7 per cent. in 1891. But since that date, the famine and pestilence of 1899–1900 have left such an impress on the people that the State has not yet completely recovered. In 1901 the population decreased by 19 per cent. Since then the population has tended to be progressive but at much slower rates than between 1872 and 1891. It is undeniable however that a portion of the increase between 1872 and 1891 is due to better enumeration in the latter date. Secondly, upto 1891, the balance of migration was in favour of this State. The Censuses of 1901 and 1911 showed however an adverse balance, proving how the growing stress of economic conditions had led to the deflection of the adult population from the State, particularly in the Kadi district towards the lucrative labour centres of Ahmedabad and elsewhere.

Progress in each district compared.

Between 1872 and 1881 Navsari showed the greatest increase in population (19·19 per cent.). Kadi, which stood second, also showed great increase (16·25 per cent.). Baroda. partially affected by the famine of 1877, showed only a slight increase of 3·77 per cent.; while Amreli, which was much more affected, returned a decrease of nearly 9 per cent. The next period, 1881 to 1891, was one of general prosperity, and the total population of the State increased by nearly 11 per cent. The greatest increase (24·59 per cent.) was shown by Amreli, which had suffered a terrible loss of population in the previous decade ; its rapid growth was a natural reaction during a period of renewed prosperity. Kadi and Navsari increased in their population by a little more than 11

per cent., but fever having carried away a large number of persons, the increase in the Baroda district was 7 per cent. The decade 1891—1901 witnessed one of the greatest famines within the memory of man, and the appearance of a new and deadly disease in the form of plague as a result the total population decreased by 20 per cent. The loss of life was heaviest (over 24 per cent.) in the Kadi district, while Baroda fared almost as badly. Navsari, owing to its more favoured situation with regard to rain, and Amreli, owing to lavish relief works, escaped with comparatively smaller losses of 6 and 4 per cent. Had the decade 1901—1911 been prosperous and free from plague, it would have shown a remarkable increase in population as a reaction after the great famine. But the seasons were, on the whole, unfavourable and the harvests poor, while plague worked havoc in all parts of the State. As a result, the increase in the population in the decade 1901—1911 was only 4 per cent. The increase was highest (11·66 per cent.) in the Navsari district. Baroda returned an increase of 9 per cent. and Amreli 3 per cent. Kadi showed a slight decline of ·31 per cent. In the decade 1911—1921, the State, as a whole, increased in its population by 4·61 per cent. Of this Navsari contributed only 1·4 per cent. Baroda district 4·3 per cent., Kadi district 8·2 per cent., while the city of Baroda showed a decrease of 4·6 per cent. and the Amreli district one of ·19.

Summary.

Navsari and Amreli are the only districts which, passing through various vicissitudes during the last fifty years, show increases in population as compared with 1872. The population of Navsari is now 40 per cent. more than it was fifty years ago; while Amreli has improved by 12·45 per cent. during the same period, while Baroda and Kadi have lost in population by about 7 and 2 per cent. respectively. The net result is that the State has now a population larger by 128,923 souls than in 1872, an increase, during half a century of but 7 per cent.

Area and Population 1921.

The total area of the State is 8,127 square miles. It is distributed among five administrative divisions as shown below, with the population as disclosed in the census of 1921 :—

Name of Division	Area	Population in 1921			Increase or decrease over the figures of 1911 Persons	Plus or Minus Per cent.
		Males	Females	Total		
Baroda City with Cantonment ..	13	51,555	43,157	94,712	— 4,633	—4·6
Baroda Division ..	1,909	324,887	287,913	612,800	+ 25,245	+4·3
Kadi Division ..	3,046	461,052	439,526	900,578	+ 68,416	+8·2
Navsari Division ..	1,807	171,002	169,370	340,372	+ 4,905	+1·4
Amreli Division ..	1,077	78,502	74,083	152,585	— 286	— ·19
Okhamandal Division	275	13,566	11,909	25,475	+ 77	+ ·30
	8,127	1,100,564	1,025,958	2,126,522	+ 93,724	+4·61

Area and Population by Districts and Talukas.

The following table gives the area, houses and population, of the State by talukas, with variations since 1901. The effects of the settlement of boundary disputes, of the measurements of hitherto unsurveyed tracts, and of the transfer of villages, have been calculated, and the actual areas according to the latest figures are shown :—

Mahal (Taluka) or Peta Mahal	Area in square miles	Number of		Number of occupied houses	Population				Percentage of variation		Number of persons per square mile in 1921
					1921			1911 (both sexes)			
		Towns	Villages		Persons	Males	Females		1911 to 1921	1901 to 1911	
1	2	3	4	5	6	7	8	9	10	11	12
Baroda State ..	**8,127**	**48**	**2,902**	**512,845**	**2,126,522**	**1,100,564**	**1,025,958**	**2,032,798**	**+ 4·61**	**+ 4·10**	**62**
Baroda City and Cantonment ..	**13**	**2**	..	**26,870**	**94,712**	**51,555**	**43,157**	**99,345**	**— 4·66**	**— 4·28**	**7,286**
Baroda City	12	1	..	26,157	91,778	49,739	42,039	95,867	— 4·26	— 4·73	7,648
,, Cantonment ..	1	1	..	713	2,934	1,816	1,118	3,478	—15·64	+ 9·99	2,934
Baroda Division (Exclusive of City).	**1,909**	**17**	**820**	**153,810**	**612,800**	**324,887**	**287,913**	**587,555**	**+ 4·30**	**+ 8·75**	**321**
Petlad	183	7	67	34,724	126,723	69,577	57,146	128,008	— 1·00	— 4·87	692
Bhadran	84	1	31	11,815	43,327	23,514	19,813	43,670	— ·78	+ ·48	516
Baroda (Mahal) ..	209	1	109	17,223	66,714	34,810	31,904	66,202	+ ·77	+ 9·56	319
Padra	197	1	80	20,551	78,462	40,942	37,520	76,252	+ 2·90	+ 3·89	398
Karjan	237	1	97	12,785	53,083	27,399	25,684	56,334	— 5·77	+15·53	224
Dabhoi	215	1	95	14,685	62,950	33,034	29,916	55,210	+14·02	+12·20	293
Sinore	129	1	44	7,792	32,565	17,037	15,528	34,063	— 4·40	+14·80	252
Savli	239	1	67	13,889	54,925	29,525	25,400	44,339	+23·88	+14·18	230

Mahal (Taluka) or Peta Mahal	Area in square miles	Number of		Number of occupied houses	Population				Percentage of variation		Number of persons per square mile in 1921.
					1921			1911 (both sexes)			
		Towns	Villages		Persons	Males	Females		1911 to 1921	1901 to 1911	
1	2	3	4	5	6	7	8	9	10	11	12
Vaghodia	168	1	69	7,240	30,331	15,779	14;552	24,467	+23·97	+17·18	181
Sankheda	215	2	128	11,505	55,463	29,010	26,453	51,471	+ 7·76	+40·38	258
Tilakwada	33	..	33	1,601	8,257	4,260	3,997	7,539	+ 9·52	+56·54	250
Kadi Division ..	**3,046**	**15**	**1,035**	**223,847**	**900,578**	**461,052**	**439,526**	**832,162**	**+ 8·22**	**— ·31**	**296**
Dehgam	242	1	95	14,410	55,485	28,880	26,605	55,211	+ ·50	+11·63	229
Atarsumba	77	1	55	5,178	20,726	10,858	9,868	20,922	— ·94	+10·87	269
Kadi (Mahal) ..	333	1	120	21,329	86,716	44,544	42,172	76,198	+13·80	+ 6·15	260
Kalol	266	1	90	22,549	89,059	45,594	43,465	81,187	+ 9·70	+ ·81	335
Vijapur	323	2	85	28,703	117,482	59,431	58,051	110,913	+ 5·92	— 5·43	364
Visnagar	172	1	55	16,803	65,099	32,733	32,366	63,053	+ 3·24	—11·18	378
Mehsana	239	1	83	19,852	80,546	41,998	38,548	73,887	+ 9·01	— 1·82	337
Sidhpur	258	3	78	23,577	96,924	49,501	47,423	89,648	+ 8·12	— 1·92	376
Kheralu	245	2	89	19,538	76,262	38,019	38,243	70,641	+ 7·96	— 7·61	311
Patan	400	1	138	27,916	111,648	57,300	54,348	105,894	+ 5·43	+ 2·92	279

Chanasma	342	1	109	19,580	81,405	42,102	39,303	68,661	+18·56	+ 2·02	238
Harij	149	..	38	4,412	19,226	10,092	9,134	15,947	+20·56	+27·52	129
Navsari Division ..	**1,807**	**8**	**764**	**68,928**	**340,372**	**171,002**	**169,370**	**335,467**	**+ 1·46**	**+11·66**	**188**
Navsari (Mahal) ..	125	1	60	13,699	59,429	28,511	30,918	55,270	+ 7·52	— 7·69	475
Gandevi	46	2	28	7,821	34,630	17,197	17,433	33,058	+ 4·76	+ 6·91	753
Palsana	90	1	50	5,420	26,188	13,156	13,032	24,908	+ 5·14	— 1·49	291
Kamrej	157	2	70	9,259	42,673	21,002	21,671	41,969	+ 1·68	+ 1·18	272
Mahuva	143	..	69	7,070	38,466	19,331	19,135	39,741	— 3·21	+17·86	269
Songadh	578	1	210	7,400	41,227	21,577	19,650	42,446	— 2·87	+34·27	71
Vyara	322	1	151	10,444	58,258	29,969	28,289	57,477	+ 1·36	+28·32	181
Mangrol	346	..	126	7,815	39,501	20,259	19,242	40,598	— 2·70	+23·92	114
Amreli Division ..	**1,077**	**4**	**242**	**33,642**	**152,585**	**78,502**	**74,083**	**152,871**	**— ·19**	**+ 4·61**	**142**
Amreli (Mahal) ..	255	1	58	12,030	53,498	27,140	26,358	54,579	— 1·98	— 1·09	210
Damnagar	113	1	25	3,910	18,088	9,409	8,679	19,125	— 5·42	— 1·74	160
Dhari	294	1	56	6,066	27,664	14,380	13,284	28,751	— 3·78	+11·16	94
Khambha	148	..	31	2,491	11,778	6,205	5,573	11,366	+ 3·62	+37·90	80
Kodinar	207	1	63	7,975	36,528	18,787	17,741	33,471	+ 9·13	+ 3·04	176
Ratanpur	54	..	8	940	4,021	2,080	1,941	4,531	—11·26	+12·46	74
Bhimkatta	6	..	1	230	1,008	501	507	1,048	— 3·82	+21·01	168
Okhamandal Division	**275**	**2**	**41**	**5,748**	**25,475**	**13,566**	**11,909**	**25,398**	**+ ·30**	**— 6·98**	**93**
Okhamandal	271	1	41	4,857	21,507	11,532	9,975	21,740	— 1·07	— 4·18	79
Beyt	4	1	..	891	3,968	2,034	1,934	3,658	+ 8·47	—20·73	992

Density.

For the Baroda State as a whole the density, that is the average number of persons per square mile, is 262. The last census returns the density for the whole of India at 177 persons. It will thus be seen that the density of the Baroda State is nearly half as much again. The pressure of the population on the soil of the State is, however, far from uniform, and there are great variations between the different districts. The density of the population in the City of Baroda is 7,286. Above the average State density of 262 there are two districts Baroda and Kadi with 321 and 296 respectively. Navsari with 188, Amreli with 142, and Okhamandal, with 93 come next in order. The low density in Navsari is mainly due to the large forest area it contains; while the sparse population in Amreli and Okhamandal is due to the inferior fertility of the land and the deficiency in rainfall.

Taluka Density: Baroda District.

The pressure of the population is not uniform even in different parts of the same district. In the Baroda district, the density is greatest in the *charotar* talukas of Petlad (692) and Bhadran (516). The *charotar* tract, as its name implies, is the best agricultural sub-division in the State. The soil in general is a sandy loam, well suited for most crops, while the cultivators are intelligent and their culture intensive. Padra (398), known as Vakal tract, follows *charotar* in density. Its lands are medium loams, resting on a clay - subsoil with plenty of fresh water under ground. A large variety of crops is grown, but on account of high prices, cotton is steadily replacing others, of late. The talukas of Baroda (319), Dabhoi (293), Sinor (252), and Karjan (224), which follow *charotar* in order of density, form the black cotton soil district of *kanam*. The soil is a black loam, varying in depth from a few inches to 6 feet and resting on an impervious moory sub-soil. The high prices realised by cotton have conduced much to the prosperity of the people, and the *kanam* tract is expected to grow still further in population. Sankheda (258), Tilakwada (250), and Savli (230), where a large amount of culturable land has of late, been brought under the plough, follow *kanam* in density. Vaghodia lags behind with the lowest density (181) in the district. But here also a gradual increase of the area under cultivation will, it is expected, cause a rise in density in the near future.

Taluka Density: Kadi District.

In the Kadi district, the pressure of the population is the greatest in the Visnagar (378) and Sidhpur (376) and then follow Vijapur (364), Mehsana (337) and Kalol (335) talukas. The land in Visnagar and Mehsana is an alluvial free working loam well suited to most crops. On the north-eastern portion, known as *bheji*—wet land wheat is grown as an un-irrigated crop. The rape seed produced in this tract is famous, fetching the highest price of any rape in the world, especially in the English and German markets. Sidhpur, Mehsana, and Kalol, not only profited by early railway communications, but are also favoured by exceptionally fertile soil, as is also Vijapur. All four talukas have high density returns. Kheralu (311) has less fertile soil, and contains a number of low hills unfavourable to agricultural operations. Like Visnagar its density is lower than that of the more favoured talukas. It is expected that the Chimnabai irrigation tank, recently constructed in the Kheralu taluka, will have marked effect on the density figures in the next census. Patan (279) and Chanasma (238) suffer from poverty of soil; while the vicinity of Ahmedabad, and the attractions which that city offers to labour, have a detrimental effect on the density figures of Kadi (260), Kalol, and Dehgam (229). Harij (129) on account of its poor soil and brackish water, is the most sparsely populated taluka in the district.

Taluka Density: Navsari District.

The Navsari district is divided into three parts, the first of which is called *rasti* and contains the populated and peaceful talukas of Navsari, Gandevi, Palsana and Kamrej. The soil of these is a calcarious black loam, resting on the retentive sub-soil. The population consists of skilful Anavala and Kanbi cultivators. Gandevi taluka has the highest density (753) on account of its having the best garden soil. Navsari comes next (475), and then follow Palsana (291) and Kamrej (272), in the order of the fertility of their soils. The second part of the Navsari district is called *semi-rasti* or half-populated, and includes the talukas of Mahuva and (Velachha) Mangrol. In the *semi-rasti* tract, the population in Mahuva (269) is rapidly growing owing to extension of cultivation, and, so far as its density is concerned, it now equals any ordinary taluka in the *rasti* mahals. Mangrol (114) has not improved so rapidly as Mahuva, but its density is superior to that

of the third division of the Navsari district, which is called *rani* or forest mahals, and includes the talukas of Songadh (71), and Vyara (181). In these forest parts, the population is thin and consists mainly of the forest tribes. Owing to the low rates of assessment and the facilities given for taking up land, the population in these talukas is rapidly growing. Since the opening of the Tapti Valley Railway, most of the available land is taken up, and the density of the tract has risen from 94 to 111 (*i.e.*, by 17) and will soon come up to the level of the *semi-rasti* mahals. Umarpada and Vakal are sparsely populated, but here also there is an increasing demand for land. The bad climate and the absence of roads deter people from the thickly populated *rasti* mahals from taking up the available land and settling in these talukas. Various measures of introducing *abadi* in these talukas have from time to time been adopted. Gradual clearance of the forest has of late somewhat improved the climate, and roads are being provided.

Taluka Density: Amreli District.

In the Amreli district the density of population is highest in Amreli (210). With the exception of a belt of black soil on the northern bank of the Shetrunji river, the soil of Amreli is a thin loam resting on a rock or moorum sub-soil. Kodinar (176), Bhimkatta (168), and Damnagar (160), follow Amreli. The Kodinar taluka forms the southern end of Kathiawad. The soil is derived from milliolite formation and being rich in lime and mineral constituents is fairly fertile. The rainfall is higher than in the other parts of the Amreli district, varying in normal years from 20 to 30 inches. The taluka is isolated and without suitable means of communication with the rest of the district, a fact which prevents its development. In Dhari (94), Khambha (80) and Ratanpur (74) which are sparsely populated, the soil has been formed from the Gir rocks and is thin and poor. On account of the hills and many streams and waterways, there is no level stretch of agricultural land anywhere in these talukas.

Taluka Density; Okhamandal District.

The density of population is the highest in Beyt (992). In Okhamandal (79) which also has a sparse population, the soil is very thin, and the rainfall precarious and irregular, generally not exceeding 5 or 6 inches. The two principal towns, Dwarka and Beyt, are renowned as places of

Hindu pilgrimage, thousands of pilgrims from all parts of India visiting them every year.

Grades of Density.

Taking into consideration the surrounding circumstances of geographical position, fertility of the soil, habits of the people and the general conditions of life in the Baroda State, the following standard of the different grades of density was adopted in the past census :—

I—Dense	..	Over 500.
II—Fairly dense	..	Between 300 and 500.
III—Average	..	Between 200 and 300.
IV—Thin	..	Between 100 and 200.
V—Sparse	..	Below 100.

In accordance with this classification, the population of the State, as a whole, can be designated 'average.' Of the districts, Baroda is fairly dense, Kadi is average, Navsari and Amreli thin and Okhamandal sparse. The talukas arrange themselves as below in accordance with their densities :—

Dense	Fairly dense	Average	Thin	Sparse
Beyt.	Navsari.	Dabhoi.	Vyara.	Dhari.
Gandevi.	Padra.	Palsana.	Vaghodia.	Khambha.
Petlad.	Visnagar	Patan.	Kodinar.	Okhamandal.
Bhadran.	Sidhpur.	Kamrej.	Bhimkatta.	Ratanpur.
	Vijapur.	Atarsumba.	Damnagar.	Songadh.
	Mehsana.	Mahuva.	Harij.	
	Kalol.	Kadi.	Mangrol.	
	Baroda.	Sankheda.		
	Kheralu.	Sinor.		
		Tilakwada.		
		Chanasma.		
		Savli.		
		Dehgam.		
		Karjan.		
		Amreli.		

Area per person.

The average area per person for the State, as a whole, is about 2·45 acres. Looking to the districts, we find that the figures for Baroda (with City), Kadi, Navsari and Amreli with Okhamandal are 1·74, 2·16, 3·40 and 4·86 acres respectively.

Distribution by Villages and Towns.

Having considered how the total population of the State is distributed in the five districts and the talukas, we now come to the distribution of the people between towns and villages. The land in the State is divided into portions varying in area from a few hundred to several thousand acres, each of which is apportioned to a single village. This revenue unit of area is taken as the Census village. "Parish" in the ordinary acceptation of the term denotes accurately enough one of these territorial divisions. The whole population of the parish live together in the village itself, which is generally situated near the centre of the area. The houses are closely packed together on a small site, usually about 5 per cent. of the total area, the rest of which is cultivated. There are sometimes hamlets subsidiary to large villages but isolated houses are not met with except in the *rani mahals* of the Navsari district. The village is generally built beside a tank or a large embanked pond, shaded by trees among which is the temple of the local god or goddess. At the entrance are the huts of Bhangis, one of whose duties is to guide travellers. and on the outskirts live, each in their separate quarters, the Dheds, Chamars and other 'low' castes. In the middle of the village live the yeomen, the owners and cultivators of the land.

Types of Villages.

There are various types of villages. Sometimes, as in Kathiawad, people reside in walled and fortified villages, a survival of the tempestuous day which preceded the British supremacy. Elsewhere, as in the Baroda and Kadi districts, the fortifications disappear, but the houses are closely packed together within streets with no intervening spaces for orchards or gardens. Elsewhere, again, as in the greater part of the Navsari district, the houses, while still collected on a common site are well separated, and most of them stand in their own grounds. In the *rani mahals* of Songadh and Vyara, there is no regular village site at all, each cultivator making his dwelling place where it suits him best, either in the centre of his field or on some adjacent patch of ground, such as the bank of the stream.

In addition to the inhabited villages, there is often a large number of places which, though uninhabited, are designated as separate vil-

lages in the revenue lists. Sometimes a populated village site is abandoned by the inhabitants for one reason or another, and though the people may have migrated to another neighbouring spot, the old village continues as a separate entity. At other times, a large acreage of waste land is brought under the plough and designated by a certain name, though the cultivators may be all *uparradias*, dwellers of the villages round about.

Towns and villages.

The village proper is inhabited by husbandmen. But as civilization advances, the wants of the community gradually convert some of the villages into centres of trade and manufactures, and traders, artizans, and others following non-agricultural professions come to form the larger part of the population. While an agricultural village is called a *mauza*, a non-agricultural one is called a *kasba* (from *kasab*, arts) or a town. The social and economic conditions in villages differ materially from those in towns. The village community consists mainly of a few cultivating castes, such as Kanbis, Kolis, and Rajputs. Each caste lives as a compact body in its own *moholla* or street and follows its traditional occupation. A village is a self-supporting economic unit, and the occupations commonly followed satisfy all the ordinary requirements of the inhabitants. There are no strangers or foreigners living in the village, and a close bond of sympathy unites the members of each caste, and, indeed, in a sense, all the inhabitants. In the towns, on the contrary, the population consists mainly of shopkeepers, traders, artizans and day-labourers, many of whom come to reside there from different parts of the country and are strangers one to the other. Each man is intent on his own fortunes, and there is engendered a sense of individuality which becomes impatient of caste prejudices. Western arts, ideas, and inventions, and above all the spread of education, have done much to break down the tyranny of caste in towns. The ever-increasing importation of western products has deprived certain castes of their traditional occupations, while new employments have been created which draw people from all castes. In many cases persons pursuing the same occupation belong to diverse castes, while members of the same caste follow different occupations.

While it may be laid down that these are the main distinctions between a town and a village, it is obvious that they could not be strictly followed in the Census. According to the Census definition every village with a municipality, every cantonment, all taluka head-quarters, and every continuous collection of houses inhabited by 5,000 persons, is a town. The Census of 1921 reports that there are 48 towns in the State. Of these Baroda is regarded as a city, although its population is rather less than 100,000.

District	Towns	Villages
	19	820
Baroda ..	15	1,035
Kadi ..	8	764
Navsari ..	4	242
Amreli ..	2	41
Okhamandal ..		
Total ..	48	2,902

The number of towns and villages in each district is shown in the margin.

Urban and rural population.

The Baroda State is essentially agricultural and many of the so-called towns are merely overgrown villages of which a large proportion of the population is employed, either in the production, or in the distribution, of the fruits of the soil. Industrial enterprise and manufactures on the western model are confined to the City of Baroda and to four or five of the largest towns, such as Petlad, Patan, Sidhpur, Dabhoi, Amreli, Navsari and Bilimora. Assuming, however, that the population of the 48 so-called towns is urban, the total urban population of the State is 440,823, and the remainder, 1,685,699, rural. This population is distributed in the five districts as under:—

Distribution of the population in	Towns.	Villages.
State ..	**440,823**	**1,685,699**
Baroda City ..	94,712	..
Baroda Division ..	103,990	508,810
Kadi ,, ..	150,080	750,498
Navsari ,, ..	48,180	292,192
Amreli ,, ..	31,916	120,669
Okhamandal ,, ..	11,945	13,530

This shows that in the State, as a whole, out of every 100 persons in the population, 20 live in towns and 80 in villages. Taking the districts separately, the urban population is considerable in Baroda district where the inclusion of the City of Baroda brings the proportion of urban population to 24 per cent. If it be excluded, it is only 16 per cent. After Baroda comes Amreli in which 20 per cent. of the people live in urban areas. Then follows Kadi with 16 per cent., Navsari coming last with 14 per cent. The possession of the two pilgrimage towns of Dwarka and Beyt, in which half the total population of the taluka reside, gives Okhamandal the high urban proportion of 44 per cent.

Towns and Villages classified according to population.

The towns and villages in the State classified according to population, number as under :—

Division.	Total number of villages and towns.	Under 500.	500 to 1,000.	1,000 to 2,000.	2,000 to 5,000.	5,000 to 10,000.	10,000 to 20,000.	20,000 to 50,000.	50,000 to 100,000.
Baroda State ..	**2,950**	**1,723**	**728**	**343**	**120**	**16**	**9**	**1**	**1**
Baroda City ..	2	..	..	..	1	..	..	..	1
Baroda Division ..	837	465	205	113	47	5	2	..	..
Kadi ,, ..	1,050	592	310	160	65	7	5	1	..
Navsari ,, ..	772	572	142	44	11	2	1	..	..
Amreli ,, ..	246	150	65	26	3	1	1	..	..
Okhamandal ,, ..	43	34	6	..	2	1	..	..	..

Occupied houses.

The total number of occupied houses in the State is 512,845. Of these there are 180,680 in the Baroda district, 223,847 in the Kadi district, 68,928 in the Navsari district, 33,642 in the Amreli district, and 5,748 in the Okhamandal district. The average population per house in the State, as a whole, as also in the districts is exhibited in the margin. It is practically the same in all the districts. The rather high average in Navsari and Amreli is probably due to a slightly greater

District.	Persons per house.
State.	**4·14**
Baroda City ..	3·52
Baroda District ..	3·98
Kadi ,, ..	4·02
Navsari ,, ..	4·93
Amreli ,, ..	4·53
Okhamandal District ..	4·43

tendency of the families there to remain joint and commensal. Throughout the State, the joint family as a general rule, consists of the parents, sons married and unmarried, and the unmarried daughters. It continues to be a joint family so long as its members find it possible to live together in harmony. But dissensions take place, especially among the females, and the grown-up sons live apart as far as all domestic matters are concerned; though, as regards property, there is, as a rule, no separation during the life time of the father. There are some signs that the joint family system is breaking up in the towns; amongst the industrial and artizen classes more than amongst the agricultural; and amongst the educated more than amongst the illiterate.

Types of Houses.

The types of houses built within the State vary with the locality, the stage of development, and the caste, of their inhabitants. The houses of Bhils, and other primitive classes dwelling in the outskirts of the towns and villages consist of mud or wattle huts with a single room measuring about twelve square feet, with a thatch roof. The houses of Kolis, Dheds, Bhangis, Khalpas and similar other castes usually consist of an inner room called *ordo*, an outer room called *padsal*, and occasionally an *osri*, or an open verandah, in front. The walls are made of mud but the roof is tiled. The houses of Kanbis, Vanias, Brahmans, and other higher castes and of artizans are made of bricks and have one or more stories, but the arrangement of *ordo*, *padsal*, and *osri* is the same. The *ordo* or inner room, usually measuring 16 feet by 12, is used as a cooking and dining room, and also as a retiring room for females, and for keeping the domestic stores. The *padsal* which is 12 feet wide is used as a sitting and dressing room, and by the females when the males are in the verandah, for household work. The *osri* or verandah is 8 feet wide and is used for stabling the cattle or as a sitting or sleeping place for the males. Some houses in towns, have an open *chouk* between the *ordo* and *padsal* and an open terrace, either on its two sides or above the *padsal* or verandah. Such houses have a separate cook-room and water-place near the *chouk*. As may be imagined the sanitary arrangements in these houses either do not exist, or are of a most primitive description. Windows are few, and, where they exist, are generally shuttered and barred; most of the houses

are, therefore, dark and badly ventilated. In villages, the houses though small, are provided with open court-yards and the evil effects of the bad ventilation are to some extent mitigated by the fact that people sleep in the open whenever it is possible to do so. In towns the evil of bad ventilation is heightened owing to the want of open spaces near houses and to over-crowding in long, narrow and tortuous lanes. Education is, however, spreading among the people a better knowledge of sanitary principles and houses of a better kind are gradually coming into existence. There is a tendency to replace the old structures of mud and wood by brick; and the sense of security afforded by an efficient police system is encouraging the opening of more doors and windows. The houses built in towns in recent years are, as regards style and accommodation, better than those which they have replaced. The building of bungalows, more or less on European models, by the wealthier classes in towns, is increasingly noticeable.

Migration.

Statistics recorded in the Imperial Census Table XI tell us how many persons enumerated in the State on the 18th March 1921 were born in foreign territory; and statistics returned by other provinces and States inform us how many persons born in this State were enumerated elsewhere in India. These figures, however, do not necessarily give accurate information as regards migration. In this country, young married women return to their paternal homes for confinement, and many of the future inhabitants of the State are born outside its limits. Inference of migration based upon place of birth is thus likely to be erroneous; but in the absence of any other source of information, we are compelled to use birth statistics as an approximation to the correct figures. It must, however, be remembered that the Census statistics only furnish the conditions of things existing at a fixed moment once in ten years; they cannot show what reciprocal movements occur from year to year or under stress of occasional adverse circumstances.

Immigration.

An examination of the Census Table XI shows that out of its total population of 2,126,522, 1,894,028 persons or 89 per cent. were born within the State and 232,494 or 11 per cent. were born in other Provinces and States in India or in countries beyond India. Roughly

speaking 232,494 persons may, therefore, be taken as immigrants. Of these, 215,838 or 93·5 per cent. were born in the contiguous districts of the Bombay Presidency and its Native States. The five districts of the State being detached blocks, surrounded by foreign territory, there is a constant movement of population to and fro. These movements are, as a rule, only from one village to another in the neighbourhood across the border and are mainly for social or business purposes. For instance there is an interchange of wives between the Baroda district and in the neighbouring British districts of Broach, Kaira and the Rewa Kantha Agency; between the Navsari district and the British districts of Surat, and the States of Bansda, Dharampur, and Sachin; between Kadi and the British districts of Ahmedabad and the Palanpur and Mahi Kantha Agencies and between Amreli and Okhamandal, and the States of Kathiawad. If the State were geographically compact these casual movements would not have acquired any importance as indications of migration.

Passing on to real migration, movements to and from distant places, whether permanent or temporary, we find that 16,656 persons or 6·5 per cent. of the total persons born outside the State have come to it from non-contiguous foreign districts and from countries beyond India. Most of these have come from Colaba, Ratnagiri, Poona, Central India, Rajputana, Punjab, Bengal, Madras, and the United Provinces, mainly for employment in the State and in military service or as traders, labourers and servants. The number of immigrants from countries beyond India is only 614. Of them 158 come from countries in Asia beyond India, 64 from European countries, 371 from Africa and 21 from America. Those who came from countries in Asia were Afghan or Arab merchants, or Nepalese pilgrims to Dwarka. Those who came from Africa were born there, being the children of merchants from the State trading with, and occasionally residing in South Africa, Mauritius or Zanzibar.

There are no industries on a sufficiently large scale within the State to attract many foreigners. Indians are, as a rule, home-loving, and unless faced by absolute necessity, are reluctant to leave their ancestral home. Even when they go abroad in search of a better livelihood than they can get in their own district, their

exile is, as a rule, temporary. They return home from time to time and hope ultimately to retire to, and to die in, the village of their birth.

Emigration.

The total number of persons born in Baroda but enumerated outside it in other Provinces and States in India was 221,206. In addition to these emigrants there are also to be reckoned those who migrate to Africa, and other countries beyond India, for whom the Census of India furnishes no data. From a special inquiry made through taluka Vahivatdars it appears that about 5,400 persons from different parts of the State, but mostly from the Navsari district, have emigrated to South Africa, Uganda, Mauritius and other parts of the world. The total number of emigrants from the State may, therefore, be taken as 226,606. We have already noted that the total number of immigrants into the State is 232,494. Deducting from this 226,606, the number of emigrants from it, the net outcome of interchange of population is a gain to the State of 5,888 persons, in India alone. To this may be added the number of those who are estimated to have migrated to places outside India.

Change of ideas regarding migration of females.

About forty or fifty years ago, ideas of decorum as well as the lack of transport facilities prevented males migrating from taking their wives with them. This feature was specially observable among Marathas, Rajputs, Lewa Kanbis and Mahomedans, among whom the *parda* system is observed to a greater or less extent. Those in State service at Baroda and other places lived alone and had to keep their wives in their native villages. Those from the State who migrated to Ahmedabad, Bombay, and other places for trade or service, generally left their females at home. Western education and the conveniences of easy locomotion afforded by railways have brought about a change in this custom, and now-a-days there is a tendency among people who migrate from their home even temporarily to take their women with them.

Religion, Age and Sex.

The following table gives for the year 1921 details of the population of each district according to religion, age and sex :—

District.	Upto Fifteen.		Fifteen to Thirty.		Above Thirty.		Total.		Grand Total.
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	
HINDUS.									
Baroda City	12,595	11,148	11,724	9,292	16,393	14,048	40,712	34,488	75,200
Baroda	108,714	93,153	67,589	58,427	111,125	96,265	282,468	249,845	532,313
Kadi	169,503	158,840	100,551	91,091	149,901	148,574	420,045	398,505	818,550
Navsari	30,641	30,362	20,013	20,878	29,508	28,861	80,162	80,101	160,263
Amreli	23,874	27,284	16,746	15,363	24,403	23,233	70,023	65,880	135,903
Okhamandal	3,700	3,368	2,625	1,989	4,487	3,762	10,812	9,119	19,931
Total ..	349,157	324,155	219,248	197,040	335,817	316,743	904,222	837,938	1,742,160
JAINS.									
Baroda City	370	351	357	277	515	426	1,242	1054	2,296
Baroda	1,505	1,299	1,083	982	1,856	1,673	4,444	3,954	8,398
Kadi	4,679	4,458	3,104	3,229	5,238	5,963	13,021	13,650	26,671
Navsari	439	384	372	285	527	415	1,338	1,084	2,422
Amreli	747	716	336	335	626	584	1,709	1,635	3,344
Okhamandal	11	22	9	16	15	19	35	57	92
Total ..	7,751	7,230	5,261	5.124	8,777	9,080	21,789	21,434	43,223

MUSALMANS.									
Baroda City	2,353	2,217	2,450	1,797	3,565	2,812	8,268	6,826	15,194
Baroda	9,540	8,899	6,674	5,599	10,876	9,354	27,090	23,852	50,942
Kadi	10,592	10,220	6,407	6,540	10,644	10,357	27,643	27,117	54,760
Navsari	4,451	4,370	2,615	3,089	3,906	4,388	10,972	11,847	22,819
Amreli	2,942	2,613	1,387	1,605	2,359	2,283	6,688	6,501	13,189
Okhamandal	1,215	1,133	585	666	897	928	2,697	2,727	5,424
Total ..	31,093	29,452	20,118	19,296	32,249	30,122	83,458	78,870	162,328
ANIMISTS.									
Baroda City	17	18	22	16	28	16	67	50	117
Baroda	3,341	3,312	1,277	1,745	2,704	2,289	7,772	7,346	15,118
Kadi	62	52	37	19	50	43	149	114	263
Navsari	32,870	30,870	17,002	18,817	25,477	22,414	75,349	72,101	147,450
Amreli	26	19	18	14	25	27	69	60	129
Okhamandal	..	..	..	..	..	..	..	..	..
Total ..	36,316	34,271	18,806	20,611	28.284	24,789	83,406	79,671	163,077
CHRISTIANS.									
Baroda City	278	136	200	128	200	106	678	370	1048
Baroda	1,132	1,203	738	671	1,038	878	2,908	2,752	5,660
Kadi	42	27	34	30	33	21	109	78	187
Navsari	117	129	99	63	55	35	271	227	498
Amreli	..	..	..	..	1	..	1	..	1
Okhamandal	4	2	9	4	8	..	21	6	27
Total ..	1,573	1,497	1,080	896	1,335	1,040	3,988	3,433	7,421
PARSIS.									
Baroda City	77	78	64	85	154	116	295	279	574
Baroda	17	19	13	17	45	13	75	49	124
Kadi	10	9	3	9	15	10	28	28	56
Navsari	1,084	1,063	630	1,038	1.119	1,827	2,833	3,928	6,761
Amreli	1	1	4	2	5	2	10	5	15
Okhamandal	..	..	..	..	..	..	..	..	..
Total ..	1,189	1,170	714	1,151	1,338	1,968	3,241	4,289	7,530

District.	Upto Fifteen.		Fifteen to Thirty.		Above Thirty.		Total.		Grand Total.
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	
OTHERS.									
Baroda City	64	38	92	36	37	16	193	90	283
Baroda	61	50	43	39	26	26	130	115	245
Kadi	12	14	20	14	25	6	57	34	91
Navsari	29	33	19	27	29	22	77	82	159
Amreli	..	1	..	1	2	..	2	2	4
Okhamandal	..	..	1	..	..	..	1	..	1
Total ..	166	136	175	117	119	70	460	323	783
ALL RELIGIONS.									
Baroda City	15,746	13,986	14,911	11,629	20,898	17,542	51,555	43,157	94,712
Baroda	119,346	107,931	77,860	67,475	127,681	112,507	324,887	287,913	612,800
Kadi	184,988	173,618	110,145	100,925	165,919	164,983	461,052	439,526	900,578
Navsari	69,616	67,196	40,752	44,197	60,634	57,977	171,002	169,370	340,372
Amreli	32,590	30,633	18,490	17,321	27,422	26,129	78,502	74,083	152,585
Okhamandal	4,927	4,525	3,228	2,674	5,411	4,710	13,566	11,909	25,475
Total ..	427,213	397,889	265,386	244,221	407,965	383,848	1,100,564	1,025,958	2,126,522

Sex.

Of the total population in the State, there are 932 females to 1,000 males, or in other words per 1,000 females, there is a male excess of 73. The sex comparisons for the districts are as stated in the margin. Baroda District (exclusive of the city) shows the highest proportion of males with 886 females to 1,000 males. With the city, the female proportion is further lowered by 879. Navsari, with 990 females per 1,000 males, shows the nearest approach to equality of proportions. In the State, as a whole, there are 945 Mahomedan females to 1,000 males, while the Hindus have only 927. Except in the Baroda district, where the proportions of the two religions are equal, in every district the proportion of females is higher amongst Mahomedans than amongst Hindus. The Animistic tribes, among whom early marriages are rare, have a relatively larger number of women than Hindus or Mahomedans. Jains also show a higher ratio than Hindus in the State as a whole; but when we consider the districts separately we find that in the Navsari and Amreli districts, the ratio of females amongst them is smaller than amongst the Hindus, whilst in the Kadi and Baroda districts it is higher. The higher ratio is explained by the fact that many Jains from these districts have migrated to Bombay and other places leaving their females at home. From the Kadi district, the home of more than half of the Jain population in the State, a large number of Jain emigrants go to Bombay, Poona, and yet further afield; leaving their women at home. This explains the actual excess of Jain females over Jain males in the Kadi district. The Parsis of the Navsari district show a remarkably high proportion of females for the same reason.

District.	Number of females to 1,000 males.
Baroda State ..	**932**
Baroda District ..	886
„ City ..	837
Kadi District ..	953
Navsari „ ..	990
Amreli „ ..	943
Okhamandal „ ..	877

Number of females per 1,000 males by religion and districts.

District.	All religions.	Hindus.	Jains.	Mahomedans	Parsis.	Christians.	Animists.
Baroda State ..	**932**	**927**	**994**	**945**	**1,323**	**860**	**955**
Baroda District ..	886	884	890	880	..	946	946
,, City ..	837	847	849	816	..	546	..
Kadi District ..	953	949	1,048	981	..	..	..
Navsari ,, ..	990	999	810	1,080	1,387	..	956
Amreli ,, .. / Okhamandal ,, ..	934	928	..	983	..	..	..

It is obvious that the death-rate is markedly higher amongst women than amongst men. One explanation may be the survival in one form or another of the practice of female infanticide. This was formerly practised in Gujarat by the Jadeja Rajputs and *kulin* Kanbis whose marriage customs involved such high expenditure for the relations of the bride that the birth of a daughter was universally regarded as a curse. It became the custom to kill the girl-babies by plunging them into a pot of milk, immediately after birth, a process known as *dudh piti* or making the child drink milk. It was not until the early years of the 19th century that serious efforts were made to suppress female infanticide. Both coercive and persuasive measures were taken and infanticide was believed to have been stamped out of Gujarat. In 1871, however, information collected in connection with the Infanticide Act (VIII of 1870) showed among the Kanbis a startling excess in the number of males over females. Enquiries were made and the result seemed so suspicious that in April 1871, the provisions of the Infanticide Act were applied both to the Lewa and Kadwa Kanbis. The result of more complete information showed that the fears of Government were excessive and the operation of the Act was withdrawn. The question was again revived in British Gujarat in 1888 by Mr. G. F. Shephard, Commissioner, Northern Division. Under the suspicion that extravagant marriage expenditure might lead to the destruction of female life in the Lewa Kanbi caste, rules restricting expenditure at marriage were applied to the 13 *kulin* Lewa Kanbi villages of

Causes of female mortality.

Proportion of females amongst the Kulin Lewa Kanbis of Charotar.

Name of Village.	Proportion of females to 1,000 males.
Savli ..	722
Dharmaj ..	647
Pihij ..	638
Bhadran ..	696
Sojitra ..	690
Vaso ..	849
Nar ..	539

charotar. Of these 5 are in British territory, 1 is under Cambay, and 7 under Baroda State. The rules framed by the State for the reduction of marriage expenditure among the *kulin* Lewa Kanbis, in conjunction with the Bombay Government, are still in force. In so far as these rules have put a stop to the ruinous extravagance which characterised the weddings of the castes mentioned, they have removed one of the principal causes of female infanticide. Other factors are the modern spread of education; the difficulty of securing brides for their sons which most of them have of late been experiencing on account of a split among themselves, separating 5 villages, Nar and Pihij under Baroda and Uttarsanda, Sunav, and Ode under British territory, from the rest; and the *ekdas*, or solemn agreements, passed by the Lewas of *non-kulin* villages, binding them not to give their daughters in marriage to the *kulins*. The result has been that the sons of the *kulins*, for whose hand offers were made while they were babies rocking in the cradle, now remain bachelors, though over 20 years old. It is mainly due to these changed circumstances, which makes it difficult to get brides for their boys, and not to female infanticide, that the proportion of females among the Lewa Kanbis is at present so very low.

It remains a fact that in all castes, speaking generally, male children are desired and the birth of a female child is unwelcome. When a son is born, sweetmeats are distributed and *vadhamani*—the good tidings—are sent to friends and relations. Nothing of the sort is done when a daughter is born. She is spoken of as *pathro*, or a stone, and receives less attention than a boy. This is specially so amongst castes where the procuring of a bridegroom is a matter of considerable expense. This difference of treatment must doubtless be exercising some adverse effect on female life; but the ideas of the people on the subject have of late much improved, and, in most of the castes, sons and daughters receive equal treatment. Neglect

of female life does not now seem to be a factor of any great importance, and, as a matter of fact, the census shows that in spite of the greater attention paid to boys, their mortality in the earlier years of life is greater than that of girls.

The most prominent cause of the great mortality amongst women, especially among the Hindus, is the practice of infant marriage. Though cohabitation does not, as a rule, take place immediately after marriage, it does take place as soon as physical circumstances permit, and a large proportion of early marriages means a correspondingly high percentage of early consummations and of early births from immature mothers. This circumstance might naturally be expected to exercise a very prejudicial effect upon the longevity and vitality of the female sex and even to be the cause of a considerable number of deaths among them, and statistics go to show that this in fact is actually so, specially during the ages 15 to 20. Unskilful midwifery is another of the explanations of the high female mortality. The wife of the village barber is generally employed as a midwife and her bungling and blundering often entails permanent injury and in many cases diseases hard to cure. There is no evidence of deliberate bad feeding of females unless when poverty necessitates it, but close confinement to the house is a factor of great importance affecting female mortality. Females of the higher classes only leave their houses under necessity, and spend their lives in rooms which are usually dark and ill-ventilated. This absence of light and fresh air causes many women to fall victims to consumption and similar diseases. Except in a few well-to-do families, domestic servants are unknown in Baroda. The women of the family do all the household pounding, grinding, and sweeping. They have to cook, and to clean the kitchen, and wash the pots. They too draw the water from the village well and bring it home in pots on their heads. While, on one hand, want of occupation may be considered a factor inducing ill-health amongst females in the higher castes, on the other, it cannot be denied that the women of the lower castes have too much to do.

Marriages of grown-up males with very young females.

Considerable female mortality is caused in Gujarat by the custom which permits widowers to enter into fresh alliances with girls of unsuitable age. Connection between a very young girl and a man of

thirty-five or over is usually fatal to the girl. A widower will marry a girl of 12 almost before his first wife has expired, he soon loses her and another is brought into his house ; she soon meets with the same fate, and a fourth is married when the man is past fifty, and she may be left a widow almost before she has arrived at womanhood.

Effect of paucity of females on marriage.

Owing to the scarcity of females in some caste such as the Kanbis and Vanias, wives are brought from Kathiawad. Necessity leads to laxity in inquiring into the status of the proposed bride and to a willingness to accept on trust the statements made regarding her by those who arrange the match. It sometimes happens that a Kathiawad bride is subsequently discovered to be a widow, or to be really of the Kumbhar, Vaghri or other low caste. She is turned out, and the husband, after remaining outcaste for some time, regains admission into his caste on payment of a fine in addition to a caste dinner.

Age.

The age distribution of the population for each age year of life upto 5 and then for quinquennial periods upto 70, with a single head for persons aged 70 and over is given in the Census Table VII. The age return is not entirely reliable, for very few Indians know their exact age. Enquiries on the subject receive such answers as *panch sat*, five or seven, *das bar*, ten or twelve, *pandar vis*, fifteen or twenty, *pachis tis*, twenty-five or thirty, *tis chalis* thirty or forty, and so on. Even if a definite figure is given there is a tendency to select certain round numbers which are exact multiples of 5 or 10. But in spite of these irregularities and errors, the age returns are not altogether useless. In any large population, errors due to over and under statement tend to cancel each other, while the plumping on certain favourite numbers can be eliminated by a process known as "smoothing by Bloxam's method." Thus corrected, the census figures show that there were in the State on the 18th March 1921, 427,213 males and 397,889 females of the ages upto 15 ; 265,386 males and 244,221 females of the ages 15 to 30 ; and 407,965 males and 383,848 females of the ages above 30. Of the total population children under the age of 5 formed nearly 10 per cent. of the population, those from 5 to 15 formed 39·5 per cent., adults between 15 to 40 formed nearly 40 per cent. and those

above 40 formed 10 per cent. The mean age for males is 28·96 and for females 24·04.

Civil Condition.

There is a wide contrast between the marriage customs of Europe and India. The most striking fact one notices in India is the universal prevalence of the marriage state. In Europe sentiment and prudence hold divided sway, and the tendency, on the whole, is rather towards a decline in the number of marriages. In India neither of these motives comes into play. A Hindu must marry and beget a son (*putra*) to save him from hell (*put*). He must also see that his daughters are not left unmarried at puberty, for to do so would not only bring social obloquy on his family but subject him and his ancestors to damnation. While marriage is obligatory, it is hampered by numerous restrictions. In Europe, the field from which a man can choose his wife is practically unlimited. The restrictions based on consanguinity are few and marriages are generally determined by the free choice of the marrying parties. There is no restriction on widow-marriage. The later period of life at which the people enter into wedlock coupled with the greater equality of age on the part of husband and wife reduces the period by which the wife on the average survives the husband, and there are no child-widows. In India, a Hindu must marry within his own caste and outside the circle of those who are related to him within seven degrees. Most of the children are married by their parents in their infancy, and they become first acquainted when they are already husband and wife. Widows, except in certain lower castes, are prohibited from remarrying, though widowers are not only allowed to remarry, but even to marry more than one wife. The Mahomedans, especially those who are converts from Hinduism, have been affected in various degrees by the example of Hindu marriage usage; and Indian Christians also have not always escaped the same pervading influence. This difference in customs brings about a striking difference in statistics. In England from three-fifths to two-thirds of both the sexes are single and about a third are married. The proportion of the widowed is only 1 to 30 in the case of males and 1 in 13 in the case of females. In the Baroda State, however, the census shows that of the total only 848,579 or 40 per cent. are unmarried; 1,014,844 or 48 per cent. are married and 263,099 or 12 per cent. are widowed; 6,215 persons under 5 years are married;

272 persons aged 0-5 are widowed. These infant marriages are now happily on the decline. In 1911 no less than 19,240 persons aged 0-5 were declared to have been married and 587 of this age period were widowed.

The figures in the margin show the distribution of the population by religion in 1921 as compared with those of 1911. It will be seen that more than four-fifths of the total population are Hindus, about 2 per cent. Jains, 8 per cent. Musalmans, 6 per cent. Animists, ·4 per cent. Parsis, and Christians ·4 per cent. The distribution of the above religions varies greatly in the different parts of the State, and for this reason and also in order to ascertain the causes of the changes which have taken place, it is necessary to examine the statistics for individual districts.

The general distribution of the population by religion.

Religion.	Number in	
	1921.	1911.
Indo-Aryans—		
Hindus	1,742,160	1,697,146
Jains	43,223	43,462
Brahmo	35	6
Arya Samajis ..	645	598
Sikhs	70	80
Animists	163,077	115,411
Parsis	7,530	7,955
Musalmans	162,328	160,887
Christians	7,421	7,203
Jews	27	40
Others	6	..
Total..	2,126,522	2,032,798

Animism.

Animism is a term coined to express the various forms of belief of the aboriginal tribes like the Chodhras, Gamits and Bhils, who have not yet come under the influence of Hinduism, Mahomedanism or Christianity. The aboriginal tribes in this State worship two classes of beings: local or tribal divinities, and the spirits of their ancestors. Of the local or tribal divinities, *Khatridev*, a pillar of wood, is worshipped by the great majority. The other gods are:—*Simadio Dev*, a red coloured stone placed under a *samdi* (prosopis spicigera) tree and worshipped on marriage occasions; *Khetrapal*, the god of boundaries, a stone carved with a figure of a horse; *Baba Dev*, a clay image of a horse and rider, worshipped chiefly by Bhils; *Mavli and Bharam Dev*, red stones set on hill tops, worshipped chiefly by Koknas; *Vetal Dev*, a round stone, about 4 feet high, also a hill god; *Magaria and Vagh Dev*, or the

alligator and tiger deities, chiefly worshipped by Gamits; and *Samla Dev* and *Haria Dev*, specially worshipped by Dhodias. Among all the tribes the worship of their ancestors is the chief article of faith. A spot is set apart near each village as a *devasthan*, a holy spot. Here are raised wooden pillars and seats, dome-shaped pots of clay and stones painted red in honour of the village ancestors. With offerings of small clay horses and cows, and with sacrifices of goats and fowls, the men of to-day court and honour the spirits of their forefathers. They believe that, while all men of their class possess power over spirits, special skill in this matter belongs to two sets of persons, unfriendly *dakins* or witches who stir spirits to work mischief, and friendly *bhagats*, exorcists, who cast out evil spirits. The ill-natured *dakins*, who are supposed to have spirits at their back and to send them to trouble those against whom they bear ill-will, are generally old and ugly women. The well-disposed *bhagats*, who cast out evil spirits and heal the sick, are religious recluses who worship some one of the many forms of the *Devi* or mother, and have in their huts a *dehru* or altar and on it an image of the goddess. When a man becomes ill, or shows other signs of being possessed by a spirit, one of these *bhagats* or exorcists is called in. He places some *urid* (phaseotus mungo) or grains of rice on a leaf and passes the leaf round the sick man's head. He then examines the grains and tells whether the patient is troubled by an evil spirit, or by the spirit of his ancestors. If the cause of the evil is one of his forefathers, the sickness matters little, as by simply making an offering to his tomb, a cure will be effected. If the patient is troubled by an evil spirit, the holy man repeats some incantations, strikes the patient gently with the branch of a tree and continues the treatment for some days till the patient has recovered or is dead. The *bhagat* knows by whose power the spirit has been sent. In former times he used to name the *dakin* to the sick-man's friends, who would rush out and seize and torture her to death. Many Bhils have suffered in the past at the hands of law for their share in these murders, and the *bhagat* now wisely keeps the knowledge to himself.

Where chiefly found.

The present Animistic tribes are descendants of those early tribes called in the Vedas, *dasyus*, fiends, and *nishadas*, the original settlers in the Ramayana.

As successive streams of Aryan immigrants from the north poured in upon the fertile plains and sea-board of Gujarat, the early occupants were either subjected and peaceably converted to Hinduism, like the Kolis, or took refuge in the hills like the main body of the Bhils. The Animistic tribes are now concentrated in the Songadh, Vyara, Mahuva and parts of Mangrol talukas of the Navsari district, and the Sankheda taluka, and the Tilakwada peta mahal of the Baroda district, owing to the comparative non-accessibility and poverty of those tracts. With many minor clans, this aboriginal section includes fifteen chief tribes, namely, Bhil, Chodhra, Dhanka, Dhodia, Dubla, Gamit, Kathodia, Kokna, Kolgha, Kotwalia, Mavchi, Nayakda, Valvi, Vasava and Varli. The Kolis may be taken as intermediate between the rest of the Hindu population, who are called *ujlivarna* or bright-coloured as against the *kaliparaj* or dusky race, the general name of the aboriginals.

Conversion to Hinduism.

Hinduism is gradually attracting these non-Aryan tribes within its fold. Education and improved communications are fast breaking down the barriers which formerly separated the dwellers in the forests and the hills from the Hindus of the plains, and the aboriginal animist is showing an increasing tendency to embrace the religion of his neighbours. Thus the Dublas worship Mahadev and Hanuman; the Chodhras worship Ram and Devi in her form of Durga, the destroyer. Kakabalia is feared and courted by all. Some past students of the Songadh and Vyara Dhanka Boarding Schools have become missionaries to convert their own people to Hinduism, and have met with considerable success.

Distribution of Animists.

Nearly three-fourths of the Animistic population are to be found in the Navsari district and one-fourth in the Baroda district. There are no Animists in the Kadi and Amreli districts. The proportion of Animists to the total population is about 25 per cent. in the Navsari district and 5 per cent. in Baroda.

Distribution of Hindus.

We have seen that more than four-fifths of the total population are Hindus. They are most numerous in the Kadi district, where 89

persons out of 100 are Hindus. After Kadi, comes Amreli with 87 Hindus in a hundred of the population. Then follow the Baroda division with 84, Baroda city with 79, and Okhamandal with 76. The Navsari district stands last with only 65. The low proportion of Hindus in this district is due to its having a large population of the primitive tribes whose Animistic forms of belief have already been described.

Conversion to Hinduism.

It has often been said that Hinduism never openly takes in new converts, and that, when they are admitted, it is done on the fiction that they have been Hindus all along. Until recently, there were no known cases of the admission to Hinduism of persons who had previously been Musalmans or Christians. It is understood, however, that the Arya Samajists are now endeavouring to secure the re-admission of such persons. Not long ago, nearly 400 Musalman Rajputs are said to have been taken back into Hinduism at Banthra in the Etava district of the United Provinces. At the Arya Samaj Conference held in January 1911 at the village of Ranoli in the Baroda district, nearly a dozen Christian converts were re-admitted to Hinduism, and were forthwith treated as Hindus by all concerned. Matias and Shaikhdas, who were originally Hindu Kanbis, and accepted Islam about 300 years ago, owing to the preaching of Ismalia Saiyad, Imam Shah, had been previously returning themselves in the Census as Mussalmans of the Pirana sect. Some of them have lately reverted to Hinduism, worship Hindu Gods, go on pilgrimages to Benares, Dwarka, Dakorji and other sacred places of the Hindus, employ Brahmans for the performance of marriage ceremonies, and have also returned themselves as Hindus in the Censuses of 1911 and 1921. They have been re-admitted in the Vaishnava sects founded by Ramanand and Swaminarayan.

Sect Marks.

Hindu males paint on their foreheads white or coloured marks indicative of their sects. *Tripundra* or three traverse streaks, painted with *vibhuti* (sacred ashes) or sandal-wood paste with a round mark in the middle, or merely two round white marks distinguishes the Shaiva or worshipper of Shiv. Each Vaishnav sub-sect has its own distinguishing mark. Ramanujis paint on their foreheads the *trifala*

three lines drawn upwards from near the meeting of the eye-brows, the central line red and the outer ones white, made with *gopichandan* or white clay, procured from a tank near Dwarka in which according to legend the *gopies* (milkmaids), drowned themselves on hearing of the death of their divine lover Shri Krishna. The Vallabhachari sect-mark consists of two red perpendicular lines converging in a semi-circle at the root of the nose. The followers of Swaminarayan have a similar sect mark, made with *gopichandan* and with a round red dot in the centre. Irrespective of sects, Hindu females mark their foreheads with a *chandla*, a round red powder mark, which indicates that they are *saubhagyavati* or fortunate, that is they have their husbands alive.

Distribution of Jains.

One person out of 50 in the total population of the State is a Jain. Jains are most numerous in the Kadi district, which contains more than one-half of their total number. Baroda city also has a comparatively large Jain population. Jains number 20 per mille in the Amreli district and 13 in the Baroda district. The Navsari district has only 83 Jains in 10,000 of its population. More than nine-tenths of the Jains belong to the Vania castes and only about one-tenth belong to other castes, such as Bhavsar, Bhojak, or Kanbi.

Jain Sects.

Of the Jains there are two main sects, the *Swetambaris* or white clad and the *Digambaris* or sky-clad. A schism among the *Swetambaris* led to a section of them being called *Sthanakvasi Swetambaris* or *Dhundias*. The *Swetambari* sect is the most numerous, claiming 84 out of 100 Jains. One in ten Jains is a *Digambari* and one in seventeen is a *Dhundia* or *Sthanakvasi Swetambari* as these people now prefer to call themselves. Jains have no distinguishing sect marks. They make, however, *tilaks* like the Hindus, using saffron and sandalwood paste instead of red powder.

Distribution of Mahomedans.

Mahomedans form only 8 per cent. of the total population of the State. Their proportion is the largest in the Okhamandal, where they form 20 per cent. of the population, and in the Baroda City where they form 17 per cent. The Baroda district has 10 per cent., the Amreli district 9 per cent.,

and the Kadi and Navsari districts 6 per cent. One-third of the total Mahomedan population in the State is in the Kadi district, one-quarter in the Baroda district, and the rest in the Amreli, Navsari and Okhamandal districts.

Musalman Sects.

The majority of Musalmans in the State are Sunnis. Of every 100 Baroda followers of Islam, 85 are Sunnis, 14 are Shias, and 1 is a follower of the Imamshahi or Pirana Sect. The Shias are Vohoras, Khojas, and Arabs, while the followers of the Pirana Sect are known as Momnas and Shaikhdas whom Imamshah of Pirana near Ahmedabad and his kinsmen converted from Hinduism in the 15th century.

Distribution of Parsis.

The Parsis in the State number 7,530 persons of whom 6,761 or nearly 90 per cent. are in the Navsari district and 574 or 7 per cent. in Baroda City. Elsewhere the Parsi population is only nominal, there being 124 persons in the Baroda district, 56 in Kadi and only 15 in the Amreli district. Navsari is the head-quarters not only of the Parsis in the State, but also of many others living in Bombay and elsewhere.

Parsis.

The name Parsi means the people of Pars or Fars, the south-west province of Persia, the capital of which is now Shiraz. The present Parsis of India are the descendants of those who were forced out of their country nearly 1,300 years ago by the Arabs, who conquered and well-nigh annihilated them. They landed first at Diu, then at Cambay, and subsequently near Sanjan, to the north of the modern Daman, where they kindled the sacred fire called Iranshah which now burns at Udwáda, in thanksgiving for their safe arrival; but the traditional belief is that they brought it unextinguished from Persia. The Hindu king of Sanjan allowed them free liberty to follow their own religion, they while had to adopt some of the ceremonies and customs of the Hindus. But little is known of them for over 800 years after the first settlement. They still follow their own religion in laborious rituals which have been handed down from very ancient times. Among the Parsis there is a hierarchy, though not on the rigid method of the Hindus, but there are no castes. The Mobeds are to them

what the Brahmans are to the Hindus. The stronghold of the Mobeds is the town of Navsari whither the Parsis migrated from Sanjan and where they have thrived and flourished ever since. No religious ceremony can be performed, no marriage tie can be knit, no prayers for the dead can be recited, and no funeral services can be held, except by the Mobeds. When a child is seven years old, the ceremony of investing it with the *kasti* or sacred thread is performed. The *kasti* is made by the intertwining of 72 strong threads, spun out of wool and woven in accordance with ritual on a loom. Sufficiently long to go thrice round the waist, it is knotted in certain ways which every child is taught to do. The two Parsi sects, the Shehenshahi and the Kadami, originated in A.D. 1745 in a dispute regarding the calendar. The Shehneshahis are those who kept to the Indian reckoning, and the Kadamis those who adopted the Persian practice. The number of Kadamis is very small in the State amounting to but two per cent. The chief object of Parsi worship is the element of Fire and the Fire temple is the public place of Parsi worship. Besides the leading rites and ceremonies called *jashan*, *gambhar* and *muktad*, Parsis have many minor practices and observances to which more or less a religious sanction is attached. A Parsi must always keep his head and feet covered, he must never be without the sacred shirt and cord, he must not smoke. After shaving his face, a Parsi bathes before touching anything. The Parsis took to themselves many of the practices and beliefs of Hindus and Mahomedans. They made offerings to the Hindu *Holi*, offered vows and sacrificed goats and fowls to *Shitla Devi*, and some offered oil to *Hanuman*. They offered vows and made presents to *Tabuts* and at the tombs of Musalman *Pirs*. There is an increasing tendency, however, amongst the Parsis of to-day to discard extraneous religious symbolism in favour of the greater simplicity of their own faith.

Christians.

The Christian community numbers 7,421 of whom 7,274 are Indians, 103 Europeans and 44 Anglo-Indians, formerly called Eurasians. Of the Indian Christians, nearly two-thirds are Methodists, and the rest either Presbyterians, Roman Catholic or Salvationists.

Distribution of Christians.

Five-sixth of the total number of Europeans and Anglo-Indian Christians are in the City of Baroda (with the Cantonment) and the rest, who are mostly employed on railways, are distributed throughout the State. Of the Indian Christians 80 per cent. are in the Baroda district, 10 per cent. in Baroda City, 5 per cent. in the Kadi district and 5 per cent. in the Navsari district. Christianity has not spread to any marked extent in the Amreli and Okhamandal districts.

Classes receptive of Christianity.

The classes most receptive of Christianity are those who are outside the Hindu system, whom Hinduism regards as degraded and untouchable. Most of the converts to Christianity are of the "untouchable" or *Antyaja* fraternity. Amongst the higher Hindu castes, there are serious obstacles in the way of conversion, of which family influence and the caste system are the greatest. By accepting Christianity, a man of the higher caste at once cuts himself off from all his old associations, and is regarded even by his family as an outcaste. The prospect of such an occurrence is naturally viewed with the greatest dread, and any one suspected of an inclination towards Christianity is subjected to all possible pressure by his relations and friends.

Methodist Episcopal Church Mission.

The missions working in the State are the Methodist Episcopal Church Mission, the Salvation Army and the Irish Presbyterian Mission. Of these the Methodist Mission is the most important and has secured the largest number of followers within the last 40 years. The first Christian missionary who came to Baroda was a representative of the London Missionary Society who arrived in the year 1844. Two years later, the work was taken over by the Irish Presbyterian Mission which carried on work in the City for some years. In the year 1870, representatives of the Methodist Episcopal Church Mission came to Baroda for work among the English-speaking people and commenced work for all classes in the year 1881. This mission is working in many parts of the Baroda and Kadi districts with headquarters at Baroda. In the year 1880, a small Church was erected in the Cantonment. A boarding school for boys and another for girls

were soon opened and both of them were in flourishing condition before the great famine. They were thrown open to receive destitute children and, during the time of the great famine, of 1899-1900, three thousand children were cared for. After the close of the famine, the majority of the children returned to their native villages.

At present there are in the Baroda Cantonment separate boarding schools for boys and girls, with about 300 boys and girls as students. In connection with the boarding institutions, there are a Primary Girls' School, a Boys' School of the primary grade and a co-educational Anglo-Vernacular School and High School. In the Boys' Boarding School, there is a manual training department and lads showing proficiency in that department are transferred to the Industrial School of the Mission at Nadiad, while the boys from Nadiad who are especially promising, are transferred to the Baroda Mission High School. The girls are taught domestic work and useful industries such as weaving, lace-making, and sewing. The Florence Nicholson School of Theology at Baroda occupies commodious quarters. To this institution young men with their wives come for training to prepare them to become preachers of Christianity. The Mission has a large Hospital for women and children located near the Cantonment which does most useful work. It is well equipped, and is in charge of an American lady physician, who is assisted by a competent staff of nurses. Medical work is also carried on throughout the district in the villages where the Christians live.

Arya Samajis.

The total number of Arya Samajis in the whole State is 645. Of these 200 are in the City of Baroda, 231 in the Baroda district, 58 in the Kadi district, 154 in the Navsari district, and only 2 in the Amreli district.

Brahmo.

There are only 35 Brahmos (14 males and 21 females) in the whole State. They are immigrants from Bengal.

Sikhs and their Distribution.

Sikhs number 70, who are mostly immigrants engaged in the army. Twenty-nine of them are in the Baroda City, fourteen in the Baroda district, 23 in Kadi, and 3 in Navsari.

Sikhism.

Sikhism was found in the Punjab by Guru Nanak (1469-1538 A.D.) and was further developed by succeeding *Gurus*, notably by Guru Govind Singh (1675-1708 A.D.). The Sikh creed involves belief in one God condemning the worship of other deities; it prohibits idolatory, pilgrimage to the great shrines of Hinduism, faith in omens, charms or witchcrafts; and does not recognise ceremonial impurity at birth and death. As a social system, it abolishes caste distinctions and Brahmanic supremacy in all ceremonies at birth, marriage and death. Sikhs are permitted to eat flesh, though not beef, but are prohibited from using tobacco in any form. Every Sikh is required to bear foremarks known as five *ka*, the hair uncut (*kesh*), the short drawers (*kachh*), the *kara*, or iron bangle, the *khanda* or steel knife, and *kangha* or comb. The main object of the early Gurus was to distinguish their disciples from the Hindus among whom they lived. Now, however, many shades of opinion prevail among the Sikhs and many Hindu practices. Sikhism has given rise to several mendicant orders, of which the principal are Udasi, Nirmali, and Akali.

Hinduism.

In Hinduism we have, at the top of the ladder, Brahmanism represented by a few known as *Vedantists*, whose leading dogma, *Ekam eva adwitiyam*, 'There is but one being, without a second' summarises their whole creed. According to them nothing really exists but the one Universal Spirit called Brahma or *Parmatma* and whatever appears to exist separately from the Spirit is a mere illusion; *Jivatma* or the individual soul is identical with *Parmatma* or the Supreme Soul, as microcosm with macrocosm; it is restrained from consciousness of its unity, and hence from union with it by the resultants of its previous *karma* or actions. So long as there remains attached to the soul a resultant of its previous actions, it is doomed to wander in repeated incarnations from body to body. Only those souls in which the resultant finally vanishes attain *moksha*, or emancipation. They lose all sense of individual personality by complete absorption (*Sayujya*) into the only really existing Being who is wholly unfettered by action and without qualities of any kind (*nirguna*), and is called *satchidananda* because He is pure life, pure thought, pure joy.

Every day religion.

The Hindu of Gujarat attaches the greatest importance to bathing. As a rule, he does not take his morning meal before having a bath which consists of pouring a few *lotas* of water over his person. After his bath, he worships his family gods or goddesses, or goes to a temple of his sect for the same purpose. The *darsan* in the temple consists simply of getting a glimpse of the idol and saying *je, je, je,* chanting *bhajans*, hymns, and leaving a few coppers or a handful of grain in the dish kept for the purpose. On holidays he offers flowers to the idols. The temple is visited also in the afternoon by those who are very devout. Whenever he is at leisure, or in a contemplative mood, he mutters the name of Shri Ram or Shri Krishna, either alone or in company with their respective consorts, for example, Rama Rama or Sita Ram, or Radha Krishna. He gives alms in the shape of a handful of rice, pulse or flour to Brahmans and Sadhus. He sets apart a portion of his food for the dogs and cows which wander about in the streets. He observes a fast on every Monday, or on every eleventh day in a fortnight. He feeds Brahmans or Sadhus, whenever he is inclined to accumulate extra merit. He goes on a pilgrimage to Dakorji, Narbadaji, Kalka Mata, Amba Mata and other places when he has taken a vow to do so, or whenever it pleases him. He believes in heaven and hell, and in the transmigration of souls. His next life and his going to heaven or hell depend upon his actions in present life. He hopes to better his position in this and in the life to come by his devotion to his god, his *dan*, charity to Brahmans, and his *daya*, kindness.

Observance of caste-rules.

So great is the influence exerted by caste-ruels on the daily life of the Hindus that the whole of their religion may be said to be centered in caste observances. Strictness in the maintenance of caste is the only real test of Hinduism exacted by the Brahmans of the present day. In matters of mere faith, Hinduism is all tolerant and all receptive. No person who is not born a Brahman can become one but any person can be admitted into the lower ranks of Hinduism who will acknowledge the supremacy of the Brahmans and obey the rules of caste; while, provided that a Hindu observes the rules of his caste, he is at liberty to hold any religious opinion he pleases.

Religious belief and practice of the different castes.

All Gujarati Brahmans, except a few, who belong to the Swaminarayan sect, are followers of Shiva, and almost all have household gods whose worship some member of the family must perform. The family gods are some or all of the Hindu *panchayatan* or the group of five, composed of a stone *ling* for Mahadev, a stone *shaligram* or a picture of Shri Nathji for Vishnu, a picture or metal image of Shakti, Bhavani or Mata, typifying divine energy, Ganpati, and Surya or the Sun, or Hanuman, the Monkey-god. Their social and religious customs are chiefly ruled by the Mayukh, the Mitakshara and the Dharma and Nirnaya Sindhu. They perform *sandhya* or twilight prayer at least once a day in the morning, count their beads and repeat the *gayatri* or sun-hymn. Priests and beggars are now almost the only men who observe the regular fasts. As a rule, on Mondays, on the first and fifteenth of each month, and on the great religious festivals, men visit Shiva's temple for worship. Women are more careful than men to observe fasts, but are less regular in visiting the temples. The priests learn by rote the ritual required at the different everyday ceremonies, but, with a few exceptions, have no claim to learning. Like the Gujarati Brahmans, most of the Dakshni Brahmans are Shaivas or Smartas. But they are more ceremonious, more scrupulous in the observance of ceremonial purity, and follow the ritual more closely, than do the Gujarati Brahmans. The Brahma-Kshatris keep the rules laid down for Brahmans reading the sacred books, worshipping, meditating, repeating prayers, making offerings to the Sun and at meals putting on a silk sacred cloth. The Kayasthas belong to the Vallabhachari sect, but some of them are Ramanuji and others Shaiva. The Vanias are very devout and, as a class, are staunch adherents of the Vallabhachari sect to which they were converted about four hundred years ago. In south Gujarat, each house has a separate room devoted to the gods. They worship daily at the Vallabhachari temples and in their houses. Instead of the sacred thread, both men and women wear round their necks a *kanthi* (basil thread necklace). They mark their brows with two up-right lines of *kanku* (red powder), rub their eyelids and foreheads with *gopichandan*, the yellow

clay found near Dwarka, Gokul and Mathura, and imprint a seal dipped in sandal dust between the sectarian lines and on the temples, neck, and arms. The Bhatias are Vaishnav of the Vallabhachari sect and are very observant of religious rites. Like the Vanias, they visit Vaishnav temples and worship in their houses the image of Vishnu in the form of Ranchodji and Radha Krishna. The Luhanas are Vaishnavas of the Vallabhachari and Ramanuji sects. Their family goddess is Randel Mata and they are devout worshippers of Darya Pir, the spirit of the Indus. The Rajputs do not differ from other Hindus in their religious observances and practices. Though many are followers of the Vallabhachari, Swaminarayan, and Ramanuji sects, Rajputs from remote ages have been partial to the worship of Shiva. At the same time, they worship all Hindu gods and goddesses and the shrines in their houses contain images of Shiva, Vishnu, Ganpati and of the tutelary goddess of the clan. The Kathis worship the Sun and the Parajia Sonis worship fire. Among other castes, such as Kanbis, Kolis, Kachhias and the agricultural and artizan castes, generally a striking feature is the great hold which comparatively modern cults called *marga* or *panth*, ways have taken upon them. Of these the chief are Ramanandi, Swaminarayan, Kabirpanthi, Bijmargi, Pranami, or Meherajpanthi, Ramsanehi, Dadupanthi, Radha Vallabhi, Santarampanthi, and Shakta or Vammargi. Some time between the ages of seven and eleven both boys and girls are taken to the religious head or *guru*, who binds round the neck of the novice a rosary of beads made from the stem of the basil plant. Besides his food for that day, the *guru* receives a small sum of money as initiation fee. Sickness is a visitation, and is, therefore, an occasion for the taking of vows such as to feed a certain number of Brahmans, not to drink milk nor to eat *ghee* or any other dainty ; and to go bareheaded until the patient has been on a pilgrimage to the shrine of his patron deity. The untouchable and depressed classes, such as Dheds, and Bhangis are very religious and honour most of the Brahmanic gods, but chiefly Hanuman, Ganpati, Rama, and Devi ; above all, they revere the sacred basil or *tulsi* plant. As they are not allowed to enter them, people of these classes seldom worship at the temples or shrines of the village. In some hut near their dwellings is installed an image of Hanuman or of Meheldi Mata before which, on holy

days, a lamp is lit, and flowers are strewn. Those who can afford it are fond of going on pilgrimages to Dakore and the Mata at Pavagadh and Ambaji. They do not pass into the building but stand in the portico, bow as they catch a glimpse of the image, and present a few coppers to the temple servants. A belief in demons, sorcerers, witches, the evil eye and in omens is found more or less in almost all castes. The worship of ancestors, the elements, planets, the sea, rivers, animals, and plants, is common to all.

Offerings.

All the gods and goddesses have offerings made to them, either daily or on special days. Blood offerings are made to goddesses by Ahirs, Bharvads, Bhils, Charans, Dheds and other low castes. Blood offerings are sometimes made even by high caste Hindus in fulfilment of a vow taken to avert or to cure some family sickness, or to secure the favour of some goddess. Such offerings are also made for the general good by villagers as a body, or by some wealthy villager on behalf of his village. Some high caste Hindus, who scruple to take life simply lay before the goddess a live cock, sometimes with one of its leg cut off, afterwards allowing the bird to go free. Bloodless offerings consist of grain, fruit, flowers and leaves. They are made both in everyday worship, and on special days, and differ for different gods. To the stone image of Shiva are offered the leaves of the *bili* tree (*ægle marmelos*); to Devi or Mata, Shiva's consort, red flowers are offered, especially those of the *karena* (oleander). The flowers of *akdo*, swallow wort, cannot be offered to any god except Hanuman. To Vishnu, in his form of Krishna, are offered white flowers.

Spirits.

There is a widespread belief in spirits, *bhuts* and spirit possessions, *valgan*. Spirits are of two kinds, *gharnabhut* or family spirits, and *baharnabhut* or outside spirits. The influence of the family spirits is confined to the house or family to which it belongs. It does not trouble outsiders. A family spirit is generally the ghost of a member of the family who died with some desire unfulfilled, or whose death ceremonies were neglected or improperly performed. Married women are supposed to be very liable to possession by the spirit of a husband's

former wife. To guard against it, a second wife always wears round her neck a gold ornament called *shokyapaglu*, the former wife's foot-print, which is sometimes marked with mystic letters or figures. Family spirits are quieted by performing special death rites. The chief outside spirits are (males) *Jhand*, *Jin*, *Khavas*, *Shikotar* and *Vir*; and (females) *Chudel*, *Jhampadi*, *Jogni*, *Meldi*, *Pari*, *Shikotri*, and *Vantri*. Of these female spirits, *Jhampadi*, *Meldi*, and *Shikotri*, are the favourite goddesses of most of the low caste Hindus, like Bhangis, or Dheds, who avert their evil influence by offerings. The favourite haunts of these spirits are burning grounds, *pipal* or *babul* trees, wells, and empty houses. They are said to enter the bodies of those who annoy them by defiling their abodes, and by leaping over the circle within which offerings are laid for them at the crossings of the four roads. The days most favourable for spirits entering human bodies are Tuesdays and Sundays, the *Navaratra* festival which lasts for nine days in *Aso Sud*, and the dark fourteenth of *Aso*; the times when they are most likely to enter are at sunset and at midnight. When a person is believed to be possessed by a spirit a little cowdung, with some chillies, mustard, an iron nail, and live charcoal, is placed on a bell-metal plate. Over these articles a brass cup is turned, and over the bottom of the cup a mixture of cowdung and water is poured. The plate is then waved over the head of the sick seven times by a woman. If the cup then sticks to the plate, the spirit is believed to have left the patient and to have taken up its abode in the cup. Charmed threads, supplied by exorcists, are tied to the wrist or to the neck, and Brahmans are engaged to repeat sacred verses. If the spirit is weak, it is frightened by one or more of these processes and leaves the victim; if it is strong, and does not yield, an exorcist is sent for. He is called a *bhuva* and may be a Brahman, Khatri, Rabari, Bharvad, Vaghri, Koli or a Bhil. He may be a Jain Gorji or a Musalman Fakir or Molvi. Exorcists are said to gain their power of scaring spirits by muttering spells, *mantra*, which force spirits to become their servants and to obey their orders. An exorcist goes to a burial ground alone, at midnight on the dark fourteenth of *Aso* every year, and, unearthing the body of a low caste Hindu, mutters the *mantras*, sitting on the corpse. When he is consulted, the exorcist's first care is to ascertain

whether the patient suffers from spirit possession or from some disease. This is done either by the Hindu method of counting grain, or by the Musalman method, called *hajrat*, of examining the reflection of a lighted lamp in a liquid. The Hindu exorcist gives a member of the patient's family some rice, wheat, *juvar* or *adad*, a nail, a piece of charcoal, seven clods of earth, seven particles of salt and a copper coin. These are wrapped in a piece of cloth, waved seven times over the head of the sick, and the bundle is tied to his sleeping cot. On the next day, which must be a Sunday, or a Tuesday, the bundle is opened and the exorcist takes a pinch of the grain from the bundle. The grains are arranged in rows, and if one grain remains over, it is called *vadharo* and shows that the spirit is in the patient's body: if no single grain remains there is no spirit. If by this process the patient is found to be possessed, the exorcist first tries mild measures, and, if they fail, harsh measures, to dislodge the spirit. He drives an iron nail into the threshold of the house and gently brushes the sick man's face with a peacock's feather or a *nimb* twig, all the while exhorting him to speak out. He tries to compel him to disclose the name of the spirit which has possessed him. Sometimes a whole night passes without any result, and the operation has to be repeated on the night following. A fire is lit, a few chillies, mustard and cumin seeds, salt, the dung of a dog, monkey, or donkey and a piece of a leather, are dropped into the fire, and the resultant fumes blown into the sick man's nostrils. To impress the patient with his superhuman powers, the exorcist beats his own back with an iron chain. When the spirit is thus teased and annoyed, he replies to every question put by the exorcist, gives his name, explains why and how he entered the sick man's body, and after a solemn promise from the patient's friends and relations to satisfy his demands, agrees to return to his old haunts. Western education has weakened the belief of high caste Hindus in evil spirits. But among the low castes, such as Golas, Ghanchis, Kolis, Dheds, or Bhangis who are still very ignorant, it is yet as strong as ever.

Omens.

Almost all classes of Gujarat Hindus believe that the result of every undertaking is foreshadowed by certain signs and tokens. The business of the day will prosper or fail according to the nature of the object first seen on

waking. Propitious objects are the household gods, the *pipal* tree, the basil plant, a Brahman, or a cow. Unless the signs are favourable, no new work is undertaken. An armed man, a horseman, a mace-bearer, a school boy, a cultivator returning from his field with his plough, a barber with his bag, a musician with his instruments, a *mali* or gardener with a basket of flowers, a woman with two water pots filled with water on her head, a cow on the left of the road, a horse neighing on the right, are considered to be good signs. The eating of curds before going on a journey is considered lucky. A journey is avoided to the north on a Sunday, to the north-west on a Monday, to the west on a Tuesday, to the south-west on a Wednesday, to the south on a Thursday, to the south-east on a Friday, and to the east on a Saturday. Among bad signs are a physician, a goldsmith, a blacksmith, a pregnant woman, a widow, a buffalo, a camel, a goat, a cat, or a woman carrying three earthen pots. A man who is cat-eyed or who has no hair on the chest or upper lip is considered unlucky. The popular saying is: *makadmuchho ne manjro, jene haide nahi val, te nar jo samo male, to nishche jange kal*, that is, it is a sure sign of ruin if on the way you meet one who has reddish moustaches, who is cat-eyed, and who has no hair on the chest.

Pilgrimage.

Of the places of pilgrimage in the Baroda State, Dwarka in Kathiawad, Sidhpur in Kadi and Chandod in Baroda, are well-known throughout India. Dwarka is looked upon as being especially holy as having been in ancient days the capital of Shri Krishna and as at present possessing the shrine of Shri Ranchhodji. Sidhpur is the only holy place in the whole of India where *shradha* can be performed for the propitiation of the manes of the deceased mother. What Gaya is for the father, Sidhpur is for the mother. Chandod is situated on the sacred Narbada, to bathe in whose water is believed to wash away all sins. The Jains have their own places of pilgrimage, such as Mount Abu, Shatrunjaya and Girnar. The people have great faith in the merits to be attained by going on a pilgrimage and thousands flock every year to the holy places. In the old unsettled times, pilgrims used to go in bands called *sangha* with hereditary leaders called *sanghavis*; but railways have now made pilgrimages easier, safer, and

less costly. Devout Hindus, especially Jains, still go on foot, expecting thereby to gain more merit.

Death ceremonies.

A Hindu on his death-bed gives a Brahman, the *gaudan*, that is, the gift of a cow or of a cow's worth, an amount which must not be less than one rupee and four annas. With the help of her tail, he hopes to cross *Vaitarni*, the river of hell. He is then made to pour some water on the ground, declaring as he does so, the amount which is to be given in charity after his death. As the end draws near, he is bathed and, with his head to the north, is laid on the ground, which has been dressed with fresh cowdung. He is told to remember Rama, and drops of Ganges water with some Tulsi leaves are placed in his mouth ; at the same time a lamp is lit. When life is gone, the body is covered with a sheet, and the relations lament bitterly. A bier of bamboo poles is prepared, the dead body is bound on it and is carried, head first, out of the house. The bier is carried on the shoulders of four close relations, the chief mourner going a little in front, carrying, slung in a string, an earthen jar containing burning cakes of cowdung. The female mourners follow the funeral party for some distance, then stop, beat their breasts, and go to the village pond, or to the river, to bathe. About half-way to the burning ground the bier is turned round and placed on the ground ; rice, betel-nuts, and a few copper coins, are laid on the spot where the bier has rested. From this spot to the burning ground the body is carried feet first. On the way the bearers chant to each other "*Ram bolo bhai Rama*"—"say Rama, brother, say Rama". At the burning ground the body is bathed and laid on the funeral pile. The chief mourner takes a lighted cowdung cake from the earthen jar, and after dipping it in clarified butter, places it on the mouth of the corpse. He then walks round the pile and lights it at the head. When the body is consumed, the fire is put out, either on the same or the next day and the ashes are thrown into the sea or into a river. A few bones are collected and sent to some sacred river and the place where the body was burnt is washed with water. An earthen pot full of water is placed on the spot, and is broken with a stone thrown by the chief mourner. The funeral party raise a loud cry, leave the burning ground, bathe, and return home.

Post-death rites.

On the second or third day after a death, a cow is brought and milked, so that the milk may fall on the spot where the body was burned. Letters called *chithis* announcing the death are sent to friends and relations. For ten days relations and friends, especially the females, come to weep morning and evening. Milk and water are set on the *tolla*, or wooden peg, in front of the house on the first day by a Brahman, and on the following three days by some members of the household. The nearest relations remain impure for ten days during which they touch no one, do not approach the household gods, do not visit the temples, and do not shave. If the deceased has left a widow, her head is shaved on the 10th day after his death, and the heads of the male members of the family are also shaved. Near relations also shave their moustaches. The *shradha* ceremony is performed by the chief mourner from the tenth to the thirteenth day; on the 11th day it is performed with the help of a Kayatia Brahman, and on the other three days with the help of the family priest. During the four days of the *shradha* ceremony, the chief mourner, instead of a turban, wears a *saniyu* or silk cloth wound round his head. The *saniyu* is removed on the 13th day when his father-in-law presents him with a new turban. Near relations are feasted from the tenth to the thirteenth day and the caste people on the twelfth. On the thirteenth day the family priest is presented with *sajja*, or a sleeping cot, with bedding, brass and copper vessels and various kinds of fruits and vegetables, designed for the use of the departed soul. During the first year, monthly, half-yearly and yearly (*masiso, chhamasi and varshi*) *shradhas* are performed. A yearly *shradha* is performed in all subsequent years, and an additional one during the latter half of the month of *Bhadarvo*.

Common philosophical beliefs.

Apart from the all pervading physiolatry and superstitious beliefs briefly described above, some essential doctrines of Hindu philosophy are well known to almost all the Hindus and, passing like a rich heritage from father to son, have reached even the illiterate and ignorant masses. They promote virtuous living, discourage worldliness and teach resignation in face of troubles. The first and foremost among these is the belief in *laksha-chorasi avatar* or the transmigration of souls. It is generally believed that, so long as earthly desire remains unextinguished, and

while earthly passions continue to exist, the human soul is subject to repeated reincarnations. The second belief is that the circumstances of each embodied existence are the result of the works done in the previous existence ; and that souls, according to their actions, may enjoy happiness in this world or in Heaven, or on the other hand will suffer punishment on this earth or in hell. *Karyan karma bhogavavana chhe* or "as you sow, so you will reap," is an axiom which even a rustic believes to be applicable to this life and the one to come. It follows that he must bear whatever miseries are his in life with patience, and that it is to his present and future welfare to live rightly, so that, freeing himself from all carnal desires, he may ensure his early release from rebirth, and his ultimate union with God.

Main division of sects.

The record of sects was made in the census of 1911 and 1921 with a view to ascertain as far as possible the sectarian distribution of the people. All Hindus fall into two main categories : those who advocate the rival claims of one or other of the great Vedic deities or of Puranic accretions to the orthodox pantheon such as Durga ; and those who deny the regular deities and prohibit idol worship. To the former class belong the Shaivas or Smartas, the Shaktas or Devi Bhaktas, the Vaishnavas, and the followers of minor deities, such as Sauryas, and Ganapatyas. To the latter class belong the followers of Kabir, Dadu, Santram, Ravisaheb, and many others.

No sectarianism among Hindu sects.

The division of Gujarati Hindus into sects is by no means a division into water-tight compartments offering no possibility of communication. A certain amount of hostility is felt by the leaders, and by the inner circle of devotees, of some sects towards the adherents of others. Thus it is, for instance, that devout Vaishnavas of the Vallabhachari sect are careful that they do not pronounce the Gujarati word *shivavun*, to sew, lest they may thereby indirectly utter the name of Shiva and show him reverence. The head of the Shaiva sect, the Shankaracharya of Dwarka similarly shows hostility to the Swaminarayan and other Vaishnava leaders, and the brawls between them sometimes result in legal processes. But the great mass of the people, while they show special reverence for the god of their sect, their *ishta devta*,

worship also all the gods of the Hindu Pantheon. A Shaiva Brahman, for instance, visits not only Shiva's temple, but also Vishnu *mandirs* and Mata temples. A Vaishnava makes obeisance to the Rama or Krishna idols of his sect and also visits Mahadev and Mata temples; and similarly *devi upasaks* have no objection to reverence Mahadev or Krishna. The Gujarati Hindu is very religious and very tolerant. He worships not only his own and his people's god, but also shows reverence to Musalman Pirs and Christian *padris*. He abstains from insulting the religious feelings of others, and avoids anything that may bring upon him the wrath of any deity.

No religious preacher of note produced by Gujarat.

It is noteworthy that Gujarat has not produced any religious leaders of note. *Acharyas* from the south like Shankar, Ramanuja, and Vallabh, and from the north, like Sahajanand Swami, and Kabir, have spread their faith in Gujarat. Before Mahomed of Gazni's capture of Somnath Patan, Brahmanism, as represented by Shankaracharya was supreme in Gujarat, Jainism being confined only to a few Vania castes. The faith of the people in Shaivism was, however, shaken when Mahomed was able with impunity to break to pieces the famous idol of Somnath Mahadev and carry away its treasures. This was the opportunity, first of Ramanuja and then for successive Vaishnav preachers from the south to the north. Local preachers like Kuberdas, Santram, and Bhabhram, were imitators, and were able to secure followers on account of their personal high character. They were exponents of non-idolatrous principle laid down by Kabir, but their beliefs and practices were tinged with Vaishnavism in one form or another.

Shaivas.

Shaivas or worshippers of Shiva, number 21 per cent. of the total Hindu population of the State. They are mostly Brahmans and Gosains, but a large number of Rajputs, Kadwa Kanbis, Bhats and Sutars also belong to this sect. They worship the deity under the name of Rudra, Shiva, Sadashiv, Shankar, Shambhu, and Mahadev, in their own houses as the family god, as also in the temples which are to be found in almost every village. Shiva is a god whose anger is to be dreaded and whose favour is to be propitiated. His heaven is supposed to be the *Kailasa*

where he dwells with his wife Parvati who is also called Durga, Kali, Uma or Bhavani, and his countless servants (*ganas*). He is sometimes represented in sculptures and paintings with five faces, (*Panchanana*), sometimes with one face and with three eyes. He has a crescent moon on his forehead, a serpent round his neck, and a second necklace of skulls, with numerous other serpents about his person. On the top of his knotted hair he bears the Ganges, the rush of which he intercepted in its descent from Vishnu's foot, so that the earth might not be destroyed by the weight of the falling stream. His complexion is sometimes white, from the reflection of the snows of *Kailasa*, sometimes dark, from his identification with the dark destroyer time (*Kala*). His throat is blue from the stain of the deadly poison which would have destroyed the world, had he not, in compassion for the human race, undertaken to drink it up upon its production from the churning of the ocean. He rides on a white bull, called *nandi*, stone or plaster images of which are often placed outside his shrines. As he is constantly engaged in battle with mighty demons, he carries a trident (*trishul*), a bow, and a thunderbolt (*vajra*). He holds in his hands a noose for binding his enemies, and a drum, *damru*, which he uses as a musical instrument to keep time as he dances. But, though he is thus depicted in sculptures and paintings, in his temples he is worshipped under the impersonal symbol of the phallus or *lingum*, for he is supposed to reproduce after destruction, and as such is worshipped as if he were the creator. The *ling* or *bana* is of stone, pyramidal in shape, and from three inches to several feet high. The chief of these emblems are called *svayambhu* or self created and *jyotir* or luminous. The essential doctrine of Shaivism is the existence of a personal deity, the one existent and universal soul without a second or *adwait*, and the unity of the divine or universal soul *Parmatma* with the individual soul or *jivatma*. All nature is but a manifestation of the universal soul, takes its origin from that soul, and is eventually absorbed therein. In order to impress this doctrine upon his mind the Shivite is required by his religion to mutter every now and then, *Shivoham*, that is, 'I am Shiva'. The daily worship is simple and consists of offering *chandan*, water and the leaves of *bili* (aegal marmelos) to the *ling*. On *Shivratris*, dark fourteenth of each month, and especially on that of Magh, called *Maha Shivratri*, the god is invested

with a brass or silver mask, and in winter the *ling* is decked with refrigerated clarified butter in ornamental shapes called *ghina kamal.* In cases of anxiety or of serious illness, as also when the stars foretell and evil planetary trouble, prayers called *rudri* and *mritunjay jap* (death conquering prayers) are offered to Shiva in his temples. This consists in Brahmans pouring water over his *ling* and reciting the *Rudradhyaya*, or panegyric in honour of *Rudra.* It is recited 11 times in *Rudri*, 121 times in *Laghu Rudra*, 131 times in the *Maha Rudra*, and 14,641 times in the *Ati Rudra.* Shiva worship has continued from the earliest times to be the cult of the Brahmans. Towards the close of the eighth century, it was extended and popularised by Shankaracharya. Shiva's terrible aspects as *Rudra, Bhairav, Ugra,* and *Aghor* easily adapted him to the religion of fear and propitiation prevalent among the non-Aryan races. He thus became the deity of the highest and the lowest castes. Shankaracharya established in India four seats where he installed his pupils as *acharyas* or religious heads and their successive pupils still occupy the *gadis.* One of these, called *sharda pith*, or throne of learning, is situated in Dwarka, and is endowed by His Highness the Gaekwad to whom it falls to sanction the appointment of every new pontiff, or Shankaracharya. The chief duty of the Shankaracharya is to preach and disseminate the doctrines of the Vedic religion. He is the final authority in religious questions for the followers of Shiva in Gujarat. Shaivas use a traverse streak on their forehead as a religious mark. They also put on a necklace of *rudraksha* (Elaecarpus ganitris) berry, and use *rudraksha* hand rosaries.

Shaktas.

17 per cent. of the total Hindu population returned themselves as Shaktas or Devi *bhaktas.* They are found in all the districts. The Shaktas give prominence to the worship of the female counterpart of Shiva, the goddesses Devi, Durga, and Kali, all consorts of Shiva. This worship of *shakti* or energy is inculcated in the Tantras and in the Brahma Vaivart, Skand and Kalika Purans. A section of the Markandeya Puran called the Devi Mahatmya or Chandipatha is devoted to the praise of Durga. It is read in Mata temples to avert the wrath of the goddess as also to secure happiness and prosperity even by those who call themselves Shaivas and Vaishnavas. Songs in the honour of *Matas* are also sung

throughout Gujarat, especially during the *navaratra* or nine nights sacred to Matas in the bright half of Aso. Shaktas are said to be divided into two classes *Dakshinachari* or right-hand worshippers and *Vamachari* or left-hand worshippers. The *Dakshinacharis* worship their gods publicly and with the usual Vedic or Puranic ritual. They do not allow blood sacrifice. Worship is restricted to Shiva's consort and to Shiva only as identified with her. The *Vamacharis* make the Tantras their Veda, and adopt a ritual which hold the Vedas, Smritis and Puranas in contempt. Besides Shiva's wife, they worship Matrikas, Yoginis, the evil doing Dakinis and Sakinis and Shiva in his form of Bhairav. At their chief ceremony which is performed secretly at night, a circle is formed composed of men and women without respect to caste or relationship. The five *makars* or *ms.* are required; *madya* wine, *mansa* flesh, *matsya* fish, *mudra* parched grain, and *maithun* sexual union. The goddess is represented by a woman in the flesh. Wine and meat are first offered to the woman goddess and are then distributed among the votaries, and a ceremony called *shrichakra* or *purnabhishek*, full initiation ends the rite. A branch of *vammargis* found in North Gujarat and Kathiawad is called *kanchalipanth* or the bodice sect which holds that promiscuous intercourse between the sexes on certain days confers religious merit. Shaktas generally make two perpendicular vermillion marks on their forehead or a red streak upto the middle of the forehead with a round red *chanla* at the root of the nose. The division of the sect into *Dakshinachari* and *Vamachari* and of the latter into *Kanchalipanth* has not been returned in the census but there can be no doubt that they have many secret votaries who join the faith in the high hopes held out in the Tantric texts.

Ramanuji sect.

108,995 persons are followers of the Ramanuji sect, so called from the name of the founder Ramanuj, a Tamil Brahman, who flourished in the twelfth century. Against Shankaracharya's *adwait* or strict "monism" Ramanuj set up a theory called *Vishishtadwaita* or "qualified monism" maintaining (1) that individual souls are not essentially one with the supreme soul though he is their source, and hence the soul after salvation enters into a relation of perfect heavenly service to him, and (2) that the supreme is not purely an abstract being, but possesses real *qualities*

of goodness and the like, infinite in degree. The Ramanujis worship Vishnu as Narayan and his bride Laxmi or Shri. The special marks of a Ramanuji are a close-shaven moustache, a *tulsi* or sweet basil rosary, and two vertical and slanting lines on the forehead of white clay, a perpendicular red streak for Laxmi in the middle with a horizontal white clay line connecting the three across the root of the nose, the whole, from one to two inches wide, representing Vishnu's throne. There are two main divisions of the sect, *Ten-gala* or southern school and *Vada-gala* or northern school which differ chiefly in externals. The northern school accepts the Sanskrit Veda. The southern school has compiled a Veda of its own called *Nalayira* or "The four thousand verses written in Tamil." An important difference of doctrine, caused by different views of the nature of the soul's dependence on Vishnu, separates the two parties. The view taken by the Vadagalas is called the "monkey theory". The soul, say they, lays hold of the Supreme Being by its own free will, act and effort, just as the young monkey clings to its mother. The Tengalas hold what is called the "cat-hold theory." The human soul remains helpless until acted on by the Supreme Being, just as the kitten remains helpless until transported by the mother-cat. The two divisions are distinguished by different marks on the forehead, to which they attach great importance. The Vadagalas contend that the mark on the forehead ought to represent the right foot of Vishnu, while the Tengalas contend that equal reverence is due to both feet. The Tengalas draw the whole line half down the nose to represent the lotus throne of Vishnu. Both divisions agree in branding the emblems of Vishnu—the disc and conch shell—on their breasts, shoulders, and arms. Both are noted for the strict privacy with which they eat and even prepare their meals.

Ramanandi sect.

The Ramanandi sect has 478,239 followers mostly of the lower castes. It was founded by Ramananda, a disciple of Ramanuj, who flourished at Benares about the beginning of the 14th century. The only point in which Ramanandis differ from Ramanujis is that they do not observe privacy in preparing and taking food, on which Ramanuj laid great stress. It is said that Ramanand having travelled extensively over India returned to one of the monasteries of the sect, where some

priest raised the objection that in his wanderings he could not possibly have observed the rule of the Ramanuj sect requiring meals to be strictly private. On these grounds Ramanand was required to eat apart from the rest of the brethren. In resentment he founded a new sect and to show his contempt for caste distinctions, freely admitted into it men of all castes, even the lowest. It is for this reason that even Dheds, Bhangis and Chamars are followers of this sect, along with Brahmans, Vanias and artizans. Ramanand inculcated the worship of Vishnu as Rama with Sita and Laxman. The initiatory verse is *Shri Rama* and the salutation *Jaya Sita Rama*. The forehead mark is like that of Ramanujis made of *gopichandan*, but the red vertical streak is narrower.

Vallabhachari sect.

Another strong current of Vishnuism arose from Vallabhacharya, a Tailanga Brahman born in 1478. In theory he had much affinity with Ramanuja but in practical religion, he laid far more stress upon the myths of Krishna's childhood and amours, narrated in the tenth chapter of the Bhagwat Puran, in which he is represented as Bala Gopala, the cowherd boy who indulged in amorous dalliance with the frail milkmaids of Brindraban. Philosophically, Vallabha held that the human soul (*Jivatma*) was a spark from the divine essence (*Parmatma*) and though separated from, was yet identical with it. Unlike his sect-forming predecessors, Vallabha discountenanced all mortifications of the flesh, maintaining that the body should be reverenced and not ill-used. Building on this philosophical basis, Vallabha introduced elements of pleasure and enjoyment in divine worship rejecting the austerity and hardship of the other sects and called his cult *pushtimarga* or creed of spiritual nourishment. He found many adherents especially among the Vania, Kanbi and other middle classes in Gujarat. In this State, the followers of the Vallabhachari sect number about 10 per cent. of the total Hindu population, or 20 per cent. of the total number of Vaishnavas of all sects. Vallabha married and enjoined marriage and a worldly life to his successors who are now known as Gosaiji Maharaj or Gosaiji Vallabhakul. There are seven seats or *gadis* of this sect each of which is presided over by the lineal descendants of the founder. They are at Ahmedabad, and Surat in Gujarat, Gokul, Mathura, and Kankroli in the United Provin-

ces, and Kotah and Nathadwara in Rajputana. There are subordinate establishments in Bombay, Baroda, and most of the larger towns, where they are called *haveli* or palace. Both mental and physical worship are prescribed for the followers of this creed. Mentally the image of Krishna is to be imagined as existing before the mind's eye and to be worshipped without rites or ceremonies. Physically the actual human image of Krishna is to be worshipped with all pomp and ceremony. In their *mandirs*, temples which are built like ordinary houses, without porch or spire, images of Shrikrishna in various forms are set on raised platforms and homage is paid by devotees at fixed hours every day. On holidays, the image is profusely decorated, seated on a richly carved dais or swung in fancy cradles of glass, ivory, or wood decked with flowers. Seven daily services or *darsans* are held. Thousands of devotees, males and females, flock to the Gosaiji temples and there are many who do not take their food if they have not been able to get a glimpse, *jhanki*, of the Thakorji. The first *darsan* is called *mangala* and takes place at about six or half past six in the morning when the image is shown as rising from bed. The rest are :—(2) *shanagar* at 8 a.m. when the image is richly attired ; (3) *rajbhoga* at noon when the image is shown as taking a meal after returning from cattle tending ; (4) *utthapan* at 3 in the afternoon, when the image is shown as rising from repose ; (5) *bhogasan* at 4 p.m., the afternoon luncheon ; (6) *sandhya* or *arti* at about sun-down ; and (7) *sen* or repose for the night after lamp light. Initiation of a novice begins in childhood. The first instruction begins between the second and fifth year. The novice is taken to the Maharaja who repeats the formula *Shrikrishna sharanam mama*, *i.e.*, Shrikrishna is my refuge. After the child is made to repeat the initiatory prayer, the Maharaja passes round his neck a basil (*tulsi*) *kanthi* or rosary. A later and more important initiation, takes place after the eleventh or twelfth year and at or before marriage for females. After the second initiation, the votary is supposed to consecrate his *tan* (body), *man* (mind), and *dhan* (property) to the deity. The ceremony is called *Brahma sambandha* or union with the Supreme Being. In practice, this principle sometimes degenerates into great depravity ; the worshippers, regarding the Gosaiji Maharajas as incarnations of the god, pay to them the abject service which they believe to be due to him,

including sometimes the *jus primae noctis*. The Vallabhachari brow-mark consists of two red perpendicular lines converging in a semi-circle at the root of the nose. Though the sect has no sadhus, some of the followers take the *samarpan* or dedicatory vow and do not eat food cooked for them by others. They are called *marjadi*. They do not ordinarily eat in metal vessels but use leafplates and obtain their drinking water in canvas covered receptacles.

Swaminarayan sect.

The epicurean principles of the Vallabhachari sect led to the reform of the Vaishnav church early in the nineteenth century by Sahajanand Swami, a man of deep religious feelings and high morality whose sect, known as the Swaminarayan sect, is at present of great importance in Gujarat and has a large number of followers among Brahman, Kanbi, Bhavsar, Charan, Darji, Ghanchi, Gola, Kachhia, Kathi, Koli, Luhar, Mali, Rajput, Salat, Sathwara, Soni and Sutar castes. Sahajananda was born in A.D. 1780 at the village of Chhapai, eight miles from Ayodhya in the United Provinces. His parents dying when he was 11 years old, he became a recluse and committed the *Bhagwat Gita* and *Vishnu Sahasra Nama* to memory. In 1799 he began to associate with a body of Ramanandi sadhus and in 1800 was initiated with the name of Sahajananda. He began to preach the *Vishishthadwait* faith of Ramanuja with such effect that the then head of the Ramanuja body appointed him his successor. During his rambles, he visited Gujarat several times, and being offended at some of the practices of the Vallabhachari sect, preached chastity and purity of soul as the key-note of religion. By his preaching and his own exemplary life, he succeeded in making many converts, chiefly among the lower classes. When he knew that he had gained sufficient ground, he boldly asserted that he himself was an incarnation of Krishna, born to restore the Vaishnav faith to its former purity. He died in 1830 at Gadhada in Kathiawad where his *padukas*, footmarks, are worshipped. Being a celibate he adopted two of his nephews, one of whom was installed at Ahmedabad and the other at Vadtal. Their descendants are the hereditary Acharyas of the sect. Though the Acharyaship is hereditary it requires a confirmation by a council of four Brahmacharis, four Sadhus, and four laymen, *satsangis* before accession. If the Acharya does not behave properly he may at any time be deposed.

Such a course had to be taken at the Vadtal *gadi* about fourteen years ago, for the first time in the history of the sect. The tenets of the Swaminarayan sect are embodied in a book called *Vachanamrit*, nectar of precepts, which is a treatise on all branches of religious philosophy. Their authoritative works are the Vedas; the Vedanta Sutra of Vyasa, as interpreted by Ramanuja; the Bhagwat Purana; three chapters of Mahabharat, *viz.*, Vishnu Sahasra Nama, Bhagwat Gita and Vidur Niti; and Vasudeo Mahatmya, a chapter of Skand Purana. The book which is usually read by the followers of the sect in their daily prayers is called *Shiksha-Patrika*, or book of precepts embodying practical ethics. It prohibits the destruction of animal life, promiscuous intercourse with the other sex, use of animal food and intoxicating drinks and drugs, theft and robbery, blasphemy, false accusation and caste pollution. The ceremony of initiation begins with the novice offering a palmful of water near the feet of Acharya saying "I give over to Swaminarayan my mind, body, wealth and sins of (all) births (*man, tan, dhan ane janamna pap*)". He is then given the sacred formula *Shri Krishna twam gatir mama*, "Shri Krishna thou art my refuge." The novice then pays at least half a rupee to the Acharya. Ordinarily every follower is expected to present to his Acharya a twentieth of his income, while the more devout are expected to pay a tenth. Before eating he is enjoined to worship the image of Sahajananda Swami which he keeps in his house along with the *Shiksha Patrika*. He also worships his foot-prints on a piece of cloth and tells his beads repeating his name. There is a Swaminarayan temple in almost every important village which is attended either in the morning or in the evening, or at both times, by all the followers. There are separate passages in the temples for women and also separate reading and preaching halls for them. The distinguishing mark which followers of the sect make on their forehead consists in a vertical streak of *gopichandana clay* or sandal with a round red powder mark in the middle. They also wear a necklace of basil beads.

Minor Vaishnav sub-sects.

Among the minor Vaishnava sub-sects may be mentioned Radhavallabhi founded in the sixteenth century by Haribansh of Bindraban near Gokul. The Radhavallabhis give more importance

to Krishna's mistress than other Vaishnavas, and worship her with Krishna as her *vallabha* or lover. Another minor Vaishnav sub-sect, with followers chiefly in the Kadi district, is Gopinath Panth, founded by Gopinath, a Ramanuji Visnagara Nagar, in the fifteenth or sixteenth century.

Non-idolatrous sects.

All the sect makers from Shankaracharya to Swaminarayan were Brahmans and men of learning. In Kabir and others of this type, we have men from lower castes, unacquainted with Sanskrit, showing the repulsion for caste and idol worship, seceding from Vaishnavism, and founding non-idolatrous sects on a basis of equality between man and man. They were greatly affected by the example of Islam in their disregard for caste and idol worship. They also promulgated a high moral code, declaring that life was the sacred gift of God, and that the blood of men or animals ought never to be shed by his creatures. Great stress is laid on truthfulness and adoration is allowed to be paid to Vishnu or Rama, not as idols, but as names of one God.

Bij Panth or Margi sect.

The Bij Panth or Margi sect is said to have been founded about 500 years ago by Ugamsi at Benares. Bij Panthis believe in an impersonal god holding that the human and the eternal soul are one. The object of worship is the flame of a lamp as an emblem of the formless but all intelligent essence. Their principal temples in Gujarat are at Dudhrej near Wadhwan in Kathiawad, at Tarabh in the Visnagar taluka, and at Chaveli and Pipal in the Chanasma taluka of the Kadi district in the State. Their *gurus* or preceptors are generally monks of the *Atit* order. At present the *Atit* Bava who presides in the temple at Tarabh is their chief leader and preceptor, and makes new *chelas*, or followers. Potters, Barbers, Atits, Rajputs, Rabaris, Charans, Bhats and such other castes are members of this creed and altogether number 131,455 in this State. Their principal religious holiday is the 2nd of the first half of every month, on which they join together and sing *bhajans* or hymns. The Rabari followers do not sell milk on that day, nor do they prepare curds ; but either use it themselves or give it away in charity. The special and peculiar custom among the followers of this creed is the meeting of the members of the *Patha*.

This is held at the house of one of the followers in the dead of night, with closed doors; and those only who have been served with previous invitations are allowed to attend. A *Kotwal*, or guard, is placed outside the door of the room in which the meeting is held to take care that no stranger or intruder gains admission. In a spacious room or hall, persons of both sexes are gathered together. In its centre a *bajath* or *patla* (square wooden seat) is placed and covered with a red cloth. Four small heaps of wheat, rice, *bajri*, and pulse are arranged at the four corners, with images of Ramde's horse, Ganpati, Hanuman, a *ling*, and an image of Shakti in the centre. Five lamps fed with *ghee* are then placed over these heaps and ignited by the Atit Bava or Guru, after the recitation of certain incantations. The votaries feed the lamps with *ghee* and sing *bhajans* or hymns. At midnight an offering of sweets is made and a lighted lamp waved round it. If a stranger wishes to be admitted as a member of this creed, he is first asked to stay out of the room, where the *patha* meeting is held, by the Kotwal, who announces him first to the Atit Bava or *guru*, who in his turn inquires of the persons sitting round about him as to the character of the stranger; and after some member has vouched for him, the Bava asks him some questions from behind the closed door. If these are answered satisfactorily, the Kotwal is told to bring him in, blindfolded. He is then made to take an oath that he will dutifully keep the pledge taken by him then for life; and when he promises to do so in the presence of all gathered there, by sitting before the central burning lamp on the *patla* and vowing in its name, the covering over his eyes is removed, he is given the *kanthi* or necklace, and is made a *chela*. Afterwards, he gives the Bava or *guru* some *bhet* or present, generally in cash, and distributes sweetmeats to the company after offering it first to the lamp, as *prasad*.

Ramde Pir Sect.

The followers of Ramde Pir (10,768) worship the image of a horse called Ramde Pir. The legend is that Ajmalsing Tuar, a Marwar Rajput, went to the temple of Dwarka to solicit a son. The deity gave him a son who was named Ramde Pir. As enjoined by the deity, the favourite charger of Ramde Pir is the horse now being worshipped along with his *padukas* or foot impressions. The principal temple belonging to this creed is at Ranuja in Marwar, which is, in consequence, considered to be a

very sacred place. There are in this temple the *paglas* (foot-impressions) of Ramde Pir and four horses of metal representing the four principal *yugas*, or cycles. There are no particular forms or ceremonies in this sect. Their worship consists in simply burning incense and keeping the lamp, fed with either ghee or oil, burning before their deity for some time every day. A person wishing to be admitted into this creed has first to attend the big fair held in the temple of Ramdevji at Ranuja, on the *Bhadrapad Sud Agiarash*, and there pay Rs. 1-4-0, as his humble offering to the deity; he then gets in return one of the many horses made of rags lying there, the pious offerings of the devotees. He has also to purchase a silver pair of *paglas* of Ramdevji which are sold in the shops at the fair. Both of these articles he takes home and worships daily. Hindus of all castes, high or low, including the depressed classes, are admitted into this creed.

Paranami Sect.

The Paranami sect which has 4,984 followers among Kanbi, Vania, Rajput, Bhat, Sutar, Darji, Gola, Koli and other castes is said to have been founded by Devchand (A.D. 1582), of Amarkot in Sindh, who was devoted to the study of the Bhagwat Puran. He travelled to Jamnagar where he consecrated a temple to Radha Krishna. Devchand's chief disciple was Meheraj Thakore, after whom the sect is also called Meheraj Panth. Meheraj then instituted a seat at Surat, and after travelling to Delhi and other places finally settled at Jharna Parna. The chief feature of this sect is that no idol or image should be worshipped, but only Meheraj's Book of Faith. In spite of this canon, devout Paranamis now worship Krishna as Bal Gopal. In some temples ornaments are so arranged as to look like an idol from a distance, while in others images of Radha Krishna are openly worshipped.

Uda Panth.

The Uda Panth was founded by Gopaldas about 300 years ago. He preached the possibility of final emancipation by *jap* or devout contemplation of the all-pervading spirit, and held that future births were necessary for fulfilling unaccomplished desires. His followers are called *Uda* and are mostly of the Kanbi caste. They mark a part of their forehead and nose with white clay, pour water on the *tulsi* plant, and worship

their sacred Book of Faith. In the evening they bow to the cushion on which the book is kept, wave a lighted lamp and chant hymns. They are very scrupulous about their food which they cook with their own hands. The *Mahant* is selected by a council of five. He ties a *tulsi* necklet to the novice, fixes days for marriage and funeral feasts, and punishes disobedience by expulsion. He also officiates at marriages.

Santram Panth.

The Santram Panth, founded about a hundred years ago, prescribes no distinctive marks and no necklet. It admits within its fold people of all castes, creeds and persuasions, who are asked to conform to a few simple rules of every day morality. Its head quarters are at Nadiad in the Kaira District, and it has temples at Baroda and Padra in this State. The devotees hold the *gadi* of the founder in great respect and keep a butterfed lamp burning near it. In memory of the founder, a fair is held every year on the full moon of *Magh* and the day is passed in chanting *bhajans* or hymns in his praise. Each pontiff nominates his successor from among the Sadhus, who are not allowed to beg and are only a few in number.

Tendency to relapse into orthodoxy.

Hindu sects have a tendency to relapse into orthodoxy as soon as the zeal which inspired their earlier adherents has grown cold. At first, idols are altogether discarded; then a beginning is made with the worship of the *guru's gadi* or *pothi*, after which the worship of Krishna or *Bal Gopal* is tolerated, and is afterwards actively preached. Finally images of Radha Krishna are installed, as at Serkhi, by the followers of Ravi Saheb; or ornaments are so arranged as to look like the idol from a distance as with the Paranamis.

Recent theistic movement.

Just as after the advent of the Musalmans Hindu religious reformers like Kabir were greatly influenced by the monotheistic ideas of that religion, so in more recent times two movements known as Brahmo Samaj and Arya Samaj have been formed under the inspiration of western education and western thought. Holding that there is truth in all the great religions of the world, such as Hinduism, Muhamedanism and Christianity, some frame for themselves eclectic systems. Refusing to attach themselves to any particular sect they select from

the opinions and principles of each what they think to be true and good. Such is the Brahmo Samaj of Bengal which has only 35 followers in this State; and the same may be said, to a certain extent, of the Arya Samaj. As these movements are likely to attract more persons in the near future, especially from the educated, a brief account of their rise and progress may be found interesting.

Arya Samaj

Like Brahmo Samaj, Arya Samaj is a form of Theistic Hinduism founded by Swami Dayanand Saraswati about the year 1875. A diligent student of the Vedas he found that they do not sanction idol worship, child-marriage, enforced widowhood, the caste system based on birth, sole monopoly of the Vedic learning by Brahmans, showy and meaningless ceremonials, miracles, *mritak shradha*, blind faith and many other superstitions which are generally known among the Hindus by the name of Dharma. He therefore preached the monotheism of the Vedas, taking as his motto "*Ekameva adwitiyam*" (there is but one Being without a second). He wrote his well-known discourses in a book-form called the "Satyarth Prakash" (Light of Truth). To him reason could not be divorced from religion; he felt, and taught, that what is irrational cannot be true religion but is merely superstition. He framed the ten principles of Arya Samaj, in which he inculcated on his followers the mental worship of the One All-pervading, the Intelligent Cause of the Universe, and the importance of the study of the Vedas. He made the Arya Samaj the "Vedic Church" not only for the Hindus but for all human beings, as is evident from his fixed principle, that the primary object of the Arya Samaj is to do good to the world. The theology of the Arya Samaj is based on the Vedas and the Upanishadas. It upholds the performance of *hom*, on the scientific grounds of the purification of the atmosphere. In their *homs*, Arya Samajists burn in a strong fire sweet-scented vegetable disinfectants with clarified butter and saffron. It preaches the *Karmic* theory, Spencer's law of "Action and Reaction", asserting the supremacy of determination and action over fate. Sanyasis, mahatma sadhus, preachers, teachers, donors, and unselfish workers, are held in respect; but it is held that no man can be the special favourite, messenger, or incarnation, of God. The Arya Samaj does not believe in caste or its divisions.

Ascetic worship.

No account of the religious life and beliefs of the Hindus would be complete without a brief description ot the *sadhus* or ascetics whose *seva* or service forms an important part of their daily devotion. Sadhus, under various names and belonging to one or other of the existing sects are to be found not only in the local monasteries at Dwarka, Sidhpur, Karnali and other sacred places, and in the temples of the various sects in all the towns, but are also to be found roaming about in villages, either singly or in large parties. Except during the four months of the rainy season, they travel either in their own district or on pilgrimages to the innumerable sacred places. Sadhus command the respect and even the superstitious veneration of the people, who believe that they are possessed of supernatural power for good or evil. Pious Hindus desirous of securing the blessing of heaven have, in most of the towns and larger villages, established *sadavrats* or alms-houses, where any *sadhu* can get some food. To the *Maharaj* or *Bapji*, as sadhus are called, coming as mendicants near their door, Hindu females readily give a handful of *lot* (flour) or cooked food if he needs it. Those who can afford to do so minister to the sadhus' wants under the belief that it secures great religious merit. Many humbly invite them to partake of a meal in their homes or offer to provide *sidha* for the whole of their *jhund* or body, when they are passing through their village. So great is the implicit faith placed by the people in sadhus, that Vaghris and other criminal tribes find a sadhu's garb a good means of carrying out their depredatory designs; police detectives, distinguished as sadhus, often obtain valuable information in tracing out crimes; and lastly political agitators are said to have used the sadhu's outward appearance as a means towards their own ends.

Shaiva and Vaishnava Sadhus.

The sadhus usually met with in this State are:—(1) Shaiva—(*a*) Brahmachari, (*b*) Sanyasi, (*c*) Dandi, (*d*) Yogi and (*e*) Paramahansa; and (2) Vaishnava—(*a*) Ramanuji or Shri Vaishnava, (*b*) Ramanandi, (*c*) Ramasanehi and (*d*) Swaminarayan. Shaiva Sadhus while paying special honour to Shiva do not, as a rule, reject the other gods of the Hindu Pantheon. In the same way Vaishnava Sadhus while specially adoring Vishnu in his human incarnation as Ram-

chandra or Krishna, either with or without their consorts, do not disregard Shiva altogether.

Jainism.

Jainism was founded by Parsvanath about 200 years before Buddha. It was reformed, and firmly established, by a Kshatriya prince named Vardhaman or Mahavira who was born at Vansali near Patna about 599 B. C. He is said to have been originally an earring man who, by his own power, attained to omniscience and freedom and who, out of pity for suffering mankind, preached to others the way of salvation which he had found for himself. Because he conquered the *manus* in the human heart he became known as *Jina*, the victor, from which the term Jainism is derived. He is also called *Jineshwar*, chief of the Jinas; *Arhat*, the venerable, Tirthankar, the sage who has made the passage of the world; *Sarvagna*, omniscient, and *bhagwat*, holy one. His followers were mainly Kshatrias and Vaishyas, for the artisan classes were but little affected by his propaganda. The characteristic feature of Jainism is that, rejecting the authority of the Vedas, it denies the spiritual supremacy of the Brahmans; its object is to lead all men to salvation, and to open its arms, not only to the noble Aryan, but also to the low born Sudra, and even to the alien, *mlechha*. The Jains, like the Buddhists, deny the existence of a great creator. They reverence the twenty four Jinas, or perfect saints raised to the rank of Gods. Parsvanath and Mahavir are considered to be the last two of these saints for the present Yuga. The disciples are divided into ecclesiastics and laymen. At the head stands an order of ascetics called *yatis* or sadhus, and under them the general community of *upasak*, "the worshippers" or the "Shravak", the "hearers". The highest goal of Jainism is *nirvana* or *moksha*, the setting free of the individual from the *sanskara*, the circle of birth and death. The means of reaching it are, as in Buddism, the three jewels, Right Knowledge, *Satgnyana*, Right Belief, *Satdarshan* and Right Conduct, *Satcharitra*. Right Knowledge is the correct comprehension of the philosophical system which the *Jina* taught. According to the Jain doctrine, the soul exists, not only in organic structures, but also in stones, in mud, in drops of water, in fire, and in wind. Virtue leads to the heavens of the gods, or to rebirth among men of pure and noble races; while sin consigns the soul to the lower regions, to the bodies

of animals, to plants, or even to stones. The bondage of souls inhabiting a human body is terminated only with the suppression of the causes which led to that bondage ; by the destruction of the *Karman*. merit and sin. The final step is the attainment of a knowledge which penetrates the Universe, *keval gnyana* and *nirvan* or *moksha*, freedom from all bonds. Right Belief requires complete surrender to the authority of the teacher, the *Jina*, in the firm conviction that he alone has found the way to salvation, and that only with him is protection and refuge to be found. Right Conduct, which contains the Jain ethics may be summarised in the words : do not hurt, be truthful, do not steal, be pure in thought, word, and deed, and practice self-sacrifice.

Swetambaris.

As already mentioned Jains are divided into two leading sects, Digambars or sky-clad and Swetambaris or white-clad, a distinction now mainly observed in images. The Swetambari idols are adorned with precious stones, they are clothed ; and, if seated, the left hand rests upon the right. Idols of Hindu gods are to be found in the temples, and Brahmans often officiate. The Swetambaris believe in 12 heavens. Their *yatis* go about in clean white clothes, *Swetambars*, and eat out of dishes. They allow that women can attain eternal bliss. They do not as a rule wear the *janoi*, but when worshipping throw the *rumal* across the shoulder in the position in which the *janoi* rests. This they call *uttarasana*. Their authorities are the 45 *Angamas*.

Digambaras.

The Digambaras, who are probably the orthodox Jains, as Anandgiri, a contemporary of Shankaracharya, mentions no other sects in his treatise, revere the 24 Tirthankaras, but do not worship them. They worship the Dev, Gurus and Dharma, looking on the Tirthankaras as models and mediators and not as being in themselves objects of worship. The laity are at first taught to worship the Tirthankaras : as they rise in knowledge and religious standing, they cease to do so. Gurus (yatis) only look on the Tirthankaras as examples to be followed. Digambaras do not adorn their idols, and in the case of seated images, the right hand rests on the left. With the exception of Indra, the Hindu idols are not found in their temples, and they do not employ Brah-

mans as priests. They believe in 16 heavens. Their *gurus* go naked, and only eat from the hands of a disciple. They deny that women can attain eternal bliss.

Dhundias.

About 400 years ago, a section of the Swetambaris formed themselves into a separate sect, called Dhundia. Lonkashah of Ahmedabad who lived about 1643 A. D. and was employed in copying Jain manuscripts, found that there was no sanction for idol worship in the *sutras* which contained doctrines quite different from those practised by the monks of the time. After having studied the *sutras* thoroughly, he cast off idol worship and proclaimed to the Jain community that their priests were hypocrites. He soon won over a small number of followers, and, in spite of opposition and persecution, succeeded in starting a new sect.

Food and Drink.

Jains are not only strict vegetarians, but also avoid eating vegetables which are many-seeded such as brinjals, or bulbous and tuberous plants such as potatoes, or yams. On certain days called *parva*, the use of green vegetables is forbidden. Every family has a large supply of brass plates and wooden stools; at meals the plate is set on the stool and two or three persons share it. Water is believed to be full of insect life, and is, on ordinary days, carefully strained through a fine cloth; on fast days, it is boiled not more than eight hours before it is drunk.

Fasts.

Some Shravaks keep five and others twelve monthly fasts. The five fast days are the two-eighths, the two-fourteenths and the fifth of the bright half of every Hindu month; the twelve fast days are the two-seconds, the two-fifths, the two-eighths, the two-elevenths, the two-fourteenths, and the bright and dark fifteenths of every Hindu month. The whole week of the *pachusan* holidays should be observed fasting, but the rule is not generally obeyed, though almost all fast on the last day. Sometimes, but rarely, a Jain Sadhu takes the vow of fasting to death. This is called *santharo* or sleeping. After fasting for some days, the sadhu's body is constantly rubbed with a wet cloth. When he dies he is placed in a litter in a sitting posture, and is carried in procession with music to the burning ground. The *santharo* vow is, in these latter days, only taken when there is no longer any hope of life.

Mahomedanism in Gujarat.

The earliest existence of Mahomedans in Gujarat is traced to the 7th century. From the middle of the 7th to the end of the 18th century, foreign Musalmans continued to find their way into Gujarat. The first to arrive were the Arabs, the sailors and the soldiers of the Baghdad fleets, who came to plunder and conquer the Gujarat coasts. The next comers were traders from the Persian Gulf, who were encouraged by the Rajput Kings of Anhilwad to settle in the country. There was thus a small Mahomedan population in Gujarat especially in the coast towns when it was conquered by Alif Khan in 1297 A.D. After its conquest, to the end of the 18th century, foreign Musalman soldiers, traders, missionaries, and refugees, kept flocking into Gujarat both by land and sea. From time to time Mahomedan missionaries and men of learning, coming either of their own accord or invited by the rulers of Gujarat, succeeded in winning to their faith large bodies of Hindus. Of these missionaries the most important was Abdulla who founded in the eleventh century the sect of the Shiah Vohoras. Among other distinguished missionaries may be mentioned Imamshah of Pirana who made many converts from the Kanbi and other castes. His descendants still continue to enjoy the spiritual headship of the Momna, Matia, and Shaikhda castes whom he converted. Alif Khan (1297-1317) introduced Mahomedan faith by force from Anhilwad to Broach. Of the Ahmedabad kings Sultan Ahmed (1411-1441), Mahmad Begda (1449-1513) and Mahmad II (1536-1547), specially exerted themselves to spread Islam; and of the Moghal emperors Jahangir in 1618 and Aurangzeb in 1646 attempted by persecution to convert their Hindu subjects. The Rajputs who submitted were called Molesalams, and the Vanias, Brahmans and Kanbis joined the sect of Vohoras.

Conversion in modern times.

While there is, in modern times, no active Moslem proselytisations Hindus from worldly or other motives do occasionally accept that faith. When a Hindu agrees to embrace Islam, a party of Musalmans is called together and in their presence he repeats the creed; sugared water is drunk, and, placed on a horse, he is led in procession through the town. On his return, he is circumcised, and a Musalman name, generally Abdullah, "slave of

Allah" or Din Mahamad, "he who has entered the faith of Mahamad" is given to him.

Musalman Sects.

The Moslem sects are as numerous as those of the Hindus or Christians, the Dubistan mentioning 73; but the most important are the Shiah and Sunni. The original question in dispute between them, whether, as the Sunnis hold, Abubakur, Umar and Uthman, were the lawful successors of the Prophet, or were, as the Shiahs contend, usurpers, defrauding Ali of his right to the Khilaphat, has given rise to several differences in belief and practice. The Shiahs omit from the Koran certain passages which, they say, were written by Uthman; they add a chapter in praise of Ali, which they say, Uthman kept back; and to other part they give a different meaning from that accepted by the Sunnis. The Shiahs do not believe in Saints and follow the precepts of the twelve instead of the four Imams. They claim for their head doctors in Persia, the *Mujtahids* or religious superiors, the power of altering the spiritual and temporal law; the Sunnis say that the time for change ceased with four Imams-Shafai, Abu Hanifah, Malik and Hambal. The Shiahs pray thrice instead of five times a day, and in praying hold their hands open by their sides instead of folding them below the breast.

Pirana Sect.

A peculiar sect called *pirana* has its followers both among the Hindus and Musalmans. It has got its name from the village of Pirana, ten miles south-east of Ahmedabad. It is said that Imam Shah, a Shiah Ismalia Saiyad, converted many Hindus of the Kanbi caste early in the 16th century by showing them the miraculous powers of his faith. One story is to the effect that bringing rain after two seasons of scarcity, Imam Shah was able to convert a large body of Hindu cultivators. Another is that a band of Hindu pilgrims, while passing by Pirana on their way to Benares, were told by Imam Shah that, if they would carefully listen to his doctrines, they would visit Benares without the trouble of going there. Some of the pilgrims paid no attention to what he said and went to Benares. Others who trusted in Imam Shah, saw in a trance Benares, bathed in the Ganges, and paid their vows. Astounded by this miracle they adopted Imam Shah as their spiritual head. Those

who were actually converted came to be known as *Momna* from *momin* believers, while those not actually converted, but following a half-Hindu half-Musalman faith, came to be known as *Matia*, from *mat*, opinion. Another group of half-converted Hindus came to be known as Shaikh or *Shaikhda*. The Momnas, Matias and Shaikhs call themselves Pirana Panthis, followers of the Pirana sect. They read Imam Shah's book of religious rules in which *Atharva Veda* is also mentioned ; and as a prayer repeat their Saint's name. They keep the Ramzan fast and observe as Holidays the *Uras* or Saint's day. Besides the Musalman holidays, they observe the Hindu holidays of Holi, Akhatrij, Divaso, Balev, and Divali. During the last 40 or 50 years there has been a tendency among the Matias and Shaikhs to revert to Hinduism. In addition to the Musalman *nika* ceremony, they call a Brahman and go through the Hindu marriage ceremony. A Ramanandi Sadhu named Nirmaldas, preached to the Matias in 1880 that they were originally Kanbis and should abandon their Musalman practices. As a result some, calling themselves Vaishnava Matias, separated from the Pirana Matias. In the Census of 1901, 137 Matias returned themselves as Hindus and 251 as Musalmans. In the Census of 1911, all (401) the Matias have returned themselves as Hindus. No Hindu Shaikhs were returned in 1901. In the last Census 48 have returned themselves as Hindus. Shaikhs, who have abandoned the Pirana Sect, adopt Hindu caste marks and follow the Swaminarayan sect. In addition to the Momnas, Shaikhs and Matias, many Rabaris, Sonis and Vanias, while worshipping their Hindu gods and continuing as Hindus, worship Pirana saints and call themselves Pirana Panthis. In 1901 they were not distinguished from the Musalmans and 3,655 persons in all were returned as Musalman followers of the Pirana sect. In the Census of 1911, 3,630 Hindus and only 2,102 Musalmans have returned themselves as followers of this sect. In the Census of 1921, 6,648 Hindus and only 2,001 Musalmans have returned themselves as followers of this sect.

Religious buildings.

Musalmans have three kinds of religious buildings: *masjid*, or mosque, *idgha* where *id* or festival prayers are said, and *imambadas* or private mourning chapels for Shaikhs. To meet the cost of maintenance, most mosques have some small endowments, the rent of lands, houses,

or shops. These funds are entrusted to a few men of family and position, known as *mutavalli*. If there is no endowment, the charges are met by the congregation. The Idgha used only by Sunnis is generally built outside of a town. It consists of a pavement of stone or cement raised three or four feet above the level of the ground. Along the west facing east is a wall with a small turret at each end. In the middle is the pulpit, from which on the *Ramzan-Id* and *Bakr-Id* festivals, sermons are preached after the prayers are over.

External Characteristics of Main Religions.

The above notes briefly indicate the main features of the religions of the people. Religion is a wide and debatable subject, and it would be impossible to deal fully with all the questions involved in it. In conclusion it may be interesting to note a few external characteristics by which the followers of the main religions may be recognised. Hindus and Jains pray facing the east, while Musalmans pray facing the west, that is, towards Mecca. The Hindu venerates the cow, will not, as a rule, kill animals, and most of them abstain from meat. The Jain scrupulously protects animal life and never touches meat. The Musalman loathes the pig and the dog but has no prejudice against any other animal. Hindus, Jains and Musalmans use tobacco, but most of them reject narcotics and ardent spirits. Hindus and Jains shave their heads leaving a scalp-lock, while Musalmans shave their head, but keep no scalp-lock, and generally do not shave the beard. Hindus and Jains button their coats to the right, Musalmans to the left. Hindus and Jains wear *dhotis* while Musalmans usually put on long trousers and only occasionally a *dhoti*, but without *kachhadi* or back-piece. Hindus and Jains prefer red and saffron colours and dislike black, Musalmans prefer green to all others. Hindus and Jains use brass vessels, while Musalman vessels are usually of copper. Hindus and Jains may cook in, but may not eat out of an earthen vessel, which has already been used for the purpose. A Musalman may use an earthen vessel over and over again to eat from Musalmans, and to some extent some Jains, eat together from a common dish, while Hindus use separate dishes for each person. Hindus and Jains marry in circumambulation of the sacred fire, but among Musalmans formal consent of the parties is asked and given before witnesses. Musalmans practise circumcision, but Hindus and Jains

do not. Musalmans bury their dead, while Hindus and Jains, as a general rule, burn them. A Musalman will eat and drink without scruple from the hands of the Hindu or Jain, but no Hindu or Jain will take either food or water from a Musalman. Musalman converts from Hinduism retain many of the customs and prejudices of the castes from which they have originated.

Race.

When the Aryans entered Gujarat first by way of Rajputana, or the Aravali passes from the Punjab, and afterwards by the Malva and Dohad route from Bengal and the North-West, the aborigines who occupied the plains retreated to the mountains ; they are still found, in their primitive condition, in the hilly and forest tracts of the Navsari and Baroda Districts of the State, as also in the neighbouring British Districts. They are the *kaliparaj*, or the dusky people called in the Vedas *dasyus*. Above the *kaliparaj* come the Kolis. They form an intermediate layer between the *kaliparaj* and the rest of the population called *ujlivarana* or bright coloured people. They are half Bhils, half Brahmanical, and have in some parts intermingled with the *ujlivarana*. The earliest traditional kings of Gujarat were Bhils or Kolis. Semi-Rajputs still take their wives from Kolis, and a large section of the Kolis of the Kadi district, in which is situated Anhilwad Patan, the ancient capital of Gujarat, are called Thakardas or lordlings. One section of the Kolis which is looked upon as the most respectable, are called talbada or talpada from Sanskrit *sthalodbhava* or soil born, and may be descendants of the *nishadas* of the Ramayana. Above the *kaliparaj* and Kolis are the *ujlivarana* who are supposed to represent the Aryans. They consist mainly of the Brahman, Vania, Rajput, Kanbi, bard and craftsman castes. The *ujlivarana* classes worship Brahmanical Gods, preserve a social fabric based on Brahmanical rituals and customs and generally forbid polygamy and widow-marriage. Many aboriginal customs have, however, crept in among them, and there can be no doubt that a large portion of them must have been recruited from the early people. Besides practising polygamy and widow-marriage, many *ujlivarana* castes show a leaning towards animism, and believe in demonology, sorcery and witch-craft. In addition to this, there has been a great mixture of foreigners with the Aryans in Gujarat. The large sea-board which Guja-

rat, including Cutch and Kathiawad, possesses, has from very ancient times attracted, for purposes of refuge, trade, or conquest, a large number of foreigners from Arabia, Persia and Africa. This foreign element received large additions during the centuries before and after the Christian era from hordes of Central Asian Kushans, Hunas and other tribes. The foreigners settled in the province and their mixture with the Aryans was so great that the Hindu Dharmashastras consider Gujarat a *mlechha* country and forbid visits to it except on pilgrimage. One of the foreign tribes known as Gujjars passing into India from the north-west, gradually spread as far south as Gujarat, and has given it its name, which is derived from the Prakrit *Gujjar-ratta*, Sanskrit *Gujjar-rashtra*, the country of the Gujjars. In the sixth and the seventh centuries, there were three Gujjar kingdoms in Gujarat, which shows that the Gujjar tribe must have settled there in large numbers. Taking to different callings the Gujjars formed separate castes, or joined existing castes as their sub-castes, several of which still survive. Among these, are the Gujjar *Vanias* or traders, Gujjar *Sutars* or carpenters, Gujjar *Sonis* or goldsmiths and Gujjar *Kumbhars* or potters. The Lewa and Kadwa Kanbis, the two leading castes of Gujarat Kanbis, are also of Gujjar origin. The word Kanbi is from Sanskrit *kutumbin*, that is one possessing a family or house. From ancient times the title *kutumbin* has been prefixed to the names of cultivators. As cattle-breeding, and not cultivation, was the original, as it still is the characteristic calling of North India Gujjars, those of the tribe who settled to cultivation came to be known as *kutumbins* or *Kanbis*.* Infusion of foreign blood has taken place in all the Aryan classes in Gujarat. The foreigners were either absorbed by the existing castes, or formed new castes for themselves. The division of almost all the Vania castes into *Visa*, full and *Dasa*, half, and a further division of some into *Pancha*, quarter, shows the proportion of outside intermixture. The Oswal Vanias were originally Rajputs, who on their conversion to Jainism gave up fighting for trade. About the Anavala Brahmans, there is a tradition that Rama, on his return from the conquest of Ceylon halted at a place called Patarvada in the hills of Bansda, and failing to find the necessary number of local Brahmans to perform a sacrifice collected eighteen thousand of the

* Campbell's History of Gujarat, p 4.

hill tribes and made them Brahmans. The Bhatia and Luhana castes have sprung up from the tribes of Turk and Afghan origin and have only recently adopted the leading rules of Hindu life. The fairness of Gujarat Dheds and Chamars or leather workers and their Rajput surnames suggest that these classes have been largely recruited from defeated foreigners.

Caste.

The Hindu population is divided into over three hundred castes and sub-castes. The most recent as well as the most comprehensive definition of a caste is that given by Sir Herbert Risley in the India Volume of the Census of 1901. "A caste may be defined as a collection of families or groups of families, bearing a common name, which usually denotes or is associated with a specified occupation, claiming common descent from a mythical ancestor, human or divine, professing to follow the same professional calling, and regarded by those who are competent to give an opinion as forming a single homogeneous community. A caste is almost invariably endogamous in the sense that a member of the large circle denoted by the common name may not marry outside that circle, but within the circle, there are usually a number of smaller circles ; each of which is also endogamous. It is not enough to say that a Brahman at the present day cannot marry any woman who is not a Brahman ; his wife must not only be a Brahman, she must also belong to the same endogamous division of the Brahman caste."

Caste and Religion.

Caste is a social rather than a religious institution. The Jain religion does not sanction castes, and yet many Jains follow the caste-system like Hindus. So long as a man submits to the various rules and restrictions of his caste, he may believe or disbelieve what he likes in religious matters without in any way injuring his social position. In the Census some persons returned themselves as agnostics, or atheists, and yet regarded themselves as being none the less members of their castes.

Caste and Nationality.

The general effect of the caste-system has been to sub-divide the people into so many distinct and often antipathetic social groups that vigorous and combined action for any great common object has been rendered difficult.

Living always within and for the caste, with little interest beyond it, a Hindu can have but little idea of nationality.

Caste and Occupation.

Considered from the industrial point of view, the occupational castes have played the part of trade guilds and helped in the preservation of ancient arts. A caste may be looked upon as a co-operative society, in full working order. It forms an effective agency for the suppression of immorality and vice, and is useful in the support and relief of the destitute poor; it has kept alive for ages the doctrine of the dignity of the hereditary priesthood; and it has been the efficient practical, means of safeguarding Hinduism, and of maintaining its principles, traditions, and customs, against religious reformers within its own body, and also against the aggressions of alien religions.

Caste and Animal Food.

It is generally supposed that abstinence from meat is an essential condition of Brahmanism. But according to all authorities, the Brahmans and other twice-borns used meat in ancient times. The flesh of five species of five-clawed animals is permitted to be eaten in the Dharma Sutras, and even beef is allowed by Apstamba (1-17, 30, 37). Most of the sacrifices of the old Vedic religion were animal, those killed by suffocation for the purpose being goats, sheep, cows or bulls, and horses. It is impossible that the idea of offering meat to gods could have originated, unless men themselves liked and used it. But the influence of Buddhism and of Jainism threw discredit on the practice, and those who re-edited Hindu Law in the fourth century of the Christian Era and later, the writers of the Smrities of Manu and Yajnyavalkya, lay down the old permissive precept, but hedge it round with so many restrictions that it amounts almost to prohibition. In modern times, the Brahmans of Bengal, Mithila, Kashmir, and Sindh, do use meat, while, in countries which were for a long time under the influence of Buddhism and Jainism such as Gujarat, even the lower castes abstain from it.

New Castes.

Great changes have taken place in the past and are still going on. In no part of India are the caste sub-divisions so minute as in Gujarat. Besides new castes formed by new settlements, one leading influence is the reception of non-Hindu foreigners and aboriginal tribes into the Brah-

manic fold. When a new community accepts Brahmanism, it is not absorbed into any section of the old community, but forms itself into a separate caste and sometimes several castes, the separating element being its calling or trade. Three separating influences—calling, marriage, and food,—are still at work forming new castes. The cleanliness or dirtiness of the calling, the acceptance of marriage within or without a caste or of widow-marriage, and strictness in the prohibition of forbidden food, not only form new castes but also determine social status. For instance a section of Kolis left off their traditional occupation of menial labour and took to the making of bricks. They came to be known as Dalwadi or Talwari, that is cutters, because they dug ponds and made bricks. This new honourable profession gave them a higher social status, and in course of time, they came to be known as a new caste of Kolis. They now call themselves Rajputs and have severed all connection with the other Kolis.

Rising in Social Status.

Some new castes are formed by those who, ashamed of their low caste, in their days of prosperity, gradually conceal it, and assume a better respected name. The first step taken by those who discover in themselves some quality of social distinction is to refuse to give their women in marriage to other members of the same caste, from which nevertheless they continued to take wives. After a time, when their numbers have increased and they have bred women enough to supply material for a *jus connubii* of their own they close their ranks, marry only among themselves, and pass as a superior sub-caste of the main caste to which they belong. Last of all they break off all connection with the parent stock, assume a new name which ignores or disguises their original affinities, and claim general recognition as a distinct caste. The Kadia-Kumbhar caste of Navsari is an illustration of the first stage. Being in better circumstances than their caste brethren, they first gave up their traditional occupation of pot making and took to brick-laying or carpentry. After some time they ceased giving their daughters in marriage to the pot making Kumbhars, but continued to take wives from them. They thus became a superior section of their caste and came to be known as Kadia-Kumbhars or Sutaria-Kumbhars. Recently they have broken off all connection with the

potters and neither intermarry nor eat with them. The next move will probably be to drop the qualifying term, *kumbhar*, and to pass themselves off as simple Kadias or Sutars, and none will know that they were originally Kumbhars. The Luhars of the City of Baroda, formerly formed one sub-caste of the Luhar caste. But it has recently split up into two sections, the *Rupaghada* or silver-smiths and *Lodhaghada* or iron-smiths. The Rupaghada having assumed a higher social position on account of their working in silver, refuse to associate with, the Lodhaghadas. They interdine, but do not intermarry with them and form, to all intents and purposes, a new sub-caste. In the same way some Luhars, who work as carpenters, returned themselves in the census as Luhar-sutars, and not simply as Luhar. They have not yet broken with the iron-smiths, but they will probably do so in course of time, as the profession of a sutar is considered to be of a higher social status than that of a luhar.

Rigidity of Rules of Endogamy and Commensality.

As a general rule all the members of a caste including the sub-castes eat together but inter-marriages are permitted only within the limits of the sub-castes. The restrictions on intercourse increase as one goes from the top to the bottom of the caste system. The Brahman, Vania, Rajput and Kanbi castes must marry their girls within their caste or sub-caste, but they can eat together within the large circle of their whole castes and, with a few exceptions, even of the tribes from which their different castes are found. A Lewa Kanbi will not marry his daughter outside his own group, but he will have no objection to marry his son with the daughter of a Uda Kanbi, if her dowry is satisfactory. But the artisan and depressed classes are more strict, both with regard to food and marriage. The Bhavsar caste (dyers), for instance, has three sub-castes which neither eat together nor intermarry. There are eight sub-castes of Darjis, who also neither eat together nor intermarry. Of the six divisions of the Ghanchis, Modhs and Sidhpuris rank highest, the other divisions eating food cooked by them while they do not eat food cooked by the other four. None of the six divisions intermarry. Kansaras belong to four divisions, Champaneri, Maru, Shihora, and Visnagaras. Except that Visnagaras eat with Champaneris, none of the four divisions, eat together or intermarry. The Hajams belong to

four main divisions, Bhatia, Limachia, Maru and Masuria or Matakia of which the Limachias rank the highest. These last allow Bhatia hajams to share their *hukkâ*, but will not eat with any other division. None of the divisions intermarry, nor do they eat together; but all will eat food cooked by a Limachia.

Caste Panchayats.

With the exception of a few tribal castes such as Rajputs, Kathis, and Lewa Kanbis all the functional and other castes have caste *panchayats* or standing caste committees, which deal as a matter of course with all breaches of caste rules and regulations.

Constitution of Caste Panchayats.

The primary object of the guild or assembly called the caste panchayat was to regulate matters relating to the calling of its members, but as all these were generally of one caste, the *panchayat* gradually assumed the power of regulating caste matters also. In each caste *panchayat*, there is a headman and two or three leaders or foremen who hold their office by hereditary right. The headman of the Vanias and other influential castes are called Sheths, and those of the poorer or less influential ones are called Patels. When the regular heir to the dignity is unfit to hold the post from physical or mental weakness, he retains the title, though the actual power is exercised by some other member of his family. Although theoretically all the members of the caste have a right to take part in the deliberations of the caste *panchayat* along with the headman and the leaders, it is only a few whose personal qualities have forced them to the front that actually do so; and, as none of the rest dispute their opinions, caste authority virtually rests with this inner cabinet.

Jurisdiction.

The jurisdiction of a *Nyat Panchayat* or caste committee extends over those who belong to that particular caste within a particular area. The members of the caste may all be in one town or may be distributed in different towns or villages, in which case the territorial jurisdiction of the committee extends to all those towns or villages. Generally speaking the territorial limit of a caste committee is limited to the territorial group or circle within which the children of its members are married. It takes cognizance of all matters whether social or professional which concern

the caste, as for example fixing of the rates of wages, the working hours, holidays, caste rules, giving permission to marry a child outside the limits of the area fixed for contracting marriages, and granting divorces.

Place of Meeting.

A caste committee ordinarily meets at the residence of the Sheth or Patel (headman). But when the question for decision is important and a large gathering is expected, the meeting takes place in some temple or *Dharamshala*. The poorer classes, to whom these places are not available, hold their meetings under the shed of some bunyan or mango tree in the open.

Procedure.

Any member who has a complaint against another informs the Sheth or Patel, who after fixing a suitable time, sends word through the caste priest to the other caste *panchas* and the members of the caste to meet him. The party complained against is also instructed to be present. The elders under the guidance of the President take evidence, examine witnesses, hear what the accuser and the accused have to say, and give such decision as to them may appear proper. The whole proceeding, except the final order, is oral.

Punishment.

A breach of the caste rule is ordinarily punished by a fine. Thus if a mason or a carpenter works overtime, or accepts lower wages than those fixed by the rules of his guild, he is fined Rs. 51. If he takes up work left unfinished by his fellow craftsman, before the latter's reasonable demands are satisfied by his employer, or establishes himself in a village where another member is already settled, all communication with him is stopped till he yields, and acts according to the wishes of his guild. Similarly when a marriage is contracted outside the circle marked out by the caste, or a betrothal is broken, or any other social act forbidden by the caste is done, the delinquent is fined and, if the offence is very serious, such as taking as wife a woman from another caste, he is excommunicated. When this happens nobody can eat, drink, or smoke with him. A sentence of excommunication is often commuted to one of fine only, when the offender, unable to bear the excommunication, surrenders himself to the mercy of his caste, and promises to behave well in future. When the conditions imposed by the *Panchayat* are duly fulfilled, the delinquent is dismissed with a

fine only, and is also required to provide a feast for his caste people who by partaking of it in his company testify that he is readmitted to the privileges of the community. When a fine is inflicted, it is generally readily paid; for refusal to pay it is followed by excommunication. For trifling breaches of caste rules, a humiliating apology, change of the sacred thread, or lighting a lamp in a temple, suffices. If the person excommunicated is poor a distribution of *patashas*, sweets, is accepted in place of a caste dinner, or he is called to join in a dinner party given by some one else.

Nature of the Penalty of exclusion from Caste.

When a man is excommunicated his fellow-castemen sever their connection with him so completely that:—

(*a*) nobody eats, drinks, or smokes with him,

(*b*) he is not invited to any caste-dinner,

(*c*) he cannot obtain brides or bridegrooms for his children,

(*d*) even his own married daughters cannot visit him,

(*e*) he is not helped even at the funeral of a member of his household,

(*f*) the caste-priest and even his own barber and washerman refuse to serve him, and

(*g*) in some cases he is debarred access to public temples.

The Ruler in Caste matters.

It would be interesting to notice briefly the extent to which the Hindu Rulers of the State formerly interfered and still do so in caste matters. It is said that originally there were no weavers in Patan and that King Mulraj invited a few from the south-east of India to settle in his kingdom. The new-comers, being strangers to Gujarat, could not intermarry with the members of the other castes and were debarred from every kind of intercourse. Mulraj interfered on their behalf and forced the Lewa Kanbis to associate with them in all matters and to reckon them as of their own caste. From that time the weavers, *Salvis*, and Lewa Kanbis belonged to one and the same class, though of late they have separated. The army which Pilajirao Gaekwad brought with him into Gujarat consisted mainly of Marathas. For the disposal of social disputes among these people, a committee, *panch*, composed of two officers from each *paga* was appointed. The committee or *panch*

sabha, as it was called, heard the parties near the *jaripatka*, H. H. the Gaekwad's banner, and submitted each case with their opinion for orders to the Maharaja. When the Gaekwad Government was firmly established, the committee met regularly in Baroda, before the *jaripatka* and its jurisdiction was extended to all Marathas living in the City. The committee was provided with a clerk and a peon by the Government, and was afterwards given the power of final disposal, the Maharaja retaining to himself only the right of final appeal. A separate *panchayat* was also established for the Maratha Sardars and Shiledars. In Samvat 1945-46 both the panchayats were amalgamated, and one general committee with proper rules of procedure was appointed for all Marathas, whether Sardars or Sepoys, under the name of Maratha Panchayat Sabha. It does its work under the general supervision of the Senapati, and appeals from its decisions lie to the Maharaja. Formerly the authority of the Maharaja was looked upon as supreme in all social matters. Ordinarily all affairs relating to the castes were dealt with by their own councils, but there were occasions when the interference of the ruler was sought by the aggrieved party and his orders were looked upon as final. The Maharaja maintained a staff of learned Shastris in connection with the palace *deoghar* or shrine. The chief Shastri was called *Danadhyaksha*, or head of the council for the distribution of charities. Those dissatisfied with the rulings of their caste councils appealed to the Maharaja, who in his turn directed the *Danadhyaksha* to hear the parties and submit the case with his opinion for final orders. The Huzur orders were carried out cheerfully and operated greatly to the relief of persons who were harshly treated by their caste councils. The sentence of excommunication passed by a caste was often mitigated in appeal by the substitution of some sort of a penance or a fine. If on a rare occasion, a caste or any section of it did not carry out the orders of the Sarkar, the whole of it was excommunicated. The result of such an order would be that the washermen, barbers, shoemakers, graindealers, and priests, of the State, who had hitherto served them, would refuse to do so. The recalcitrant caste could not endure this treatment long and had ultimately to give in. This sort of direct interference has ceased under the present regime, but some control is still exercised on caste questions through the Judicial Courts. Civil Courts in British India have no jurisdiction over caste questions, but in Baroda a suit may

lie in a Civil Court, even if it involves consideration of a caste question ; and no caste regulation is considered legal if it is against morality or public policy. Thus caste prohibitions against marriages in the same caste but outside a particular local area, or caste prohibitions against freedom of travel, are held not to be binding. This control through the courts is a valuable check on the vagaries of caste government, and does much to neutralise whatever evil there may be in its rules.

Caste Restrictions.

There are numerous restrictions imposed on the conduct of a man by the unwritten, and now in some cases even written, law of his community. These vary greatly not only in different parts of the State but also amongst the different social strata. In some respects the higher castes (Brahman Vania) are more particular than the lower (Gola-Ghanchi), but not in others. Some rules are only recommended to be observed, while others are mandatory and must be followed, on pain of fine or even excommunication. The following are some of the principal caste restrictions :—

Marriage.

(1) Marriage must be performed not only within the caste but also within the sub-caste. Almost every caste is divided into a number of smaller groups, who will marry only among themselves, and who will on no account give brides to, or take them from, other groups. Thus among the Nagar Brahmans, in addition to the six sub-castes of Vadnagra, Visnagra, Chitroda, Sathodra, Dungarpura, and Prashnora, there is a further professional division among most of these sub-castes in *grahastha* or lay and *bhikshuka* or priestly. Among Vadnagaras again, whether lay or priestly, intermarriage does not ordinarily take place between Kathiawad and Gujarat nor even between north and south Gujarat. Thus for purposes of intermarriage, the Nagar Brahmans are sub-divided into not less than 16 separate communities. Among Modh Vanias there are three sub-castes called Adalja from the village of Adalaj, Goghava from Gogho and Mandalia from Mandal. Each of them is further divided into Visa (whole) and Dasa (half), a division common to almost all Vania castes, including even Jain Vanias. These again are split up into local sections called Ahmedabadi and **Khambhati,** with the result that while all sub-divisions dine

together, the Modh Vanias for purposes of intermarriage have 12 separate sections. Excommunication would be the result if marriage takes place outside the permissible limits. The offence may be condoned at the discretion of the caste, if only the territorial limit is transgressed, but excommunication is sure if the limit of the caste or sub-caste is set aside.

Widow Marriage.

(2) As a general rule, widow re-marriage is not allowed in the Brahman Vania class, but it is performed among the lower classes of Sonis, Sutars, Kanbis, Marathas, Luhanas, Bhats, and Rajputs. Such of the Brahmans and Vanias as allow widow re-marriage in spite of caste prohibition are held to be degraded and excommunicated, a fact which accounts for the low position of Cutch Audich, Bhojak, Jethimal-Modha, Rajgor and Tapodhan Brahmans and of the Lata or Pancha Oswal Vanias of Cutch. Among the Ghanchi-Golas, widow re-marriage is, as a general rule, allowed and performed, but even among them the higher class of families abstain from it. The widow of a man sometimes marries his younger brother. The practice, which is called *diyarvatun*, is fast falling into disuse, and is now followed among the Mochi, Salat, Gola, Darji, Rabari, Koli and such other castes. When her deceased husband's brother has a first claim upon a widow, she may either marry him, or have the expenses of her first husband's marriage paid to her by any other man whom she marries.

Early marriage.

(3) Early marriages are practised, but there is no binding rule to the effect that they must be performed.

Food.

(4) A man must not eat food cooked in water by a person of a caste which is considered to be lower than his own. Thus a Vania can eat food cooked by a Vania or a Brahman, but if he eats food cooked by a Kanbi, a Koli or a member of any other caste socially inferior to him, he loses his caste. Some Brahmans, the Nagars for example, do not eat food cooked even by other Brahmans. If they do, they lose their caste. But food cooked in *ghee*, or in milk, by one of a lower caste, may be eaten by those of a higher caste without any defilement.

Water.

(5) All castes, except the untouchable, may draw water from the same well either in metal or earthen pots without causing any defilement. But the untouchable classes are not allowed to draw water except from wells specially provided for them. Where no special well exists, they have to wait at a distance from the village well and take such water as may generously be poured from a distance into their vessels by people of the clean castes. A new and unused earthen pot may be used for bringing water for Brahmans and other high castes, but if it is once used by a member of a caste it can be used only for that caste, and for all others who may eat food cooked by him in water. A metal pot, however, even though used by a man of one caste may be used for another of the higher caste, after being cleansed with a little earth and water. High caste Hindus are not particular in Gujarat about the caste of the person fetching their water. They use water fetched by even Kumbhars or Kolis. In villages, Brahmans drink water from a leather *mote* and in some of the Shravak Vania castes in Patan, water is supplied to householders by *pakhalis* in leather *masaks*.

Occupation.

(6) In theory, but in theory only, each caste has a distinctive traditional occupation. The traditional occupation of the Brahmans is the priesthood, but in fact there are Brahman clerks, cooks, soldiers, shopkeepers, agriculturists and even day-labourers. In this there is nothing new. In the list of Brahmans given by Manu (Laws of Manu 111, 151, 166) whom a pious householder should not entertain at a *shradha*, we find physicians, temple-priests, sellers of meat, shopkeepers, usurers, cow-herds, actors, singers, oilmen, keepers of gambling houses, sellers of spices, makers of bow and arrows, trainers of elephants, oxen, horses or camels, astrologers, bird fanciers, fencing masters, architects, breeders of sporting dogs, falconers, cultivators, shepherds and carriers of dead bodies. Some occupations are considered socially degrading, but a man who chooses to follow them does not thereby lose his caste unless it is irreconcilable with the rules of his caste as regards food; for instance, a Brahman or a Vania could not become a butcher.

Sacred Thread.

(7) The sacred thread is habitually worn by all Brahmans, Agarval and Bam Nagar Vanias, Bhatias, Luhanas, some classes of Sonis, Maru Kansarsa,

Vaishya, and Mewada Sutars, Sompura Salats, Brahma Bhats, Khatris (weavers) and Garodas or Dhed-priests. The result of failure to wear a thread, in those castes which habitually wear it, would be excommunication.

Flesh-eating.

(8) The influence of Jainism has rendered most of the Gujarat castes entirely vegetarian. Only a few of the higher castes, such as Rajputs and Marathas, and some of the lowest castes, such as Kolis, Dheds and Bhangis, eat the flesh of goats, sheep or fowls, and fish of all kinds. The eating of animal food in castes in which it is prohibited would result in excommunication. Cows and peacocks are considered holy and their destruction is resented even by non-vegetarian Hindus.

Fermented and distilled Drinks.

(9) As a rule the Brahman-Vania class indulges in no distilled or fermented drinks. To this there are two exceptions, a class of orthodox Hindu known as *Shakta* or *Vammargi*, who drink country made liquor, and a class of innovators, who drink European wines and spirits. Among the youths of high caste Hindu families the practice of drinking European wines and spirits has of late spread so rapidly that what would have caused excommunication twenty or thirty years ago now passes all but unnoticed. Among the Ghanchi-Gola castes, liquor drinking is allowed ; but amongst these also, some castes do not drink at all, and some have recently passed rules aiming at prohibition.

Tobacco.

(10) Men of all classes with the exception of some Brahmans smoke tobacco, which is also chewed, and taken in the form of snuff.

Pollution by touch.

(11) Ideas regarding ceremonial pollution are not so developed in Gujarat as they are in the south of India. Here the mere proximity of a Dhed or Bhangi causes no pollution, though his touch does ; and even as regards touch the rule is not rigid, depending entirely on the circumstances of the case. Cloth woven by a Dhed is considered touchable, so long as it is not washed, provided that a little water or even dust is first sprinkled on it. Defilement caused by the touch of a Dhed or Bhangi can be

removed, without the necessity of a bath, by the mere sprinkling of a few drops of water, or even by touching a Musalman.

Social intercourse.

It is obvious that there can be very little social intercourse between the different castes. A man who wants to entertain his friends must employ a Brahman cook, and if one of the party happens to be a Nagar-Brahman none but a Nagar cook will do. Even after proper cooking arrangements have been made, the food must be eaten by each guest sitting apart. A person of a lower caste has to sit at a humiliating distance, while, if a non-Hindu is of the party, not only does he have to sit apart and at a great distance, but he has to be served from dishes specially kept separate, to avoid pollution. For these reasons social intercourse between persons of different castes may be said to be practically non-existing. When such is the case with the Hindus themselves, social intercourse as between Hindus and Europeans is out of the question. Apart from caste difficulties, the manners and customs of both are so different. To sit on the ground and to do without knives and forks would be a feat which few Europeans would care to perform, even if they were able. In recent years, largely owing to the example set by His Highness the Maharaja Saheb, there has been a distinct relaxation of the rules of caste to an extent sufficient to permit Hindus, even of the most orthodox kind, meeting European friends at social functions, and even sitting side by side with them at the dinner table.

Caste Dinners.

Gujarati Hindus make a practice of giving caste feasts to celebrate domestic events. Though this is not enjoined by religion, custom has made it all but compulsory on certain occasions, such as a first pregnancy, an investiture with the sacred thread, a marriage, and a death. In addition to these, there are some optional feasts, given either to the whole caste or to relatives, friends and acquaintances, as on the anniversary of a death *shradha* and *samvatsari*, on finishing a new house, *vastushanti*, to atone for the loss of life possibly caused in its building ; on performing a vow, on return from a pilgrimage ; on completing some religious observance (*vrat*), on recovery from a serious illness ; on a birth-day ; on the birth of a son ; on naming a son ; on first shaving his head, and on first sending him to school. Caste dinners are also given from the incomes from fines for breaches of caste discipline, from the income of funds dedicated

for the purposes by some rich member, or from a sum raised by some subscription. Special caste dinners are given by rich men anxious either to gain or keep up a reputation for liberality. On the morning of the day fixed for the dinner, the family priest or some ladies of the family are sent round from house to house with invitations. Among the Brahma-Kshatris, a Bhat and among Rajputs and Kolis, a barber invites the guests. All, except those who on account of old age or mourning are in retirement, attend dressed in their best wearing ornaments, and bringing with them their own drinking vessels. In the towns, most of the higher castes have a *wadi* or caste dining hall, built at the cost of some one of their members or from funds raised by subscription. Elsewhere the dinner is given near the house of the host, and the guests sit in the open space near it or on the public road. Dinner is served on leaf plates, except among the Jains who use brass pots. The expenses of a caste dinner vary from Rs. 100 to Rs. 2,000 according to the nature of the occasion and the number of the guest. Many people live very frugally, stinting themselves of the most ordinary comforts, in order to save sufficient to meet the expenses of a caste dinner. Those who have no money, borrow it at a high rate of interest on such security as they possess, plunging themselves and their children into interminable debt in consequence.

Modern disintegrating tendencies.

Within the last 30 or 40 years education and a wider contact with culture have brought about many minor changes in caste restrictions. Most perceptible is the change in the caste dress. *Dhotis*, *peherans* and *angarkhas* have yielded place to trousers, shirts and coats of European cut, and *paghdi* or head dress to skull caps, *fentas* and even sun helmets. Collars and ties are now in general use. The practice of shaving the head and of keeping a small tuft of hair on the crown of the head (*shendi*) which was once the distinctive sign of a Hindu, has been discarded and the practice of wearing the hair short has become the fashion. Restrictions regarding food and pollution by touch are also yielding before western ideas and the improved means of communication. Brahmans and other twice-born sit and take refreshment in contact with *shudras*, outcastes and *mlechhas* on the levelling benches of the railway cars, conveniently closing their eyes to the contamination which such contiguity involves. Like the railways,

the hospitals, jails, law courts and such other institutions ignore the claims of caste within their walls. In the public schools and colleges persons of all castes, except the lowest sit side by side in the same class room, join in the same games, and share a common life ignoring caste. Thirty years ago Nagar and Shrimali Brahmans could not eat food which was not cooked by a member of their own caste. Now many of them employ in their houses cooks from the Khedaval, Modh, Audich and other Brahman castes. Though this is not unknown to others, it passes unnoticed. Twenty years ago, Deshastha, Koknastha and other Deccani Brahmans would not drink tea or water, when members of other non-Brahman castes were sitting on the same carpet with them. Now most of them do so without any hesitation. Every year hundreds of Indians visit Europe for purposes of study or trade or for mere pleasure. While there, they set aside the restrictions of the caste system in which they have been reared. When they return home they are readmitted to their caste with or without penance; and although they make an appearance of observing caste, it is really never with them what it once was. In the garden and other parties which are nowadays becoming common in towns, Brahmans, Vanias and Shudras partake of refreshments from the same buffet. The drinking of ærated waters prepared by non-Hindus has become fashionable, and it is a matter of every day observation that tea or coffee from the Goanese refreshment roomkeepers at railway stations is preferred to the inferior stuff hawked about by Brahmans. Biscuits manufactured abroad are eaten without hesitation. Many educated Hindus deliberately break through the rules of caste when it suits them to do so, and enjoy in hotels in Bombay, Baroda, and Ahmedabad, and in the houses of their European, Parsi, and Mahomedan friends, forbidden food cooked and served even by Mahomedans. But in their own homes, the fear of giving offence to their more orthodox caste fellows and to the female members of the family lead them to observe the established rules and proprieties. So long as they do this their laxity elsewhere is condoned. Brought up in seclusion and without much education, the females in a family are tenacious of the old observances and restrictions and regard any departure from them with disfavour. There have recently, however, been signs of a great change in the treatment of Hindu ladies of high castes. Following the example of other high caste communities, Hindu gentlemen

are now anxious to give their daughters a good education. It is now only a matter of time for females of the educated classes to appear freely in public, and when they do so, the restrictions of the caste system, so far as ordinary social intercourse is concerned, are doomed. The uneducated masses, however, are far more conservative than the educated few, and it may be doubted whether they will quickly imitate their example in these matters. In some places, however, even amongst them, there is a slow but steady change. But the preservation of the caste system depends more upon the strict observance of its marriage rules than upon the rules limiting the persons with whom food may be partaken. No change is apparent in this important matter except in the gradual raising of the marriageable age and the condonement of marriages between subcastes with fines only. There have been no marriages out of the limit of the caste. No one has shown the courage to face the excommunication which would be the result of such a course. The State has passed a Civil Marriage Act on the lines of India Act III of 1872. It legalizes marriage under contractual form and allows no bar except that of consanguinity against the contraction of marriages. But very few have taken advantage of this legal permission. Instead of widening, the area for the selection of brides and bridegrooms has much decreased. Within the last 15 years, owing to the formation of *gols*, groups or circles, girls cannot be married, even to members of the same caste, outside the groups without paying a high penalty. Educated Hindus sympathise with the hard lot of widows of their community. A movement to support widow remarriage has come into existence, but the conservative opposition to it is so strong that the results upto the present may be said to be insignificant. The remarriage of a Hindu widow is permitted by the law of the State, but the attitude of the people has rendered it a dead-letter. Under the auspices of the Widow Remarriage Association in Bombay and Ahmedabad, a few widows and widowers from the State remarried, but they suffered so much persecution at the hands of their relations and their caste, that their fate has been a warning rather than a good example to others. Instead of widow remarriage being encouraged, the contrary is increasngly the case, and castes, which formerly allowed it, no longer do so, under the belief that by so doing, they raise themselves socially. The activities already started in favour of widow re-marriage may, in course

of time, achieve its aim, and widow re-marriage, between persons of the same caste, may come about, at least in those castes which have a scarcity of girls; but the limitation with respect to the sphere within which marriage may be contracted, the most essential feature of the caste system, is daily becoming closer and more emphatic.

Attitude towards the Depressed Classes.

The attitude of the educated section of the higher class towards the depressed classes has, within the last two decades, undergone a remarkable change. Theosophists, Brahmo samajists, Arya samajists, Prarthana samajists, high class Hindus and Christian missionaries are all taking an active interest in their welfare. The work of the depressed class mission in Bombay and other parts of Western India is progressing. The untouchables are being touched; the stigma is being removed. The first step has been taken and there is no doubt that the movement now going on for their elevation is bound to succeed. In the Baroda State, His Highness the Maharaja Sayajirao Gaekwad is a keen sympathiser with the lot of these poor people. Schools and Boarding Houses have been opened for their education. Dheds, Bhangis and Chamars can now enter the precincts of Courts and Government Offices, like other castes, and even the public service is thrown open to them.

Caste among Jains.

While their religion does not sanction caste, the Jains in Gujarat follow the caste system just in the same way as do the Hindus, and it is to them a greater force even than religion. When Jainism was first propagated, it was not insisted that the converts to its doctrines should give up their castes. There are certain castes such as the Agarval, Oswal, Porwad and Shrimali Vanias, some of whose members are Hindus while others are Jains. The Hindu Vanias are called Meshri while the Jain section is called Shravak. When one section of a caste is Jain and another Hindu, intermarriage takes place between them, for example between Dasa Shrimali Meshris and Dasa Shrimali Jains or between Meshri and Jain Porwads. Individual members of a caste who accept Jainism as their religion continue to be its members along with those who follow Hinduism. Thus some members of the Lewa Kanbi, Bhavsar, Anjana Kanbi and such other castes who have adopted Jainism as their religion continue to be the members of their caste. A Vaishnava girl married into a Jain family attends the Jain

temple (*apasara*) when at her husband's house and worships the old Brahmanical gods when she visits her parents. In spite of their religious differences, the social customs of Shravaks and Meshris are much alike. The religious classes of the Jains—Gorji and Sadhu—are ascetics and take no part in birth, marriage or other ceremonies. These social ceremonies are therefore performed with the help of Brahmans who do not suffer in their position because they act as priests to Shravaks.

Caste among Mahomedans.

The Mahomedan religion does not allow the differentiation of its followers by castes. All Mahomedans can eat together and though generally marriages among them are restricted among members of certain groups and tribes only, there is nothing like outcasting or excommunication for marrying beyond these limits. The main distinction between Mahomedans is that founded on their being foreigners or indigenous. The foreigners are those who have themselves come from beyond India or are the descendants of those who have migrated into India and settled there. The others are converts to Islam from the masses of the people of India. It is remarkable that though professing the same religion, the two have never mingled and have remained apart for centuries. Those with a foreign strain are divided into four main sections Saiyad, Shaikh, Moghal and Pathan, all of whom claim superiority over the local converts. The divisions among the local converts are still more marked. The Vohora, Khoja, Memon, Shaikh, Molesalam, Ghanchi, Pinjara, Darji, Dhobi, Kasai, Makawana, Matia and other groups formed of local converts, follow their traditional caste occupations and adhere to their old Hindu caste notions. Some of them, like the Matia Kanbis and the Shaikhdas, are more Hindu than Musalman in their caste dress, names and observances. All of them constitute regular castes of the Hindu pattern. There are fewer restrictions in eating with members of other groups than there are amongst the Hindus. But the rule that a man may not marry outside the limits of his own group or pass from one group to another is equally rigid. There is, however, this marked difference that though a Tai cannot become a Pinjara or a Pinjara a Kasbati there is no great difficulty in the way of a member of any of these groups, who rises in life, joining the ranks of the Shaikhs, Moghals or Pathans. A well-to-do man of the functional

group will often drop the functional name and call himself a Shaikh or Pathan, and by dint of hospitality secure for himself a circle of friends from the poorer members of the upper class. He will then marry into some upper class family, possibly of doubtful status, and his son will be unquestionably a true Shaikh or Pathan.

In India, as a whole, there are over two thousand castes. No less than 320 main castes had been registered at the census of 1921 in the Baroda State alone. The number is so large that the total strength and distribution of only a few important ones only can be noticed here.

Castes.

Hindus	205
Jain	30
Animist	18
Musalmans	67
Total	320

Percentage of the main castes.

Taking all castes (including Aryas and others) together, Brahmans of all kinds number 113,825 or 6 per cent. of the total Hindu population and 5 per cent. of the State population. Kanbis of all kinds number 434,479 or 24 per cent. of the Hindu population and nearly 20 per cent. of the total population. Kolis of all kinds number 387,541 or 19 per cent. of the Hindu population and 16 per cent. of the total population. Vanias of all kinds, including both Meshris and Shravaks number 78,457 or nearly 4 per cent. of the State population. The total number of the Jains is 43,223 of which 39,940 are Vanias and 3,283 are members of the other castes. The total number of all the untouchable castes together is 174,883 or nearly 10 per cent. of the Hindu and about 8 per cent. of the State population. The Animistic tribes number 163,077 or nearly 9 per cent. of the total population of the State.

Brahmans.

Brahmans are generally said to be of 84 castes and a feast in which Brahmans of all castes are invited is, therefore, called a *chorashi*. There are 54 main and 28 sub-castes of Brahmans in the State. The origin, customs and dis tribution of a few Brahman castes are noted below :—

Name.	Baroda.	Kadi.	Navsari.	Amreli.	Okha-mandal.	Total.
Anavala	245	48	10,403	13	1	10,710
Audich	10,147	23,844	2,011	4,077	394	40,473
Deshastha	3,949	496	299	93	89	4,926
Gugali	5	..	..	3	1,489	1,497
Jambu	2,455	1	..	..	..	2,456
Khedawal	3,018	60	108	455	15	3,656
Kokanastha	2,608	304	247	60	40	3,259
Mewada	1,444	3,057	231	140	5	4,877
Modh	2,187	4,050	1,579	662	58	8,536
Nagar	1,710	5,554	78	239	118	7,699
Shrigod	1,064	386	47	211	113	1,821
Tapodhan	599	4,044	220	176	..	5,039
Others	9,630	3,051	1,635	2,389	1,198	18,803
Total ..	39,061	45,795	16,858	8,518	3,520	113,752

Brahmans may be followers of Shiva or of Vishnu and in Gujarat the worshipper of the former aspect of the deity far outnumber the Vaishnavas. But the worship has nothing to do with the caste, for in the same caste there may be found followers of Vishnu and followers of Shiva.* Castes differ from each other in matters of social usage. They are separated from each other by some historical event, each caste having evolved from a parent body under peculiar circumstances and for certain purposes which have subsequently influenced its whole career. Each caste holds aloof from others with greater or less exclusiveness, and in one point there is a barrier between each and every caste; intermarriage is forbidden. Excepting a few Nagars the bulk of Gujarat Brahmans are either cultivators or religious mendicants. The latter will, however, only accept alms from Brahmans or Hindus of the higher castes, and any one detected in accepting a gift from a *Shudra* or low-caste person or, at any rate, from a member of one of the depressed classes, loses his social status.

Aboti.

Aboti Brahmans (470) are found mainly in Okhamandal. They trace their origin to the younger son of the sage Valmiki. Other Brahmans do not

* The followers of Shiva are known by the horizontal mark on the forehead, the followers of Vishnu by the perpendicular mark. The former wear a necklace made of the *rudra* berry, the latter one made of *tulsi*. Both have the sacred thread passing over the left shoulder down to the waist. All wear the same round turban, which is generally red, white, or green, denoting that the wearer is in mourning, though most old Brahmans discard the showy colour. The *angarkha*, coat, *dupatta*, shoulder cloth, and *dhoti*, waistcloth, complete the dress.

eat food cooked by them. As a class, they are poor and live as temple servants, beggars, confectioners and cultivators.

Anavala.

Anavala Brahmans (10,710) derive their name from Anaval, a village in the Mahuva Taluka of the Navsari district, and are found in that district and in the neighbouring Surat district. It is said that when Shri Ramchandra performed a sacrifice near Unai, he wanted Brahmans to officiate at the same and so converted the Naikas, Vasavas and Chodhras into Brahmans. These people said that they would not bathe with cold water and so the Unai hot springs were created for them ; they would not accept *dakshina* and so lands were settled upon them. The Brahmans thus created became the Naiks, Vasis and Desais of the Anavala caste. They are also known as *Mastans* and *Bhathelas*. *Mastans* may be a corruption of *mahasthan* (great place), a name of some former settlement of the tribe or it may simply mean a community, as such phrases as Soni Mastan (the goldsmith community), Khadayata Mastan, etc., are in common local use. *Bhathela* is a corruption of *bhrashthela* or fallen and was probably the name given to some of the later Brahman settlers from North India. It is looked upon as a term of disrespect and is not liked by the community. The Anavala Brahmans are the earliest settlers in South Gujarat and it was under their management that it was cleared and brought under cultivation. Anavala Brahmans are *gruhasthas*. There are no priests or mendicants among them. Socially they are divided into an upper or Desai class, the revenue farmers, and a lower or *Bhathela* class, the ordinary cultivators. The Desais eat with Bhathelas, but object to marry their daughters into any except Desai families. On the other hand Bhathelas, anxious to improve their social position try hard to marry their daughters into Desai families. This rivalry for the hands for men of good family has, as among the Patidars of Charotar, led to some unusual practices. Polygamy is not uncommon. A Desai who finds himself in difficulty marries another wife and receives from his bride's father money to pay off his debts. Expenses consequent upon marriages such as dowry, sending the bride to her husband's house, pregnancy and the birth of a child, are incurred, not by the husband, but by the wife's father. Even the expenses incurred by the mother of the bridegroom at the time of her delivery have to be paid

by the father of the bride at the time of marriage. Some Desai families with many daughters have fallen into debt and have been forced to mortgage their lands. During the last 30 years reforms in marriage customs have been inaugurated by the educated in the community, which have resulted in the reduction of marriage expenses, the stopping of polygamy, and the marrying of girls without reference to *kul* or family.

Audich.

Audich Brahmans (40,473) are so called because they entered Gujarat from the North, *Udicha*. According to tradition they were invited to Gujarat by King Mulraj (A.D. 961-996) to aid in a sacrificial ceremony. When this was over, the king offered them money and grants of lands to induce them to stay in his country. About a thousand (*sahasra*), who readily agreed, came to be known as *Audich Sahasra*, while the rest who formed a *toli* (band) and refused till they were persuaded by further grants, came to be known as *Audich Tolakia*. The *Sahasras*, who are held superior in social rank to the *Tolakias*, are again divided into *Sihoras* and *Sidhpurias*, from the towns of Sihor in the Bhavnagar State, and Sidhpur in the Baroda State, which are said to have been bestowed on their ancestors. Audich Brahmans live mainly on alms; a few are cultivators, the rest are cooks, or family or village priests. Those of them who are priests of Darjis (tailors), Gandhraps (musicians), Hajams (barbers), Koli, and Mochi, (shoemakers) are looked upon as degraded. Excommunications for serving low caste people have given rise to several sub-divisions, such as Darjigor who serve tailors, Hajamgor who serve barbers, Gandhrapgor who serve Gandhraps or musicians, Koligor who serve Kolis and Mochigor who serve shoemakers. Those who have settled in Vagad are held degraded and are treated as outcastes, because they smoke the *huka*, allow widow re-marriage, and carry cooked food to the fields. They are, however, allowed to give their daughters in marriage to Audichas of Halawad in Kathiawad, whose daughters marry Dhrangadra Audichas and the daughters of Dhrangadra Audichas are married to Viramgam, Ahmedabad and Sidhpur Audichas, who hold the highest social rank in the caste. The Sidhpur Audichas are regarded as superior to other Audichas, and it is considered honourable to give a daughter in marriage to one of them. This competition for

bridegrooms from Sidhpur has given rise to polygamy in the caste. Rodhval, Napal, Borsada and Harsola Brahman castes have emanated from theAudich Brahmans owing to some members of them emigrating, from their home to other places ; and Koligor, Rajgor, Kayatia, Kriyagor, Vyas and Targala castes have sprung from the same original caste owing to their taking to occupations which are held to be degrading.

Bhargava.

Bhargava Brahmans (347), who are found mostly in the Kamrej taluka of the Navsari district, take their name from the great Rishi Bhrigu, the founder of Broach, where also there are many Brahmans of this name. They are said at one time to have been very powerful in Broach, and a trace of their influence remains in the practice which compels all castes in Broach, including the Parsi to pay a fixed sum to the Bhargava community on marriage occasions. In addition to the ordinary Brahmanic distinctions between *bhikshuk* (priests) and *gruhastha* (the lay), Bhargava are divided into *Visa* and *Dasa*. Between these divisions, intermarriage is forbidden. Many of the Kamrej Bhargavas are peasants and labourers and are, therefore, looked upon by the Broach Bhargavas as their inferiors in social rank.

Borsada.

Borsada Brahmans (209) take their name from the town of Borsad in the British Kaira district. Tradition says that in old times, there ruled in Gujarat a king who offered to give handsome presents to those learned Brahmans who would settle in his territories with their wives. Two Audich Brahman youths, hearing of this, set out for the capital of the king ; but, as their wives refused to accompany them on the adventure, they took with them two non-Brahman girls, to pose as their wives. The king bestowed upon one the village of Napa and upon the other that of Borsad. Having secured the villages, they thought of giving up the girls ; but being in turn threatened by them with exposure, they kept them as their wives and settled down in their villages. They and their descendants have thence forward been known as Napal and Borsada Brahmans.

Chovisa.

Chovisa (615) literally " of the twenty-four" are Brahmans found in Baroda City and throughout the Baroda district, but specially in Sinore. They are

supposed to be originally Nandoras. The story goes that a Nandora Brahman confined a newly-married Nandora Vania pair in the temple of *Nanda Ananda Mata* for the sake of exacting from them the customary fee of Rs. 125. While thus imprisoned the bridegroom was bitten by a snake and died, and the bride became *sati* and cursed the Nandora Brahmans. Upon this, 24 of them gave up the priesthood of Nandora Vanias to avoid the curse. They and their descendants were thenceforth called Chovisa. They are divided into two sections called *Mota* or large and *Nana* or small. The sub-castes which were formed owing to a caste quarrel, interdine but do not intermarry.

Deshastha.

Deshastha Brahmans (4,926) are immigrant Maharashtra Brahmans from the Deccan, mainly for State service. It is said that a Maharashtra King who wanted to perform a sacrifice invited them to the Deccan from the North. After the ceremony was completed, he gave them rich gifts and settled them there. Hence they are known as *Deshastha*, those settled in the country (*desh*).

Devrukha.

Devrukha (343) Brahmans are immigrants from the Deccan. About whose origin tradition tells a curious story. A Chitpavan Brahman, by name Vasudev Chitale, thought of digging a well, as a charitable act, for the use of travellers on a high road. Having commenced, he prevailed upon all Brahmans using the road to assist him. Some Karhada Brahmans from Devrukha happened to come that way and were astonished to see a number of Brahmans engaged in digging. They asked Chitale what was toward and were told what he wanted. He requested them also to assist. On their refusing to share in such humble work, he cursed them saying that for all future times they would be known contemptuously as Devrukhas, and would suffer from poverty and meanness.

Gugali.

Gugali (1,497) Brahmans derive their name from *gugal*, aloe incense. Another derivation is from Gokul, the birth place of Shri Krishna, and appears more likely as connecting Shri Krishna with Kathiawad. They are numerous in Beyt and Dwarka where they are Vaishnav temple *pujari* or priests; they act as purohits and guides to pilgrims, and are also shop-keepers.

They are not much respected by other Brahmans. Though not returned in the Census, there is a small sub-caste called *Bodha* among the Gugalis. Bodhas are neither allowed to intermarry nor interdine with the Gugalis. A Gugali Brahman invited all the members of his caste to attend a sacrificial ceremony threatening those who did not come in time with excommunication. Some of his own nephews happened to come late, were abused by him as *bodha*, fools, and were excommunicated.

Jambu.

Jambu (2,456) Brahmans, who are also called Jambusaria, are found in the Baroda district. They derive their name from the town of Jambusar in the Broach district. They are said to be descended from the sage Yajnavalkya and according to tradition were the first colonists of the town of Jambusar. Copperplate grants show that they were settled there as early as the beginning of the fourth century. They were once a large and learned community, but are, now mostly family priests in villages and cultivators.

Jharola.

Jharola (131) is a Brahman caste found in the Kadi and Baroda districts. They take their name from Jhalor in Marwar, whence they immigrated to Gujarat. Most of them act as family priests to Jharola Vanias.

Kandolia.

Kandolia (278) is a Brahman caste which takes its name from the village Kandol near Than in Jhalavad. They act as family priests to Kapol and Sorathia Vanias and serve as cooks. Their family goddess is *Samudri Mata.*

Karhada.

Karhada (852) is a caste of Brahmans from the Deccan. They are so called from their original settlement in the Karhat country, the tract between Ratnagiri and the Sawantwadi State, called *Karahatta desh.* The Karhadas were uptill recently supposed to offer human sacrifices and there are people, especially some Tailang Brahmans, who refuse to dine at the house of a Karhada. Karhadas are invariably Rigvedi.

Khedaval.

Khedaval Brahmans (3,656) take their name from Kheda or Kaira, the headquarters of the Kaira district. Their chief settlements are at Umreth in the Kaira

district and Sojitra in the Baroda district. According to tradition they are descendants from a band of *Tripravari* and *Panchapravari* Brahmans who, under the leadership of Shankar Joshi and Dave, came from Shrirangapattam in Mysore and settled in Kaira during the reign of a certain Mordhvaj, a Rajput of the lunar stock. The truth of the story is supported by the fact that Khedavals are still connected with Shrirangapattam. Their females wear a necklace called *chitak* and ear-rings called *kap* of the same shape as those worn by Deccani Brahman women and like them their widows dress in white. Many Khedavals, some from Sojitra in the Baroda district and others from towns in the Kaira district, have settled in Madras, Bengal, the Central and United Provinces. Most of them are jewellers and traders. They are divided into *Baj* "outsiders" and *Bhitra* "insiders." It is said that the Kaira chief, anxious to have a son, once offered them gifts of cows and gold. The greater number, refusing the gift, secretly scaled the walls of the city, and came therefore to be known as *bahya*, corrupted into *baj*. Those who accepted the gift remained within the walls and came to be called as *bhitra* or insiders. Even to this day the Baj-Khedavals look upon the non-acceptance of the gifts by their ancestors with feelings of pride.

Koknastha.

Koknastha (3,259) also called Chitpavan Brahmans have come from the Deccan mainly for the purpose of State service. When Parshuram, the sixth incarnation of Vishnu, had destroyed the Kshatriyas, he, to atone for that sin, granted the whole earth to the Brahmans in gift and brought out a strip of land for his own use from the sea. Having settled there, he once wanted to have some Brahmans for the performance of a *shradha* and a sacrifice, and sent emissaries in search of them; but none came. This enraged him so much that he wished to create new Brahmans. With this idea uppermost in his mind, he went to the sea-shore for his morning bath and there found some fishermen standing near a funeral pyre (*chita*). He asked them who they were; they replied, they were *kaivartas* and lived on fishing. On this he granted them Brahmanhood and said that they would be known to the world as the Chitpavan Brahmans, since they had been purified near a funeral pyre. They are also supposed by some to have migrated from the north-west of India, or from Egypt, a

supposition which is based upon their colour. The celebrated family of the Peshwas belonged to this caste. Koknastha Brahmans are among the Maharashtra Brahmans what the Nagars are among the Gujarat Brahmans. Koknasthas are either *Rigvedi* or *Apasthamba.*

Mewada.

Mewada Brahmans (4,877) originally came from Mewad in Rajputana. Mewadas are divided into three classes,—Bhats, Chorasi, and Trivedi. These three interdine, but do not intermarry. They are mostly beggars, or family priests.

Modh.

Modh Brahmans (8,536) are so called from Modhera, once an important place in the Chanasma taluka, Kadi district. They are divided into five classes—Agiarasana, Chaturvedi, Dhinoja, Jethimal, and Trivedi. These neither intermarry nor interdine. There is a great difficulty in obtaining wives in this caste, in consequence of the large amount to be paid to the bride's father. All the five sub-divisions are to be found in the State, the Chaturvedi who are proficient in the four Vedas, the Trivedi, who know three, the Jethi who are wrestlers, the Dhinoja,who live at Dhinoj in the Chanasma taluka and the Agiarasana, who are found in Baroda and Amreli districts. The Dhinojas were, till the end of the last century, professional thieves and murderers.

Nagars.

Nagars (7,699) claim to be the highest among the Brahman castes of Gujarat. As a rule Gujarati Brahmans do not intermarry, but they have no objection to interdine except with those Brahmans who are considered as degraded. But Nagars neither intermarry nor interdine with other Brahmans. They consider themselves superior to all other Brahmans and are undoubtedly a shrewd and intelligent people. By their tact, skill and intelligence, they always advance themselves in Government service which is their main occupation. Their motto is "*Kalam, kadchhi anebarchhi*" pen, ladle and spear, which means that, writing, cooking, or fighting, is the only work which a Nagar will do. There are several traditions current among the Nagars about their origin. One tradition says that they were created to officiate at Shiva's marriage. According to another they were created to officiate at Shiva's sacrifice. A third is that they are the descendants of Nag, who pursued by some enraged snake charmers, assumed the form of a

Brahman, fled to Vadnagar, married a Brahman girl and had several children by her, who came to be known as Nagars. Vadnagar was no doubt the place of their original settlement, and has given to them the name Vadnagara Nagars. Nagar is a Sanskrit word meaning belonging to or residing in a *nagar* or city. Nagars were probably so called either from their descent from a tribe Nag, who appear to have followed the Indo-Scythian king Kanaksen, intermarried with local Brahmans and settled in Vadnagar. Even at the present day Nagars say that their women are *Nag kanyas* or Nag maidens. There are seven main divisions of Nagars—Vadnagara, Chitroda, Krashnora, Prashnora, Sathodra, Dungarapura and Visnagara. None of these divisions intermarry or interdine ; but food cooked by Vadnagaras or Dungarapuras is eaten by all classes except Prashnoras. The split in the community is attributed to Shiva's wrath whose temple (Hatkeshwar) was excluded from Vadnagar when the town wall was built. It is said that from that day Nagars commenced leaving Vadnagar and the town now contains but one Vadnagara Nagar family. Another tradition attributes the Nagar migration to certain of the castes taking presents from Vishaldev, the Chohan King of Patan. When Vishaldev founded Visnagar, he caused a sacrifice to be made at which he invited many Vadnagara Brahmans and offered them *dakshina*, but they refused to accept it. The king then wrote upon pieces of paper the grant of certain villages and wrapped them in betel leaves which the unsuspecting Brahmans accepted. The grantees, however, excommunicated by those of their caste who had remained behind at Vadnagar, settled in the villages granted to them, and formed a separate caste as Vishalnagara Nagars. In addition to the seven main divisions, there is an eighth sub-division of Nagars called Barad among the Visnagaras and Sathodras. They are those who, unable to obtain wives from their own community, married girls from other caste. Other sub-divisions are named after the places of their settlements subsequent to the split into Vadnagaras and Visnagaras. The Chitrotdas take their name from the town Chitrod which is believed to be near Bhavnagar. They are a small body and are found in Bhavnagar and Baroda. The Sathodras take their name from Sathod, a village in Dabhoi. They are found in Dabhoi, in this State and in Nadiad, Ahmedabad and other places in British Gujarat. The Prashnoras

take their name from Pushkar near Ajmer and are found mainly in Baroda district and Kathiawad. They are *vaidyas* and readers of Purans. The Krashnoras take their name from Krishnanagar or Krishnasagar. They are found in Gujarat. Of the seven divisions, Vadnagara, Visnagara and Sathodra are again sub-divided in *grahastha* (*laymen*) and *bhikshuka* (priests). There are no intermarriages between the *grahastha* and *bhikshuka* sections among the Vadnagara Nagars. Among Nagars a marriage is very expensive. The bridegroom has to present to the bride money or gold and silver ornaments and this has given rise to the proverb: *Rupiya hoya gagardi to male Nagardi* (a Nagar can marry if he has a potful of rupees).

Nandora.

Nandora Brahmans are (1,040) found mainly in the Baroda district, and especially in the Baroda, Karjan and Sinore talukas. Like Nandora Vanias, they take their name from Nandod, the capital of Rajpipla. To this class belong the family priests of the Rajas of Nandod and Dharampur. The rest are cultivators or priests of the Kanbis or beggars.

Rajgor.

Rajgor (1,044) Brahmans are so called because they are the priests of chiefs, and are found mainly in the Amreli and Kadi districts. They were originally Audich Brahmans, but were looked upon as degraded, owing to their allowing widow remarriage and eating with Vanias and Kanbis. They are the priests of Rajputs, Kathi chiefs and Oswal Shravaks.

Saraswat.

Saraswat (524) is a very ancient Brahman tribe which still inhabits a tract in the north-west of India beyond Delhi, once watered by the famous Saraswati river. It is said that they are the descendants of Saraswat Muni. They came from the Punjab to Gujarat by way of Sindh and Cutch with their *yajmans*, patrons, the Luhanas, Bhansalis and Bhatias. In religion they are Shaiva and also worship the goddess Saraswati whose temple is in the Punjab on the river of the same name. They are also the priests of the Brahma Kshatris of Surat, Broach and Ahmedabad and of the Parajia Sonis of Kathiawad. They are divided into two branches, Sorathia and Sindhia, of which the former dine with their patrons, while the latter do not. In Kathiawad and Cutch, they allow widow remarriage.

Sarvaria.

Sarvaria (652) Brahmans are immigrants from the north. They seem to have originated from the caste of Saraswat Brahmans. It is said that two Saraswat brothers by name Kanya and Kubja went to the great sacrifice performed by King Rama in Oudh for the atonement of his sins. There the younger brother Kubja declined to accept gifts and went with his followers to the bank of the river Saryu; they were consequently known as Sarvaria Brahmans. The elder brother and his followers accepted the gift and settled in Kanoja, and were therefore, known as Kanojia.

Shrigod.

Shrigod Brahmans (1,821) are those Gauda Brahmans who migrated to Shrinagar in Kashmir, became soon known as Shrigod. They are divided into Malvi, and Derola. Once when the country suffered from a severe famine, those who migrated to Malva, became known as Malaviya or Malvi. The Malvi Shrigod are sub-divided into Juna and Nava, *i.e.*, those who came first and those who came afterwards. Nava Malvi Shrigod are further sub-divided into Kharola and Kharsodia from the names of the villages where they settled. Those who were compelled to take for wives, girls from the lower caste were called Derola.

Shrimali.

Shrimali Brahmans (1,714) derive their name from Shrimal or Bhinmal, about fifty miles west of Mount Abu, which from the 6th to the 9th century was the capital of the old Gujjar Kingdom. In the Baroda State they are found mainly in the Kadi district, and act as family priests to Jains of the Oswal and Porwad Vanias Castes and to Shrimali Sonis and Vanias. Among the Shrimalis a serpent named *Karkotak Nag* is worshipped at the time of marriage or at any anniversary. A picture of the Nag is drawn and worshipped. The Shrimalis are often called Astamangli. The bridegroom has among them to go round the marriage *homa* or sacrificial fire, eight times with his bride, while the other Brahmans go round only four or seven times. The word *Astamangli* is used as a nickname indicative of shrewdness and means that it is not easy to deceive Shrimalis.

Tapodhan.

Tapodhan Brahmans (5,039) also contemptuously called *Bharda*, are found in all the districts of the State. Tapodhans are *pujaris* of Mahadev and

Shravak temples. Those who are not engaged in the temple service are husbandmen, labourers and bricklayers. They are considered degraded as they accept food and other articles offered to Mahadev and allow widow remarriage.

Uneval.

Uneval Brahman Caste (1,035) found chiefly in the Baroda and Amreli districts and is said to take its name from Una, a village in Kathiawad. They are either peasants or beggars.

Valam.

Valam Brahmans (726) are found chiefly in the Baroda district. They are the priests of Patidars, a section of Lewa Kanbis. They take their name from the Sage Valmiki. Most of them are beggars, priests or cultivators. They are said to have settled in Valla in the 14th century as the priests of Kayastha. Owing to disputes with their patrons, they were driven from that place to Dhandhuka, Vaso, Sojitra, Pihij and other places in *Charotar*.

Vyas.

Vyas Brahmans (543) are found in Kadi and Baroda districts. They are descendants of 108 Brahmans of several sub-divisions who conducted a penance ceremony performed by a Brahman jester in the employ of the Musalman kings of Ahmedabad. The families who took part in this ceremony were excommunicated and formed a separate caste. The Vyas allow widow remarriage, and in appearance and dress resemble Rajputs and Kanbis. They are husbandmen, sellers of cloth, money-lenders and beggars. Shortly after the formation of the Vyas Brahman caste, some members of it began to act as Bhavaiyas or strolling players and were looked upon as degraded. They formed a separate caste with the Targalas or Bhavaiyas.

Warrior Classes.

After Brahmans, come the *Kshatriya* or warrior castes. The four castes noted below are looked upon as *Kshatriya* or warrior castes. They form about 6 per cent. of the Hindu population of the State. The Rajput caste is found in the largest number in the Kadi district as it was here that the old Rajput Kingdoms, the Chavdas, Solankis, and Vaghelas, were founded. Marathas are found mainly in the Baroda district,

and Kathis and Vaghers only in the Amreli and Okhamandal districts.

Name.	Baroda.	Kadi.	Navsari.	Amreli.	Okha-mandal.	Total.
Rajputs	36,835	33,675	5,039	2,736	893	79,178
Maratha	11,072	403	991	555	302	13,323
Kathi	11	..	2	2,904	..	2,917
Vagher	...	..	3	70	3,645	3,718
Total ..	47,918	34,078	6,035	6,265	4,840	99,136

Kathi.

Kathi (2,917) is a curious and interesting race found in Kathiawad. The cradle of this race is unknown, but it appears to have come from Central Asia, driven by the tide of Mahomedan invasion, through Sindh and Cutch in the 14th century. A party of them, under a leader named Umro, came to Dhank, of which a Vala Rajput was the ruler. Umro had a beautiful daughter named Umrabai with whom the Dhank chieftain Dhan Vala fell in love. Umro agreed to give her to him in marriage on condition that they should eat together. To this Dhan agreed, but his brethren considering him degraded by his consent drove him out. He became leader of the Kathis, and made Umrabai mother of three sons, Vala, Khumar, and Khachar, whose descendants bear their names and are considered the aristocracy of Kathis. They are called *Shakhayats*, while the descendants of the original Kathis are called *Avartias* or inferior. The Kathis worship the Sun and use it as a symbol on all their documents. Owing to their long contact with Hindus, they worship the Hindu Gods and respect Brahmans. They have also adopted the Hindu reverence for the cow. They eat food cooked by any Hindu except the untouchables, and drink liquor. Widow remarriage is allowed, but is seldom practised, except in the case of the deceased husband having a younger brother. In such a case, the rule is peremptory that he should marry his widow. They do not observe *sutak* like Hindus. Similarly women are not segregated as among the Hindus at particular seasons.

Maratha.

Marathas (13,323) have two divisions, Maratha Kshatriya, and Maratha Kanbi of which the former is hypergamous to the latter, but was not originally distinct. The Maratha Kshatriyas support their claim to social superiority over Maratha Kanbis, by favouring infant marriages, by forbidding the remarriages of widows and by wearing the sacred thread. The Kanbi, on the other hand, does not claim to be a Kshatriya, allows both adult marriages and the remarriages of widows and wears no thread to indicate the twice-born status. The dividing line between the Kanbi and the Maratha is not of the nature of a permanent barrier, such, for instance, as that which exists between the Shenavi and Deshastha Brahmans. The Marathas proper are allowed to marry the daughters of the Kanbis. The latter would not ordinarily secure a daughter in marriage from their social superiors. The difficulty, however, is frequently surmounted by a well-to-do Kanbi, who rises to the higher rank as his means increase, and, if common report is to be believed, adopts the title of Kshatriya with the sacred thread and its restrictions on adult and widow marriage. The superior division is supposed to consist of ninety-six families or *kula*, such as Surve, Bhonsle, Ghorpade, Salunke, Sitole, and Chavan. The bearers of the best name among the ninety *kulas* are undoubtedly of Rajput origin. In 1836, the Raja of Satara sent a Shastri to the Rana of Udaipur to make inquiries regarding the origin of the Bhonsles, a leading Maratha family. The Rana replied that the Bhonsle and his family were one and despatched with a messenger, Raghunathsing Zale, a letter to the same effect written by Raja Shahu in A.D. 1726 to Vaghaji Sisode of Pimple in Mewar (Udaipur). Raghunathsing is reported to have satisfied himself by inquiry at Satara of the purity of blood of certain Maratha families, Bhonsle, Savant, Khanvilkar, Ghorpade, Chavan, Mohite, Nimbalkar, Shirke, Salunke, Mane, Jadhav and several others. At the same time it has to be borne in mind that several Maratha families have *kuldevak* or totems which cannot be reconciled with a pure Rajput origin The Sun flower, the *kadam* tree, the mango, the conch shell and the peacock's feather are examples of these totems which are rapidly falling into oblivion, but are still worshipped on the occasion of marriages and when a new house is occupied for the first time.

Rajputs.

Rajputs (79,178) are found in all parts of the State but principally in the Kadi district. The Brahmans assert that the Kshatri, or ancient warrior class, no longer exists, and that the castes which at present go by that name are really descendants of the domestic slaves of Rajput princes whose dynasties have become extinct. The tradition is that the great Brahman king Parshuram so completely annihilated the Kshatris, that no trace of them was left. But the King Rama who came after Parshuram, was a Rajput (Kshatri), and, in later times, Mul Raj and his successors were all Rajput princes. It may, therefore, be concluded, not that the Kshatri caste has become extinct, but that it was temporarily depressed by Parshuram The Rajputs themselves at any rate pride themselves on ranking below Brahmans only. The ambition of parents of moderate means is to see their daughters well settled in life, married to Thakores and landed proprietors who are to be met with in Gujarat. For this purpose, the physical training of a Rajput girl begins when quite young. To make her attactive in appearance, according to the Rajput notions of beauty, her limbs are not allowed to attain their natural development, and the feet and waist are artificially shortened. Owing, however, to the heavy expenses inseparable from the marriage of a Rajput maiden, not a few remain unmarried and die old maids. The expenses chiefly consist of presents to bards and singers, and fall on both sides. For the bridegroom, however, the custom is to evade them by sending his sword to the bride's house, instead of being present in person during the marriage ceremony. There is no such means of escape for the bride's parents, and for this reason many a girl remain unwed. The Rajputs are followers of Shiva. In appearance they are manly and prepossessing. They all wear beards, but to distinguish themselves from Musalmans in this respect, they separate the beard below the chin. They are courteous and polite in their ways, and are respectful to women. This latter fact, or *zenana*, exclusiveness, perhaps accounts for a custom which is observed only among Rajputs, that of the males drawing and bringing home the water required for household purposes. In their houses they are neat and cleanly, and take a delight in arranging their copper pots so as to make as bright a show as possible. Their dress consists of a piece of white cloth from 6 to 8

yards in length, loosely wound round the head and surmounted by another piece of coloured cloth, of the coat, *angarkha*, and trousers. They wear anklets, and always carry arms, if it is only a rusty unserviceable sword. They are great horse lovers, and take pride in them. Many landed proprietors own studs and possess fine specimens of country-bred horses. They are exceedingly sensitive in matters relating to female honour: and a man however distantly related to a woman who has dishonoured herself, considers it incumbent on him to slay her and her seducer. Widow re-marriage is strictly prohibited among the higher families, but there is no such prohibition for the bulk of the caste. The chief social peculiarity of the Rajputs is their division into clans. The following is a list of the 103 Rajput clan names in use in Gujarat:—

Ada, Avera, Balater, Barod, Bhatia, Bihola, Solanki, Biya, Bodav Chamarpa, Chandavrat, Chavada, Chavad, Chochu, Chiod, Chohan, Chaudavat, Dabhi, Dagh, Daima, Dairja, Devchand Devda, Dhandhu, Dod, Dodiya, Duval, Ed, Galecha, Ghelot, Gohel, Golter, Gor, Gujjar, Hadial, Harashi, Hatha, Humad, Jadav, Jafeja, Jhala, Jiriya, Jodha Rathod, Joja, Jut, Kaba, Kachhotia, Kalam, Karadia, Kher, Khod, Khula, Kukan, Lakam, Mahida, Makvana, Mal, Masani, Mer, Mohal, Mori, Narvan, Padhra, Padhiar, Parmar, Pesrau, Puravia Chohan, Rana, Ranrathod, Rathod, Raval, Ravar-Solanki, Rehevar, Revod, Sedhal, Sisodia, Sodha, Sodria, or Sadria, Sojatria, Solanki, Songad, Surcha, Suvar, Tank, Tantol, Thokiya, Tuar, Vadhel, Vadvasia, Vaghela Vaish, Vaja, Vala, Vamla, Vanol, Vantia, Varam, Vejola, Vethia, Vezania, Virpura, Solanki, Udvat and Uma.

All classes eat together and intermarry, but the members of a clan are forbidden to marry within that clan, as they are all believed to be the children of one common ancestor. The Dagh, Karadia, and Padhra clans allow widow remarriage and let their women appear in public. They are, therefore, looked upon as degraded. The Daghs are found in Cutch, Karadias are scattered all over Gujarat and Kathiawad; and Padhras are found only in the Surat and Navsari districts. Of the other clans, only Chavdas, Chohan, Daima, Gohel, Gori, Jadeja, Jhala, Parmar, Rathod, Rehevar, Sarvaiya, Sisodia, Solanki, and Vaghela have retained their importance. The rest have sunk into insignificance. Rajputs are by birth soldiers and landholders. Some

of them are even now chiefs, *Girassias* or landholders, and holders of service lands. But their service as soldiers is not in demand; and by their indolence, extravagant and sometimes intemperate habits, most of the landholders have lost their patrimony and have fallen to the position of peasant proprietors. A great many of them are forced to take service as peons and constables and even as personal attendants and field labourers.

Vaghers.

The Vaghers (3,718) who are partly Hindus and partly Musalmans, are found in Okhamandal of which they claim to be the earliest inhabitants. The name is said to signify that the Vaghers are tigers devoid of the sense of smell, an uncomplimentary reference to their criminal propensities. They are a fine looking race, strong, sturdy, and enterprising. Like Rajputs, Rabaris, and Charans, they part the beard in the middle, curling the ends up behind the ears. Their women are well built and hard-working. The mother-tongue of the Vaghers is a corrupt form of the Kachhi dialect. By nature they are restless, turbulent, im patient of control, and have predatory leanings. They rose four times between 1816 and 1873 against the constituted authority. By occupation they were first fishermen, then pirates and freebooters and are now landholders, fishermen and sailors. By religion, Musalman converts are Sunni. Those who are Hindus hold Dwarkadhish in great veneration. All Vaghers come to Dwarka on the *Bhim-Agiaras* day (11th of the bright half of Jeth), bathe in the Gomti and worship Ranchhodji. Hindu Vaghers do not eat food cooked by Musalmans, but give their daughters in marriage to those Musalmans who can pay for them.

Traders : Hindus.

After Kshatriyas, come in social order, the Vanias or trader castes. Vanias who are followers of the Vallabhachari sect are called Meshri (38,490) while those who follow Jainism are called Shravak Vanias (39,940). There are 21 castes of Meshri Vanias with a total strength of 38,508 (including Arya Samajists) persons, or about 3 per cent. of the total Hindu population. They are all traders, and so are also the members of the Bhatia and Luhana castes, who together number 12,801. The most numerous among the Vanias are Disaval, Khadayata, Lad, Modh, Nagar, and Shrimali, who are to be found in all the districts;

Luhanas are most numerous in the Amreli district but are also to be found in the Baroda and Kadi districts. Bhatias are to be found mainly in Amreli and Kadi districts.

Name.	Baroda.	Kadi.	Navsari.	Amreli.	Okha-mandal.	Total.
Vania						
Agarval	36	37	18	..	17	108
Baj	35	..	122	..	..	157
Disaval	2,374	3,730	18	45	..	6,167
Gujjar	98	19	19	..	..	136
Jharola	1,344	475	15	..	..	1,834
Kapol	43	4	171	1,984	..	2,202
Khadayata ..	2,272	701	110	2	..	3,085
Lad	6,569	489	1,135	..	..	8,193
Mewada	468	25	48	..	..	541
Modh	1,913	306	278	811	..	3,308
Nagar	659	2,502	48	4	..	3,213
Oswal	20	34	5	..	..	59
Porwad	494	478	14	..	..	986
Shrimali	2,718	1,229	122	612	..	4,681
Sorathia	2	1	13	362	..	378
Umad	..	1	..	..	..	1
Vayada	348	389	..	..	..	737
Others	954	1,183	352	115	100	2,704
Total ..	20,347	11,603	2,488	3,935	117	38,490
Bhatia	177	357	27	199	211	971
Luhana	2,388	1,902	23	4,642	2,875	11,830
Total ..	2,565	2,259	50	4,841	3,086	12,801
Grand Total ..	22,912	13,862	2,538	8,776	3,203	51,291

By occupation the Vanias are shop-keepers, traders, money-lenders and bankers ; the first mentioned class being found in every village, large or small. They have no rivals in the Kadi district, but in the Navsari district they are being elbowed out by the Marvadis. The Vanias are never cultivators, but form the complement of the agricultural population in a village community. It often happens, however, that in the course of their transactions as money-lenders, they become owners of land, in which case they make it over for cultivation to some of the village Kanbis in return for a share of the produce. Their dress

does not differ from that of the Brahmans, whom they also somewhat resemble in their social customs. The remarriage of widows is prohibited, as is also intermarriage among the different sub-castes.

Traders : Jains.

Of the Jain or Shravak traders, Oswal, Porwad and Shrimali castes are the most numerous. More than 63 per cent. of the Jain Vanias are to be found in the Kadi district. Their number in the Baroda district is only one-third of that of Kadi. The only important Jain Vania caste in the Amreli district is that of Shrimalis. The Jain element is lowest in the Navsari district.

Name.	Baroda.	Kadi.	Navsari.	Amreli.	Okha-mandal.	Total.
Vania						
Disaval	5	164	..	..	..	169
Lad	141	58	166	..	..	365
Mewada	515	4	..	..	..	519
Oswal	688	1,478	533	25	1	2,725
Porwad	762	3,616	917	15	..	5,310
Shrimali	5,569	15,480	252	3,027	76	24,404
Umad	369	671	37	..	..	1,077
Others	1,161	3,703	365	142	..	5,371
Total	9,210	25,174	2,270	3,209	77	39,940

Disaval or Deshwal.

Disaval or Deshwal (6,167) Vanias are found mainly in the Kadi and Baroda districts. Disaval are found in large numbers in the Kalol, Kadi, Patan, and Sidhpur talukas. They take their name from Deesa, an ancient town and a Cantonment near Palanpur. They are divided into Visa, Dasa and Pancha. Dasa are further sub-divided into Ahmedabadi, Surti and Ghoghari. Both Visa and Dasa eat together but do not intermarry. The Panchas form a separate community. Bride and bridegroom go round the *chori* eight times among the Deshwal instead of seven times as in other Vania castes. Their family priests are Deshwal Brahmans and they are followers of the Vallabhachari sect.

Jharola.

Jharola (1,834) Vanias are found chiefly in Baroda and Kadi districts. They are found in large numbers in Dabhoi and Sankheda talukas. They take their name from Jhalor in Marwar and are divided into Dasa, Visa

and Pancha. The Visa and Dasa dine together but do not intermarry. The Panchas form a separate community. Their family priests are Jharola Brahmans and they are Vallabhachari Vaishnavas.

Kapol.

Kapol Vanias (2,202) trace their origin to Junagadh or Girnar. They are chiefly found in the Amreli and Dhari talukas of the Amreli district. They have divisions called Dalvadia and Ghoghari, who interdine but do not intermarry. Their family priests are Kandolia Brahmans who take their name from Kandol near Than in Kathiawad. Their family goddess is *Samudri Mata*, whose chief shrine is at Samudri, a Dhrangadra village, twenty miles from Than. Some of their families have settled in Bombay, where they are in high repute as merchants. They are Vaishnava Vallabhachari in religion.

Khadayata.

Khadayata Vanias (3,085) take their name from Khadat, a village near Vijapur. Khadayatas are found chiefly in Baroda and Kadi districts. They are numerous in the Savli and Vaghodia talukas. They are divided into Visa and Dasa. Their family priests are Khadayata Brahmans and their family deity is Kotyarkeshar of Khadat Mahudi near Vijapur. They are Vallabhachari Vaishnavas.

Lad.

Next to Shrimali and Porwad Vanias, Lad Vanias (8,193) are the most numerous in the Vania population of the State. They are found chiefly in Baroda and Dabhoi. They take their name from *Lat-desh*, the old name of South Gujarat, that is the country south of the Mahi river. They are divided into Visa and Dasa. Their family priests are Khedaval Brahmans and their family deity is *Ashapuri Mata* near Petlad. Their old names ended in *rai* and *pal* instead of *das* or *lal* as at present as Kalianrai, Dhanpal. They are Vallabhachari Vaishnavas.

Mewada.

Mewada Vanias (541) are found chiefly in Baroda, Kadi and Navsari districts in this State and also in Kaira and Surat in British Gujarat. Mewada Vanias are said to have come from Merwar and are divided into Visa and Dasa. They are partly Vallabhachari Vaishnava and partly Jains. Their priests are Mewada Brahmans.

Modh.

Modh Vanias (3,308) derive their name from Modhera in the Chanasma taluka of the Kadi district. They form an important element in the Vania community and are found in all the districts. They are also found in Malwa, where some of them seem to have emigrated from Modhera, while others migrated to Adalaj, Gogha and other places in Gujarat, when Ala-ud-Din's army invaded Gujarat in 1298 A.D. Modh Vanias are divided into six different sub-castes, each of which keeps itself aloof from the rest, and illustrates how castes are sub-divided in Gujarat. The main divisions are *Adalja* from Adalaj near Ahmedabad; *Goghava* from Gogha and *Mandaliya* from Mandal, formerly a place of consequence about 48 miles north-west of Ahmedabad. All the divisions are sub-divided into Visa and Dasa. Goghava and Adalja intermarry in Kathiawad and Cutch, but not in Gujarat proper. At the wedding of Modh Vanias, a sword and a flywhisk are used which suggest a Rajput origin; but no trace of tribal surname remains. They are Vallabhachari Vaishnavas. Malwa Modhs used to allow widow remarriage so late as in the 17th century. They appear, however, to have given it up in imitation to the Deccani Brahmans, who accompanied the Maratha invaders and settled in Malwa. The large class of oilmen, known in Gujarat as Modh Ghanchi, were originally Modh Vanias, who by taking to making and selling oil were considered as degraded and now form a separate caste.

Nagar.

Nagar Vanias (3,213) like Nagar Brahmans claim Vadnagar as their original home. They are found in considerable numbers in the Kadi district, more especially in Vadnagar, Visnagar and Vijapur. They are divided into Dasa, Visa, and Pancha. Like the Brahmans of the same name, they are shrewd and intelligent and are mainly employed in trade or Government service. In religion they are Vallabhachari Vaishnavas. A small sub-division called Bam Nagars wear the sacred thread and are Shaiva. They are strict observers of religious ceremonials and do not eat with other Vanias.

Oswal.

According to Tod (Western India, 465) Oswal Vanias (59) are descendants of the Solanki Kings of Anhilwada (A.D. 942-1249). They have such

surnames as Chaudhri, or Jhala, which supports the theory of their Rajput origin. They are divided into three sub-castes, Visa, Dasa, and Pancha or Leta. The last sub-division is found in Cutch and ranks the lowest. They allow widow remarriage and few Shravak or Meshri Vanias eat with them. Dasa Oswal marry Dasa Shrimali and Dasa Porwad, but Dasa and Visa Oswal, though they eat together, do not intermarry. The family goddess of all Oswals is *Osia* in Marwar. Their priests are mostly Audich Brahmans.

Porwad.

Porwad Vanias (986) are said to take their name from Porwad, a suburb of Shrimal or Bhinmal, the old capital of south Marwar. They are divided into Visa and Dasa who interdine but do not intermarry. Among Visa Porwads, there are both Jains and Vaishnavas. Their family priests are the Shrimali Brahmans and their family deity is the *Shri* or *Mahalakshmi* of Shrimal. They are partly Vaishnavas and partly Jains.

Shrimali.

Shrimali Vanias (4,681), like Shrimali Brahmans, are settlers from Marwar. They are sub-divided into Visa, Dasa and the Ladva. Visa and Dasa Shrimalis eat together but do not intermarry; neither of them eat with the Ladvas. The Visa Shrimalis are mostly Jains. The Dasa are either Jains or Vaishnavas. Jains and Vaishnava Shrimali Vanias do not dine together in the Navsari District. Vaishnava Shrimalis are equally distributed in the Kadi and Baroda districts and in the Baroda City. The Shrimali Sonis originally belonged to the Shrimali Vania class, but now form a new caste owing to their change of occupation.

Sorathia.

Sorathia Vanias (378) are found chiefly in the Amreli district. They take their name from Sorath in the south coast of Kathiawad. They are divided into Visa and Dasa and are remarkable for their commercial enterprise. Their family priests are the Kandolia Brahmans and their family deity is *Samudri* whose shrine is at Sundri in Dhrangadra. They are followers of the Vallabhachari sect.

Umad.

Umad Vanias are said to have entered Gujarat from Marwar about ten centuries ago. They are partly Vaishnava and partly Jain and are found

mainly in the Kadi and Baroda districts. They are divided into Visa and Dasa, who eat together but do not intermarry.

Vayada.

Vayada (737) Vanias like Vayada Brahmans, take their name from Vayad, a village near Patan. They are divided into *Dasa* and *Visa* who eat together but do not intermarry. The Visas are further divided into Ahmedabadi and Surti who eat together and intermarry. Most of the Vayadas are Vallabhachari and a few are Shaiva. A curious marriage custom obtains among these people. Unlike other Vanias, the bridegroom goes to the bride's house in a bullock cart with his head covered with a piece of cloth and the marriage ceremony takes place at night. On his way to the bride's house the bridegroom performs the *chakla* or cross-road worship. In the middle of the square, a sweet ball is placed on a *khaju* or fried cake and at each corner an earthen pot with a sweet ball and a copper coin on it. After the worship is over the corner pots are given to four unmarried boys as a present to ensure speedy marriage. A sweet ball is then set on the ground and on it a waist cloth is spread. On the cloth a sword is placed and the bridegroom's cart is made to pass over the sword. If the edge of the sword is broken, it is considered a bad omen. The bride also performs the cross-road ceremony in company of her friends and relatives.

Bhatia.

Bhatias (971) are found all over the State. More than half their number is in the Kadi and Amreli districts, and the rest are distributed in the other districts. They were originally Bhati Rajputs of the Yadava stock, who under the name of Bhati are the ruling tribes of Jesalmir in North Rajputana, and who as Musalman Bhatis are found in large numbers in Lahore and Multan divisions of the Punjab, and to a small extent in the North-Western Provinces. It was probably by the later Musalman invaders that the Bhatias were driven into Sindh, where they still continue to eat fish and drink spirits. From Sindh they settled in Cutch and Kathiawad and gradually spread over the whole of Gujarat and especially established themselves in Bombay. Gujarat Bhatias are Vaishnavas, and after their conversion to Vaishnavism have become strict vegetarians. They neither eat nor marry with Sindh Bhatias. They have two main divisions, Halai from Halar in

Kathiawad and Katchhi from Cutch, who eat together and intermarry. Over and above their two main divisions into Halai and Katchhi, there is a third division called Gujarati Bhatias who are to be found in Baroda, Surat and other places. Halai and Katchhi Bhatias speak the Katchhi dialect; Gujarati Bhatias speak only Gujarati and know nothing of Katchhi. Like Vanias, they are also divided into Visa and Dasa. The Visa while taking Dasa girls, rarely give them their daughters in marriage. Besides *gotras* or family stocks, the Bhatias have 84 *nukhs* which correspond to clan titles. Marriage in the same *gotra* and *nukh* is forbidden. Failing a sufficient number of girls in this caste some of them, during the last two decades, had to get wives from Hardwar, and in consequence are not held in much respect by their fellow castemen. Bhatias as a class, are prosperous and well-to-do, trading extensively both locally and abroad. In religion they are Vaishnavas of the Vallabhachari sect and hold in great reverence the Vaishnava Maharajas called Gosainji. Some, indeed, were once so devout in their reverence to their spiritual teachers as to allow them the *jus primæ noctis*. After their return from a pilgrimage some of the religiously minded become *marjadi*, that is, over scrupulous in the observance of ceremonial purity and do not eat food cooked by any one except a *marjadi*.

Luhana.

Luhana (11,830) is a corruption of Lohana. They are said to derive their name from Lohanpur or Lohokat in Multan and were originally Rathod Rajputs. They were driven by the Musalmans from the Punjab into Sindh and afterwards, in the 13th century, found their way to Cutch, Kathiawad and Gujarat. In Sindh they eat flesh, are addicted to spirituous liquors, do not object to eat fish and onions and drink water from the hands of their inferiors as well as superiors in caste. Tod (Annals of Rajputana, 292) says :—" Of the Lohanas the proverb runs—' Except cats and cows they will eat anything.' " In Cutch they still use animal food, but in Kathiawad and Gujarat they neither eat flesh nor drink spirits. Gujarat and Kathiawad Luhanas do not, therefore, regard those of Cutch and Sindh as belonging to their caste. Luhanas are Vaishnava of Vallabhachari and Ramanandi sects. Their family goddess is *Randel Mata*, and they are devout worshippers of Darya Pir, the spirit of the Indus, who is said to have saved them when they fled from

Multan. They wear the sacred thread and allow polygamy and widow marriage. Their customs do not differ from those of the Bhatias. Their family priests are Saraswat Brahmans. They have a headman, *patel*, but give him no personal authority. Social disputes are settled according to the opinion of the majority of the members.

Husbandmen.

As the great majority of the people in the State depend, either partly or entirely, upon agriculture for their maintenance the number of professional husbandmen is materially large. It includes the castes mentioned below with a total strength of 442,539 or nearly 25 per cent. of the Hindu population. Sagars are peculiar to the Amreli district and Sathwaras to the Kadi district, while Kachhias though largely found in the Baroda district, are also to be found in Kadi and Navsari. The Anjanas are to be found mainly in the Kadi district. The Kadwa Kanbis though found in all the districts are most numerous in the Kadi district ; and the Lewas in the Baroda district. Matias are found only in the Navsari district and are those who, having been once converted to Islam, subsequently reverted to their ancestral religion.

Name.	Baroda.	Kadi.	Navsari.	Amreli.	Okha-mandal.	Total.
Kanbi Lewa ..	112,974	29,697	11,827	39,537	110	194,145
,, Kadwa ..	4,533	177,896	4,415	1,714	69	188,627
Anjana ..	226	31,665	848	..	21	32,760
Kachhia ..	5,692	695	1,042	..	1	7,430
Mali ..	906	1,422	170	20	33	2,551
Matia ..	..	..	431	..	..	431
Sagar ..	2	1	16	1,312	6	1,337
Sathwara ..	73	5,335	..	20	343	5,771
Karadia ..	..	..	..	7,112	..	7,112
Uda ..	787	..	1,588	..	..	2,375
Total ..	125,193	246,711	20,337	49,715	583	442,539

Anjana.

Anjanas (32,760) are found mainly in the Kadi district. They are more like Rajputs than Kanbis. Like Rajputs some of their names end in *sing* as Dansing, Harising. There are among them 13 clans who eat together and intermarry. Some of these clan names are Rathod, Solanki, Chohan, and Parmar. Most of the males wear flowing beards divided by a narrow parting down the chin. Anjanas are conjectured to be

originally of the same stock as the Animistic Chodhras of the Navsari district. Some members of this tribe were employed as carriers by the Rajput Kings of North Gujarat, and the Anjanas are supposed to be their descendants. Even now they style themselves as Chodhri, and they celebrate the birth of a child just as the Animistic Chodhras do, Their women help them in their field work. In religion they are Ramanuji, Shaiva and Swaminarayan. Their priests are Audich, Mewada, Modh and Visnagara Nagar Brahmans. Widow remarriage and divorce are allowed.

Kachhia.

Kachhia (7,430) is the caste of market growers, from *Katchha*, a vegetable garden. They are said to be originally Kanbi or Koli cultivators who took to the growing of garden produce and formed a separate caste. They are of three divisions in the Kadi district and of four divisions in the Navsari district. The three Kadi district divisions are Ajvalia Andharia and Khambhatia. of which the Andharias are the lowest in social rank. Ajvalia and Khambhatia eat together, but do not intermarry. The four Navsari district divisions are Ahmedabadi, Khambhar, Khatri, and Mali, of which Ahmedabadi rank the highest. The four divisions neither eat together nor intermarry. In addition to growing garden produce, Kachhias are also bricklayers, hand-loom weavers, carpenters, sawyers and shop-keepers. In religion, they are Bijpanthi, Swaminarayan or Vallabhachari. The Andharia and Khatri Kachhias are, like the Matia Kanbis, followers of Imam Shah and observe half-Hindu and half-Mahomedan rites. They fast on Ramjan and visit Pirana instead of Hindu places of pilgrimage.

Kadwa Kanbi.

Kadwa Kanbis (188,627) are found in all the districts of the State, but are most numerous in the Kadi district, which is their original home. They dine, but do not intermarry with Lewa Kanbis. The story runs that when Shankar went to Mount *Kailas*, his consort Parvati, to amuse her solitude, thought of creating some human beings. She thereupon created 52 males and females from the perspiration of her waist. Shiva being informed of this by the sage Narada, returned from *Kailas* and seeing these human beings enquired of Parvati as to how they came to be there. She told him plainly what she had done. This pleased Shiva so much that he allowed these beings to go to the earth and settle

there under the name of Kadwa, as they had been created from the perspiration of the *ked* or waist. At the same time he gave them *kana*, grain and *bij*, seeds to maintain themselves ; and so they came to be called Kadwa Kanbis. There is a temple of their patron goddess *Umia Mata* at Unjha in the Kadi district. A curious marriage custom prevails among the Kadwa Kanbis. Once in every 9, 10, or 11 years, priests and astrologers connected with the temple of *Umia Mata*, fix a day on which marriages take place in the whole caste. Tiny children and even unborn children, are then married. In the latter case the pregnant women walk round the *chori* on the understanding that, if their children are a boy and a girl, the couple will marry. If a suitable husband cannot be secured for a girl, she is married to a bunch of flowers. The flowers are afterwards thrown into a well or a river, and the girl, now a widow, can at any time be married according to the simple *natra* form. Sometimes a married man is induced, for a money consideration, to go through the form of marriage with a girl, and to divorce her as soon as the ceremony is over. The girl can then be married according to the *natra* form. These old customs have recently undergone a great change. Many educated Kadwas now prefer to marry their children after they are at least 6 to 8 years old, and hold annual marriage.

Karadia.

Karadia (7,112) cultivators are found in the Kodinar taluka of the Amreli district. They are said to be originally Rajputs, and have such surnames as Zala, Vaghela, Rathod, Chohan, Parmar, Jadhav, &c. They have acquired their present name from their having paid *kar* or taxes to Government. They dine with Rajputs but marry among themselves. Widow re-marriage is allowed.

Lewa Kanbis.

Lewa Kanbis (194,145) are found all over the State, but are most numerous in the Baroda district. Kanbi is a descriptive term for the big functional group of husbandmen. Gujarat Kanbis claim to be of Kshatriya stock. There is now no doubt that they are Gujjars and came from the Punjab. Socially they are divided into Patidars or shareholders in the village lands and Kanbis or cultivators. As a general rule Kanbis allow widow remarriage, but Patidars, in imitation of the Brahman and Vania castes, do not allow it. Patidars eat with Kanbis and even take

their daughters in marriage. Patidars of 13 villages in the Charotar (7 under Baroda, 5 under Kaira and 1 under Cambay) are considered *kulin* and are hypergamous to the rest. They do not give their girls in marriage outside these villages, but take as wives, girls from any village. They not only exact large dowries from other Patidars wishing to give them their daughters in marriage but also practise polygamy. Within the last thirty years, there has been a change in the general attitude of the caste towards *kulin* Patidars, and in most of the villages *ekda* or solemn agreements have been made to eschew the *kulins* and to give and take in marriage only in their own social circle. There is no headman and no caste government except in some few villages.

Malis.

Malis (2,551) resemble Kanbis in appearance and dress. They are gardeners and flower sellers. In the Kadi district, they are ministrants in Jain temples and domestic servants. They are vegetarians. In religion, they are Kabirpanthi, Ramanuji, Vallabhachari, Swaminarayan or Jain. Their birth, marriage, pregnancy and death customs do not differ from those of Kanbis. Marriage between near relations is forbidden. Widows are allowed to remarry. The widow of the elder brother marries his younger brother. Divorce is permitted.

Matia.

Matias (431) are mostly found in the Baroda and Navsari districts. They were originally Lewa Kanbis, who came to be called Matia, because they followed the *mat* or doctrine of the *Pir*. About 300 years ago, a company of Lewa Kanbis on their way to Benares put up at Pirana, where the saint Imamshah prevailed upon them to abstain from the hardships of a journey saying that he would show Benares to them there. This miracle is said to have been performed, and then these Kanbis looked upon him and accepted him as their holy saint. They thus acquired many Musalman customs and observances and had to separate from the Lewa Kanbis. They are strict vegetarians eating neither fish nor flesh and drinking no spirits. They also do not use asafœtida, garlic and onions. They follow the Atharva Veda and call themselves *Satpanthi*. They worship the tombs of Musalman saints, whose mausoleums are at Pirana, Navsari, Ahmedabad and Burhanpur. Their sacred book is a collection of religious precepts called *Shiksha Patri* made by Imamshah, the saint of Pirana. Some of them learn this book by heart

and are called *kaka* or devotee. A family of the *kakas* officiates at a temple of *Kukas* in the Sinor taluka. Matias have three religious divisions, Panchia or followers of Surabhai's mausoleum, originally managed by five devotees; Satia or followers of Baba Mahomed's mausoleum, originally managed by seven devotees ; and Athia or followers of Bakar Ali's mausoleum, originally managed by eight devotees. Except in being called by different saints, these divisions do not differ in belief or in practice. Matias keep *Ramjan* fast and observe as holiday the *Uras* or saint day. Besides Musalman holidays, they observe as days of fasting, *Holi*, *Akhatrij*, *Divaso*, *Balev* and *Divali*. Their chief places of pilgrimage are Navsari, Vemar, Pirana and Burhanpur. Widow remarriage is allowed, the widow of a man marrying his younger brother. Divorce is lawful. A bachelor cannot marry a widow or a divorced woman without undergoing a mock marriage with the *shami* tree (Prosopi's Spicigera). Matias bury their dead. They have no headman. Caste disputes are settled by the leading men. Fines inflicted on the offenders are used in purchasing vessels for the caste's use or are sent as a present to the saint's shrines. From 1880 there has been a split among the *Matias*. Through the preaching of an ascetic called Nirmalidas, who told them of their Lewa Kanbi origin, some 200 families calling themselves Vaishnava Matias formed themselves into a separate caste as distinguished from the Pirana Matias. The seceding or Vaishnava Matias have joined the Ramanandi and Dadupanthi sects. They worship images of *Ranchhodji* or *Dwarkanathji* and go on pilgrimage to Benares and Mathura. Vaishnava and Pirana Matias do not eat together. The Vaishnava Matias have abandoned all Musalman customs, call Brahmans to officiate on marriage and other occasions and in all respects live like Lewa Kanbis, who, however, do not dine with them.

Sagar, or Sagaria.

Sagar or Sagaria (1,337) is a caste found only in Kathiawad and much resembling Kolis. Some of the caste work as carpenters, some are agriculturists, some are bricklayers, and the rest are labourers.

Sathwara.

Sathwara (5,771) is a caste peculiar to the Kadi and Amreli districts where its members follow agricultural occupations in villages but are bricklayers in towns.

Tamboli.

Tambolis (471) are betel leaf sellers. They derive their name from the Sanskrit word *tambul*, a betel leaf. It is both a caste name and an occupational term. It is the caste name of those Sathwaras (green grocers) who have taken to betel leaf growing and selling and the occupational name of persons of different castes who follow the profession of selling betel leaves. In the town of Kadi, there are Pardeshi Tambolis who have no connection whatsoever with Sathwaras. These people originally come from the Deccan where they wear the sacred thread.

Uda.

Uda (2,375) is a caste formed by some dissenters from Lewa Kanbis. They are so called from their being the followers of a bhagat called *Udo*. They are peculiarly exclusive in their habits and would not drink from a brass or copper pot touched even by a Brahman. They are generally Kabirpanthis.

Herdsmen.

Under Herdsmen come Ahir, Bharvad and Rabari castes with a strength of 63,751 or 3·6 per cent. of the total Hindu population. Ahirs, the cowherds of ancient Hindu writings, are found chiefly in the Amreli district. They are said to have come there from Mathura with Shri Krishna. Bharvads are found in all districts, but their number in the Navsari and Amreli districts is larger than in Kadi and Baroda. Rabaris are found in all districts, but their number is the largest in the Kadi district, where by breaking fences and grazing their cattle on standing crops, they cause great loss and annoyance to the cultivators.

Name.	Baroda.	Kadi.	Navsari.	Amreli.	Okhamandal.	Total.
Ahir	122	17	110	4,586	535	5,370
Bharvad	1,317	1,054	3,171	2,862	103	8,507
Rabari	6,744	40,155	341	1,669	965	49,874
Total ..	8,183	41,226	3,622	9,117	1,603	63,751

Ahir.

Ahirs (5,370) are cattle-breeders. They claim to be Vaishyas but are regarded by others as Shudras. They were once a ruling class and like the Ahirs

of the United Provinces claim Krishna's birth place, Mathura, as their first home. Some of their surnames are Rajput such as Chavda, Chaudasama, Gohel, Goria, Pithia, Ravalia and Sisodia. The men wear a black and white headdress like the Mers, a shortpuckered jacket and trousers of hard woven cotton like Bharvads. The women are easily known by their coarse free-hanging blanket shawls, pink cotton skirts, and smooth flattened anklets. They have now given up cattle-breeding and with the exception of a few who are carpenters, live as husbandmen. They reverence *Tulsishyam* (Lakshmi and Krishna) and a number of local goddesses. They celebrate their marriages every year on a fixed day. Among them it is usual for the younger brother to marry his elder brother's widow.

Bharvad.

Bharvad (8,507) is a caste of shepherds. They claim Gokul Brindavan as their original home and to be of the same Meher caste as that to which Krishna's foster father Nand Meher belonged. From Gokul, they are said to have moved to Meywar and from Meywar to have spread into Gujarat, Kathiawad and Cutch. They are closely related to Rabaris with whom they eat but do not intermarry.

Rabari.

Rabaris (49,874) are Herdsmen. They claim to be Rajputs, who instead of marrying Rajput women, married celestial damsels (*apsaras*) that is, perhaps, Charan women or daughters of god (*deviputris*) as they style themselves and were, therefore, called *Rahabahari*, that is going out of the path. Their original home is said to have been the United Provinces whence they moved to Marwar, and from thence to Gujarat, Kathiawad and Cutch. Some of their surnames are Rajput such as Chohan, Dodiya, Gohel and Jadav. Except in Kathiawad, Rabaris have no sub-castes. In Kathiawad, there are six sub-divisions which interdine but do not intermarry. They take flesh and drink spirits and in Kathiawad eat with Musalmans. In religion they belong to Bijmargi, Ramanandi, and Pirana sects. Their priests are Audich and Sompura Brahmans. Among them all marriages take place on the same day. The Rabaris of one or more villages who wish to have their daughters married meet in a temple. A Brahman is called and he fixes the marriage day. Marriage among near relations is avoided. Widow remarri-

age and divorce are allowed. The younger brother of the deceased husband has the first claim upon his widow. The dead are buried. *Shradhas* are performed, and caste people are feasted on the eleventh and twelfth day after a death. Rabaris have a headman but he has little authority and disputes are settled at meetings of the men of the caste.

Craftsmen.

The sixteen castes noted below constitute the Hindu craftsmen of the State. Their total strength is 172,959 persons or nearly 9 per cent. of the total Hindu population. It is noteworthy that in Navsari and Okhamandal the number of Luhars is smaller than that of Sonis, while elsewhere Luhars are more numerous than Sonis. Salvi is a weaving caste peculiar to the Kadi district, similarly the Vanza caste is peculiar to Amreli. Khatris are more numerous in Navsari than in other districts of the State :—

Name.	Baroda.	Kadi.	Navsari.	Amreli.	Okhamandal.	Total.
Bhavsar	1,011	2,914	756	24	..	4,705
Chhipa	30	26	37	..	25	118
Darji (including Shimpis.)	2,718	7,427	1,964	2,024	183	14,316
Galiara	..	..	25	..	..	25
Ghanchi (including Telis).	2,246	7,744	2,340	6	6	12,342
Gola	3,923	28	1,272	..	..	5,223
Kansara	467	807	443	159	14	1,890
Khatri	561	646	1,255	584	21	3,067
Kumbhar	6,934	25,136	4,097	6,142	720	43,029
Luhar	4,698	11,839	896	1,570	155	19,158
Mochi	2,667	2,688	1,589	1,840	98	8,882
Salat	644	445	77	4	1	1,171
Salvi	..	127	..	..	..	127
Soni (including Sonars.)	4,522	3,779	1,742	1,195	237	11,475
Sutars (including Kharadis.)	6,010	12,266	2,272	1,764	141	22,453
Kumbhar-Sutars ..	..	..	1,332	3	..	1,335
Sutar-Luhars	22	418	..	66	..	506
Vanza	..	..	..	745	34	779
Total ..	42,379	88,545	22,369	17,890	1,776	172,959

Bhavsar.

Bhavsars (4,705) are calico printers. They are found chiefly in cities and large towns. According to their story they were originally Kshatriyas, who

during Parsharam's persecution hid themselves in a temple of Mata and for this act of *bhav*, or confidence in the goddess, came to be known as Bhavsar. They have such tribal surnames as Bhatte, Chohan, Gohel, Parmar and Rathod, which support their claim to Rajput descent. The original home of their ancestors was Brij Mathura in North India whence they moved to Marwar and thence to Champaner and the country bordering the Mahi and the Narbada. From Central Gujarat some went to Kathiawad and Cutch in the north and some to Surat in the south. Ahmedabadi, Harsoli, Jamnagri, Mesania, Moderia, Prantia, Visnagara and other local surnames bear witness to their early settlements. Their family goddesses are Ambaji and Hingalaj. Besides being divided into Meshri and Jain Bhavsars, who eat together but do not intermarry, Bhavsars have three sub-divisions—Rewa kanthia, living on the banks of the Mahi and the Narbada ; Ramdeshi, living in Pali and Pratapgadh ; and Talabda, living in North Gujarat. The members of these three divisions neither eat together nor intermarry. But Ramdeshis and Rewakanthias eat food cooked by Talabdas. Many Bhavsars have given up calico printing and have become confectioners, tailors, washermen and sellers of cloth and brass-ware. By religion some are Jain and the rest belong to the Kabirpanthi, Radhavallabhi, Ramanandi, Santarampanthi, Swaminarayan and Vallabhachari sects.

Dabgar.

Dabgars (607) are leather jar makers. They say that they were Vanias, who having taken to this work, were looked upon as degraded and therefore formed a separate caste. Even now, they are called *Adhiya Vania*. Properly speaking, they are a sub-caste of Mochis and are considered unclean on account of the raw leather used by them in their work.

Darji.

Darjis (14,316) are also called Merai or Sui, from *sui*, a needle, and live chiefly in towns and villages. They are of twelve divisions, Dhandhaya, Doshi, Dungarpuri, Gujjar, Maru, Ramdeshi, Champaneri, Charotaria, Kathiawadi, Pepavanshi, Surti, and Vakalia, none of whom either eat together or intermarry. The Pepavanshi or Rajkali who are found in the Kadi and Baroda districts, seem to be of Rajput origin of which a trace remains in the surnames Chavda, Chohan, Gohel, Dabhi, Makvana,

Parmar, Rathod, Solanki and Sonora. The Ramdeshi, who are found in the Baroda district were originally Marwadi Girassias. Darji hold a middle position in society. In south Gujarat, in the absence of a Brahman, a Darji officiates at Bharvad marriages. Besides tailoring, Darjis blow trumpets at marriages and other processions. Now-a-days they look into this occupation as humiliating and in most places have resolved not to perform it.

Ghanchi.

Ghanchis (12,342) are oilmen, found chiefly in towns and large villages. They are of 8 divisions: Ahmedabadi, Champaneria, Patani, Modh, Sidhpuria, Surti, Khambhati and Pancholi. They have Rajput tribal surnames such as Gohel, Jhala, Parmar and Solanki. Of the eight divisions, the Modhs and Sidhpurias rank highest. None of the eight divisions intermarry. Though they hold almost as good a position as Bhavsars and Sutars, the common Gujarati expression Ghanchi-Gola is used in the sense of lowcaste Hindus, just as Brahmana-Vania is used for high caste Hindus. Ghanchis are fairly devout and belong to Kabirpanthi, Ramanandi, Swaminarayan and Vallabhachari sects. They are also great worshippers of the *Kalika* and *Behechara Matas*. Their marriage customs do not differ from those performed by Kanbis, except in the fact that Hanuman is worshipped by the bride and bridegroom immediately after the ceremony. Polygamy and widow remarriage are allowed but divorce is rarely granted. The widow of a man sometimes marries his younger brother. Each sub-caste has its own headman who settles disputes at a meeting of all the men of the caste.

Gola.

Golas (5,223) rice-pounders, are found in most of the towns. According to their story, they were originally, Rajputs of Chitod in Mewad who called them selves slaves or *golas* to protect themselves from the persecution of Parsharam. In token of their Rajput origin, the word *Rana* is always added to the name Gola. Their tribal surnames are Chohan, Chodhavada, Daladia, Divadia, Hirvana, Katakia, Manhora, Nagaretha, Panchshahdia, Pat, Parmar, Pasia, Samalia, Sitputi, Solanki, Takoria, Vaghela, Vaghmar, Varaskia and Vehiriji. They eat, besides coarse foodgrains, fish, fowl, and the flesh of the goat, deer, hare and antelope. They drink liquor to excess especially at their feasts and caste dinners. This leads to quarrels and the caste has the dubious honour of

having given rise to a proverb. A quarrel ending in abuse and a certain amount of fighting is called *gola ladhai* or Gola brawl. When employed in pounding rice, they have to be closely watched as they frequently carry rice away. Some Golas have given up rice pounding and work as sawyers, *gumastas* to grocers and clothmerchants, as sellers of salt and carriers of goods on their shoulders, or on donkey-back. The Gola is held in little respect. A slovenly Vania is called a Gola in contempt. The Golas and Ghanchis are the first on the other side of the boundary line between high and low caste Hindus. As a class they are religious and are either Bijpanthi, Kabirpanthi, Ramanandi or Swaminarayan. Some belong to the Pirana sect, who, while they worship their saint's tomb, also respect Hindu gods.

Kansara.

Kansara (1,890) is the caste of a copper-smith. The name is derived from *kansu* (bell-metal). They are found in most of the large towns except Sidhpur in the Kadi district, where there are no copper-smiths. The saying is "Copper will not melt in Sidhpur." They say that their original home was Pavagadh twenty-nine miles east of Baroda. Their own tradition tells that five brothers lived at Pavagadh and were warm devotees of *Kalika Mata*, whom they worshipped by beating bell-metal cymbols. The goddess was so pleased with their devotion that she told them to make a living by "beating" metal. From beating brass they advanced to making brass, copper and bell-metal vessels. Their surnames are Bagaya, Barmeya, Bhatti, Gohel, Karkasariya, Parmar and Solanki. The tribal surnames of Bhatti, Gohel and Parmar show that they have some strain of Rajput blood. Kansaras belong to five divisions:—Champaneri, Maru, Shihora, Ahmedabadi and Visnagara. None of the five divisions eat together or intermarry. Of the five divisions, the Maru or Marwadi wear the sacred thread. In their look, dress and speech, Kansaras do not differ from Vanias and Kanbis. Kansaras hold a respectable position like Vanias and call themselves *Mahajan*. In religion they are Ramanandi, Shaiva, and Vallabhachari, but hold their family goddess *Kalika Mata* in high reverence. Their great holiday is the bright ninth of *Aso* on which day they perform in some of their settlements a sacrifice and at mid-night dance and leap, holding a wreath of *karena* (oleander, flowers in one hand and a lighted torch in the other, and shouting Palai! Palai!

Palai ! One of the revellers, inspired by the goddess, professes to cut off his tongue with a sword. They visit the shrine of Ambaji, Behecharaji and Kalika. Their priests belong to many divisions of Bra'mans such as Audich, Mewada, Shrigod and Shrimali. Except among Visnagaras widow remarriage is allowed.

Khatri.

Khatri (3,067) is the caste of weavers found in all districts. They say that they belong to the Brahma-Kshatri stock and came into Gujarat from Sindh in the 16th and 17th centuries, tempted by the strong European demand for their cloth. Their regular features and fair complexion and the fact that they wear the sacred thread favour their claim to be of Brahma-Kshatri origin. The great veneration in which they hold the temple of *Hingalaj Mata* on the western border of Sindh, also points to some early connection with that province. Except that their widows remarry, their customs differ little from those of Vanias. Many in south Gujarat eat fish and drink liquor. By religion they are Vaishnava. Each community has its headman and settles its social disputes at a meeting of all the men of the caste.

Kumbhar.

Kumbhar (43,029) is the caste of potters. The name is derived from *kumbhakar* (*kumbha*, a water pot and *kar*, maker) ; they are generally found in all cities and villages. In some places, they are called Ojhas and jocularly *prajapatis* (creaters). Some of them have Rajput descent. They are divided into nine sub-castes as follows : Gujjar, Lad, Ajmeri, Banda, Khambhati, Sami, Varia, Maru and Vatalia. Besides working as potters, many of this caste are employed in villages as domestic servants and in towns have become carpenters or bricklayers. Those who have taken to carpentry or bricklaying, call themselves Sutar-Kumbhar or Kadia Kumbhar and claim superiority over others. Marriage between near relations is prohibited. Widows remarry, the younger brother of a deceased husband having no particular claim. They live mostly on vegetable food, but some in south Gujarat take liquor and even eat flesh. Brahmans officiate at their ceremonies, and are treated on equal terms by other Brahmans. They burn their dead and perform *shradha*. Each division has its headman and settles social disputes at meetings of all the men of the caste.

Luhar or Lavar.

Luhars or Lavars (19,158) are blacksmiths from Sanskrit *lohkar*. They are found in cities and large villages. According to their account they are the descendants of one Pithvo, who was created by Parvati out of the dust clinging to Shiva's back, to prepare weapons in Shiva's war against the demons Andhkar and Dhundhakar. They have such surnames as Chavda, Chohan, Dodia, Sirohia, which show that some Rajputs also must have taken to their callings. There are 13 main divisions in this caste, who neither eat together nor intermarry. They are Gujjar, Bhavanagri, Panchal, Sirohia, Surati, Chokia, Dali, Khambhati, Lodhaghada, Rupaghada, Pithva, and Parajia. Panchal Luhars claim to be Brahmans, who were degraded owing to their taking to the blacksmiths' profession, and in the last census some returned themselves as Panchal Brahmans. Luhars are strict vegetarians, except in south Gujarat where they secretly eat flesh and fish and drink liquor. In blowing the bellows and in the lighter part of the work, the Luhar is helped by the women of his family. The competition of European ironware has forced some Luhars to give up their original calling and become silversmiths, carpenters, watch-repairers, and in some cases field labourers. In return for mending field tools, the villagers pay a Luhar in grain at harvest time. Marriage between near relations is avoided. Divorce and remarriage are allowed. Luhars belong to many religious sects, such as Kabirpanthi, Swaminarayan, and Ramanandi. Their priests, belong to many divisions of Brahmans, who are known as *Luhargors* and are despised by other Brahmans.

Mochi.

Mochis (8,882), leather workers, are found in towns and in most of the villages. According to their own account, they were Rajputs living near Champaner, who got their present names, because one of them made a pair of stockings or *mojas* out of a tiger's skin. Traces of their Rajput descent appear in their tribal surnames : Chohan, Chudasama, Dabhi, Gohel, Jhala, Makvana, Maru, Parmar, Rathod, Solanki and Vaghela. Their local divisions are Ahmedabadi, Khambhati, and Surti, who eat together but do not intermarry. Besides being divided according to their settlement, they have split up into many sections according to their callings. The chief of these craft sections are chandlagara, or makers of lac spangles, rasania or electroplaters, chitara or painters,

Minagara or workers in enamel, Panagara or gold and silver foil-makers, Pakhari or makers of ornamental horse hangings, Netragara or makers of idols' eyes, Jingara or saddlers, Dhalgara or shield makers and Sikligara or grinders. The different sub-divisions eat together, but those Mochis who have left off working on leather, and especially the Chandlagaras, Chitaras and Rasanias have, of late, separated into separate castes and raised themselves to the level of bricklayers, carpenters, masons and other artisans. The Mochi holds a low position in the social scale, and though he does not touch Khalpa, Dhed or other depressed classes a high caste Hindu considers the touch of a Mochi a pollution. Mochis used to eat fish and flesh, but of late years, owing to many of them becoming followers of Swaminarayan, the use of flesh and liquor has diminished and in some places has ceased. In all their ceremonies, they employ Brahman priests, who are called *mochi gors* and are despised by other Brahmans. As a caste, Mochis are generally unambitious. The proverb "*Mel karvata Mochina Mochi*" (Even if sawn in two, a Mochi remains a Mochi) illustrates that they are quite satisfied with their lot. The proverb has its origin in the following tradition. It is said to have been the belief in olden times that, if a man got himself sawn in two at Benares, he would get the position he desired at his next birth. Accordingly a Mochi went to Benares and asked to be sawn in two. The officer in charge of the sacred saw asked him what caste he would like to have at his next birth. He pondered for a while and came to the conclusion that the caste of Mochi was preferable to all others, and openly declared "*Mel karvata Mochina Mochi.*"

Ode.

Odes (1,966) are earth diggers. They were originally brought by Sidhraj Jesing to dig the Sahasralinga tank at Patan. They are now earth diggers, bricklayers and day-labourers.

Salat.

Salat (1,171), derived from *salya*, a stone, are stone workers and are found all over the State, but chiefly in the City of Baroda, and some larger towns such as Patan, Vadnagar and Visnagar. The leading and the only true class of Salats are the Sompura Salats who are found in North Gujarat, Kathiawad and Cutch. Others calling themselves Salats, are Kumbhars or Talbada Kolis who have taken to stone-cutting and

have formed separate castes from other Kumbhars and other Talbada Kolis. According to their own story, the Sompura Salats were originally Brahmans and took to stone-cutting at the desire of *Somnath Mahadev*. Those of their original caste who remained Brahmans acted as their priests. After this division though they never intermarried, Sompura Brahmans and Sompura Salats are said for a time to have continued to dine with each other. Though Kumbhars and Talbada Koli Salats have formed separate castes they are, except in their calling, in every respect like other Kumbhars and Kolis. Sompura Salats wear the Brahmanic thread and are strict vegetarians. They do not allow divorce, but their widows remarry. In religion, they are generally Swaminarayan or Shaiva. Their priests are Audich and Sompura Brahmans. Caste disputes are settled by headman in some places, and in others by five or six leading men.

Soni.

Sonis (11,475) are gold and silversmiths. They are found in towns and large villages. They are of eight main divisions :– Gujjar, Maru, Mewada, Parajia, Shrimali, Tragad, Kathiawadi and Khandeshi. The Tragad or Mastan community has two divisions called *nanu* (small) and *motu* (large) and claims descent from a Vania father and a Brahman mother. In token of their partly Brahman origin, they wear the Brahmanic thread and do not eat food cooked by any other than a Brahman. The Parajias, called after the village of Paraj near Junagadh, claim to be Rajputs. They are two branches, Garana and Patni. Gango, the founder of the Garana branch, established himself at Girnar and his descendants are found in Halar and Sorath. Nando, the founder of the Patni branch, went to Patan during the reign of Sidhraj Jayasing (A.D. 1094-1143) and established himself there. The Patnis and Garanas eat together but do not intermarry. The four other sub-divisions, Gujjar, Maru, Mewada and Shrimali claim to have once been Vanias. The Shrimali Sonis, who originally belonged to the Shrimali Vania community, are divided into Ahmedabadi and Charotaria. The Ahmedabadis take Charotaria wives, but never give their daughters to a Charotaria in marriage. Mewada Sonis originally belonged to the Mewada Vania community ; the Maru or Marwari Sonis have come into Gujarat from Marwar ; and the Gujjar belong to the Gujjar Vania stock and are a trace of the once great settlement of Gujjars who gave its name to Gujarat.

Sutar.

Sutars (22,453) are carpenters from the Sanskrit *sutradhar* (*sutra*, i.e., the thread with which the course of the saw is marked). They are evenly distributed over the whole State. Of them there are six divisions: Pithva, Gujjar, Mewada, Pancholi, Marwadi and Vaishya. Of these, the Pancholis and Vaishyas are found only in Gujarat proper, the Gujjars and Marwadis in Gujarat, Kathiawad and Cutch; and the Pithvas in Kadi. The Gujjar, Mewada, Pancholi and Vaishya claim to be descendants of Vishvakarma, the divine world-builder. Both Marwadis and Pithvas claim to be Rajputs who took to carpentry when Parsharam resolved to destroy Kshatriyas. Except that the other five divisions eat food cooked by Vaishyas, none of the six divisions eat together or intermarry. The Vaishyas rank highest, because they do not eat food cooked by the other divisions, wear the sacred thread and do not allow the remarriage of widows. The Pancholis rank lowest, because they alone prepare oilpresses and do other wood work which causes the loss of animal life. Besides the regular carpenters, some Darjis, Kolis, Kumbhars and Tapodhans have taken to carpentry. In look and dress Sutars do not differ from Vanias. All the six divisions of Sutars are thrifty and sober. In religion they are Parnamipanthi, Ramanandi, Shiva, Swaminarayan and Vallabhachari. Of the six divisions of Sutars the Vaishya and Mewada in North Gujarat wear the Brahmanic thread. The Sutars' marriage customs do not differ from those of Vanias and Kanbis. Among the Vaishya and the Mewada, widow remarriage and polygamy and divorce are not allowed, among the rest widows are allowed to remarry, divorce is granted and polygamy practised. Disputes among the several divisions are settled either by a headman or a few leading men of the caste. No fee is levied from an outsider who takes to carpentry. Carpenters who do not observe as a close day the dark fifteenth of every Hindu month, or the day on which a death has taken place in the caste in a town or village are fined; and those who work as shoemakers are excommunicated.

Vanza.

Vanza (779) is a caste of weavers in the Amreli district. They are distinct from Salvis and regard themselves superior to them. They have gradually left off weaving and taken to other occupations, such as tailoring and calico-printing.

Bards and Actors.

Under the head Bards and Actors come five castes noted below with a strength of 15,246 persons or ·87 per cent. of the total Hindu population. Two-thirds of their numbers are to be found in the Kadi district, in which is situated Patan, the ancient capital of Gujarat, in the time of its Rajput rulers. Their occupation is not now so flourishing as in former days, and most of them have taken to agriculture or trade.

Names.	Baroda.	Kadi.	Navsari.	Amreli.	Okha-mandal.	Total.
Bhat	2,104	5,682	113	1	1	7,901
Charan	495	682	13	227	521	1,938
Gandhrap	11	44	3	..	..	58
Targala	319	3,861	20	11	..	4,211
Turi	121	988	..	29	..	1,138
Total ..	3.050	11,257	149	268	522	15,246

Barot or Bhat.

Barots or Bhats (7,901) are bards and heralds; they are found in large numbers in the Kadi and Baroda districts and in small numbers in the Amreli and Navsari districts. Local inquiries seem to show that Gujarat Bhats were originally Brahmans from Allahabad and Marwar, who settled in Kadi and its neighbourhood. That some at least came from North India appears from the existence of Kanojia Bhats, both in Kathiawad and Cutch. There are eleven Bhat settlements in North Gujarat. Of these four are in British Ahmedabad district, five in Baroda Kadi district, two in Kaira and one in Cambay. Traces of their Brahman origin survive in their wearing the Brahmanic thread and in their having such clans or *shakhas* as *Harmani*, *Kashiani* and *Parvatani*. Like Brahmans, Bhats of the same *shakha* do not intermarry. In Central Gujarat Brahman (Brahma) Bhats are found in large numbers. In North Gujarat and Kathiawad, besides Brahma Bhats, there are six sub-castes, *viz*, Dashnami, Kankali, Kanoji, Nagri, Pakhia, and Vahivancha. Though the members of these sub-divisions neither interdine nor intermarry, all eat food cooked by Vanias and Brahmans. Brahma Bhats hold a higher place than any of the six divisions. Their marriage ceremonies do not differ from those of Kanbis. A man may divorce his wife, but the wife is not allowed

to divorce her husband. Some sub-castes allow widow remarriage, but Brahma Bhats and those among others who are considered *kulins* or of good family forbid it. A *kulia* eats with an *akulia*, but does not give him his daughter in marriage. Female infanticide was formerly practised among the *kulias*. The honorific title of Rao or Gadhvi is applied to all Barots. Their main occupation is repeating verses of their own composition or selections from Hindu legends. They chant verses in a style peculiar to themselves and not unpleasant to a stranger, as the modulation of the voice and an energetic graceful action give effect to the poetry which is either to praise some renowned warrior, to commemorate a victory, or to record a tragic event. The chief patrons of the Bhats are Rajputs, but Kanbis, Kolis and Luhanas also have their Bhats who visit their patrons' houses. The Bhat is the genealogist, bard and historian of his patron's family. His *vahi*, book, is a record of authority by which questions of consanguinity are determined when a marriage or right to ancestral property is in dispute. An interesting feature in the history of the Bhats is that, in past days, they became guarantees for treaties between rival princes and for the performance of bonds by individuals. No security was deemed so binding or sacred as that of a Bhat; for the reason that on failure he had at his command means of extorting compliance with his demands which were seldom used in vain. These were the rites of *traga* and *dharna*. *Traga* consisted in shedding his own blood or the blood of some member of his family and in calling down the vengeance of heaven upon the offender whose obstinacy necessitated the sacrifice. *Dharna* consisted in placing round the dwelling of the recusant a cordon of bards who fasted and compelled the inhabitants of the house to fast until their demands were complied with. For these services, the Bhats received an annual stipend from the district, village or individual they guaranteed. With the establishment of British supremacy in Gujarat, these rites became impossible and the custom of employing Bhats as securities fell into disuse. Many of them have abandoned their hereditary calling and became husbandmen. Some are well-to-do bankers, money-lenders and traders; some are grocers and village shop-keepers; and some are day-labourers, domestic servants and messengers.

Charan.

Charans (1,938) are found in Baroda, Kadi and Amreli districts. According to a bardic account Charans are the descendants of a son born to an unmarried girl of the Dhadhi clan of the Rajputs. To hide her shame the girl threw the boy as soon as he was born behind a *gadh* (fortress). The boy was saved and called Gadhvi, by which name Charans are still known in Gujarat. Gujarat Charans include four distinct sections:—Gujjar, Kachhela or Kachh Charan, also called Parajia or outsiders Maru or Marwar Charan, and Tumar, probably from Sindh. The Kachhelas are the largest division of Gujarat Charans. Besides Cutch, they are found all over Kathiawad and form the bulk of the Charan population, both in North and Central Gujarat. Kachhela Charans are closely allied to the Kathis and the Ahirs, who are their great patrons. Charans follow various callings; some are bards keeping the genealogies of Kathis and Rajputs and reciting their praises and the exploits of their forefathers; some hold grants of lands, some are cultivators, some are traders and some are beggars receiving presents at feasts and marriages. Most of them, especially of the Kachhela division, are graziers, cattle-sellers and pack carriers. Formerly like Bhats, they used to stand security and enforce the obligations for which they had guaranteed by practising *traga*, which generally did not go further than a cut on the arm with the *kutar*.

Gandhrap.

Gandhrap (58) is a caste of musicians from "Gandharva," the mythological musician of the gods. They are found in Kadi and Baroda districts. They have entered the province from the north and say that they were originally Chitroda Nagar Brahmans. Traces of a northern origin remain in the men's long and flowing turbans and in the coverlets with which the women swathe themselves when they go out of the doors. They play on various musical instruments and accompany dancing girls in all their performances. They wear the Brahmanic thread and their priests are Audich Brahmans. They are vegetarians. Divorce and widow remarriage are not allowed, marriage among the children of brothers and sisters is allowed and practised. Some of them are Shaiva and others Vaishnavas. They have no headman and all social disputes are settled at a meeting of the male members of the caste.

Targala.

Targalas (4,211) are also called *Bhavaiya*, that is performers of *bhavai* or comedy. They are found mostly in the Kadi district. The *bhavai* is derived from the Sanskrit word *bhav* which is one of the names of Shiva. Bhavaiyas are said to be the descendants of one Asit, an Audich Brahman of Unjha in the Kadi district who was excommunicated for dining with a Kanbi girl. He was a good musician and supported himself by singing and dancing. His descendants followed his profession and formed a new caste. The Targalas have two divisions, the Vyas and the Bhavaiyas who neither eat together nor intermarry. Both consider that they have the right to wear the Brahmanic thread, but as a matter of fact seldom do so. The Vyas do not eat with other castes lower than Kanbis, while some Bhavaiyas eat with Kolis with the result that the rest of the caste call them Bhil Bhavaiyas and have nothing to do with them. They travel during the fair season in companies of 15 to 30 and return to their homes and cultivate their fields during the rains. Each company or *toli* has its *naik*. They have no theatres and perform in open places in the outskirts of towns and villages. The better class performers now a days take service as actors in dramatic companies in Bombay and other places. Their marriage and death ceremonies do not differ from those of Kanbis. Marriages are not allowed among the descendants of collateral males on the father's side, but they are allowed among the descendants on the mother's side, when they are from three to seven degrees removed. Widow remarriage is allowed, but the widow of a man does not marry his younger brother. Divorce is granted on the ground of disagreement, the offending party having to pay a fine of Rs. 12. Targalas are Shaiva and keep in their houses images of *Umia Mata* and *Mahadev*. No band starts on its cold weather acting tour without first performing before the *Behecharji Mata*.

Turi.

Turi (1,138) is a caste found chiefly in the Kadi district. They take their name from the *tur* (drum). They are said to be the descendants of a Bhangi and a Musalman dancing girl, but, according to their own story, they were originally Bhats. Probably they are degraded Rajputs, as among their surnames are Dabhi, Makvana and Parmar. In appearance, dress, and language, they do not differ from Dheds, and in position

they rank between Dheds and Bhangis. Besides grain of all kinds, they eat fish and flesh of animals that die a natural death. They eat the flesh of goats, sheep, fowls, deer, bears, hares, and porcupines, but do not eat dogs, cats, horses, asses, jackals, camels, cows, vultures, owls, serpants, cranes or iguanas. They are cultivators during the rains and in the fair season wander about playing on the *tur* and singing tales, half prose, half verse, to the accompaniment of a *sarangi*. Widow remarriage and divorce are allowed. The younger brother of the deceased husband has the first claim to his widow. They have a headman who with the majority of the men present at a caste meeting, settle all disputes. Breaches of rules are punished with fines which are spent in caste feasts.

Personal Servants.

Dhobi and Hajam are the castes whose traditional occupation is personal service. They form 1·6 per cent. of the total Hindu population. Their number is naturally larger in Kadi and Baroda districts than in Amreli and Navsari.

Name.	Baroda.	Kadi.	Navsari.	Amreli.	Okha-mandal.	Total.
Dhobi	988	521	488	394	1	2,392
Hajam	8,222	13,460	1,518	2,140	220	25,560
Total	9,210	13,981	2,006	2,534	221	27,952

Dhobi.

Dhobis (2,392) from *dhovun*, to wash are washermen and are found in every town and city and in all large villages. Though in the Navsari district some eat fish and drink liquor, the Dhobi's ordinary food consists of grain and vegetables. They allow divorce and widow marriage. Dhobis generally wear their employers' clothes, which has given rise to the proverb *dhobina panchparayan* (The Dhobi's five, *i.e.*, cap, jacket, coat, waistcoat, and *khes* belong to others). In religion they are Kabirpanthi, Ramanandi, and Vallabhachari. Though they respect Hindu gods, they have no house gods and do not go to temples.

Hajam.

Hajams (25,560), barbers, are found in every town and village in Gujarat. The word Hajam is derived from Arabic *hajam*, to cup, and refers to his surgi-

cal activities in olden times. A Hajam is also called *valand* from his cutting the hair or *val*; a *gainzo* from his old operation of dressing wounds or *gha*; a *rat* from his carrying a torch at night-time or *rat*, and a *matko* from an earthen pot on which barber boys are taught to shave. There are seven main divisions of Hajams: Limachia, Bhatia, Maru, Masuria, Pardeshi, and Dakshani. Of these divisions, the Limachias rank the highest. They allow Bhatia Hajams to smoke out of their pipes, but do not eat with any division. None of the divisions intermarry or interdine, but all except the Pardeshi and Dakshani eat food cooked by a Limachia Hajam. The Limachias claim descent from a band of Rajputs, who after some defeat fled for protection to their goddess Limacha in Patan. From Patan they went to Champaner and from Champaner they spread over Gujarat. Among their surnames are Bhati, Chavda, Dabhi, Gohel, Parmar and Rathod. Except the Masurias of south Gujarat, who eat goat's flesh and drink liquors, and also work as *dholis*, or drum-beaters on marriage occasions, Hajams live on ordinary food-grains. Their ordinary profession is shaving, but in villages they also cultivate land. Their women act as midwives. High caste Hindus do not allow Hajams to touch drinking pots. Among Kanbis and low caste Hindus, a barber touches the drinking pots and cleanses the cooking pots and vessels. The Hajams' priests are Audich, Rayakval, Borsada and Shrigaud Brahmans, who by way of slight are called Hajamgors. By religion, Hajams are, Bijpanthi, Kabirpanthi, Ramanandi, and Vallabhachari. Divorce and widow remarriage are allowed. The widow of a man sometimes marries his younger brother. Hajams are proverbially talkative, boastful, and pretentious. A fool or an unlettered person is called Hajam and a country barber is called a *bhens mudo* (buffalo shaver) or a *kumbhar* (potter).

Koli.

Kolis have a total strength of 387,531 or 22 per cent. of the Hindu population of the State. They are most numerous in the Baroda and Kadi districts. Of the several Koli castes, Baria, Patanvadia and Talbada are the most numerous in the Baroda district and Thakarda in the Kadi district. Karadia is a Koli caste peculiar to the Amreli district.

Name.	Baroda.	Kadi.	Navsari.	Amreli.	Okha-mandal.	Total.
Baria	71,986	738	144	102	..	72,970
Bhallia	2,974	2	793	1	..	3,770
Chunvalia	906	2,435	13	4,273	1	7,628
Dalvadia	848	69	199	..	..	1,116
Gedia..	..	9	..	3,656	20	3,685
Khant	31	3,615	..	1,156	..	4,802
Patanwadia	17,763	6,119	175	17	..	24,074
Makvana	401	21,207	35	21	..	21,664
Talbada	49,298	2,593	16,347	4,450	12	72,700
Thakarda	713	134,633	721	1	..	136,068
Unspecified	7,214	22,544	8,054	1,242	..	39,054
Total ..	152,134	193,964	26,481	14,919	33	387,531

Koli is a term applied to tribes that differ widely from each other. Some writers speak of them as aboriginals of the plain or civilised Bhils; others find them so little unlike Rajputs as to lead to the conclusion that Kolis and Rajputs are in the main of the same stock. The Bhils and Kolis of Eastern Gujarat are as hard to distinguish as are the Kolis and Rajputs of Western Gujarat. According to the author of the Bombay Gazetteer, the explanation of this difference seems to be that the Mihiras or Gujjars, coming into Gujarat from the west, north-west and north-east, found the plain country held by Bhils. In the central parts, the new comers so dominated the earlier race that the result was a Koli hardly to be known from a Rajput. In the eastern parts, on the other hand, the new element was small, and the inter-mixture produced a Koli or half-blood who can hardly be known from a Bhil. Similarly the Kolis in the south had a later element so weak as to have but little affected the Dubla, Dhodia and other stocks with whom it mixed. Again in the north and west when the struggle with the Musalmans set in, new-comers classed under the general head of Rajputs, joining with the earlier settlements of Kolis, were in some cases absorbed by them and in others succeeded in raising the Kolis to their own level. Even now intermarriage goes on between the daughters of Talbada Kolis and the sons of Rajputs and the distinction between a Rajput and a Koli is one of rank rather than of race. Kolis are divided into several divisions, the principal of which are Chunvalia, Talbada, Baria, Patanvadia, and Thakarda. These classes are

distinct, and as a rule, do not intermarry. Each class is divided into a number of sub-divisions or families and members of the same sub-division or family do not intermarry. Kolis used to live as robbers. Though they have now taken to husbandry and other callings, the love of thieving has not disappeared and they contribute the largest number of convicts to the State Jails. As husbandmen, they are inferior only to Kanbis. They eat fish and flesh, but owing to poverty they are generally vegetarians. They worship all Hindu gods and goddesses, but specially *Khodiyar*, *Meladi*, and *Verai Matas*. The Mahikantha Kolis regard the Mahi river as their family goddess. Some Kolis in the Navsari taluka are Matia, followers of the Pirana sect. Many are followers of Bijpanthi and some follow the sects of Swaminarayan, Kabir, and Ramasanehi. At the beginning of the present century, the Swaminarayan Acharyas are said to have reclaimed many from lives of violence and crime. Their priests are usually of the Shrimali or Audich castes of Brahmans. They are superstitious and have a firm belief in spirit possession. Boys and girls are married after their 12th year. The Rajput practice of marrying out of the clan is closely followed. Polygamy and widow re-marriage are allowed. Preference is given by a widow to her deceased husband's younger brother. A Koli can divorce his wife merely by a formal declaration to that effect in writing. A Koli woman can also abandon her husband, but in that case, she must return the *palla* or dowry settled on her at the time of marriage.

Baria.

Baria Kolis (72,970) are found chiefly in the Baroda district. Their own account makes Baria in Rewakantha their original home, from which towards the close of the 15th century they were expelled by the Chohan Rajputs, who themselves had been driven out of Champaner by the Mahomedans under Mahmud Begda (A.D. 1484).

Bhallia.

Bhallia Kolis (3,770) are immigrants from Bhal near Dholka, and are found chiefly in the Petlad and Savli talukas of the Baroda State.

Chunvalia.

Chunvalia (7,628) Kolis take their name from Chunval, a tract of country near Kadi, so called from its originally containing *chunvalis* or 44 villages.

They are mostly to be found in the Kadi district. Fifty years ago, they were the terror of North Gujarat. Led by their chiefs or *thakardas* of partly Rajput descent, they lived in villages protected by impassable thorn fences and levied contributions from the districts round, planning, if refused, regular night attacks and dividing the booty according to recognised rules, under which livestock and coin belonged to the chief, the cloth, grain and such articles belonged to the captors. There are still among them men of criminal habits but as a class they have settled down to become cultivators and labourers. They have 21 principal sub-divisions, Abasania, Adhgama, Baroga, Basukia, Dabhi, Dhamodia, Dhandhukia, Gohel, Jandaria, Jhenjuwadia, Kanaja, Lilapara, Makvana, Palegia, Parmar, Piplia, Babaria, Sadria, Solanki, Vadhlakhia and Vaghela. They intermarry among their own class, but not among members of the same sub-division.

Dalvadia.

Dalvadia (1,116) Kolis are generally brick-makers and owing to their better calling, look upon themselves as of a higher social status than ordinary Kolis, with whom they neither eat nor intermarry.

Gediya.

Gediya (3,685) is a caste of Kolis, found in the Amreli district. They are so called from Ged, the name of tract between Porbandar and Madhavpur, in which they originally lived.

Khant.

Khant (4,802) is a caste of Kolis chiefly found in Kadi and Amreli districts.

Patanvadia.

Patanvadia (24,074) is a caste of Kolis, so called from Patan, their original home. They are also called Kohoda. They freely partake animal food and are the only class of Kolis who eat the flesh of the buffalo. They are lower in social rank to other Kolis. Most of them have Rajput surnames such as Chavda, Dabhi, and Vaghela.

Talabda.

Talabda (72,700) is a caste of Kolis also called Dharala, or swordsmen. The name Talabda is derived from *sthalpada*, meaning local. They consider

themselves superior to other Kolis and do not dine with them. They intermarry among themselves and observe the Rajput rule of avoiding marriages between members of the same clan. They are divided into six classes, namely, Baria, Dabhi, Jalia, Khant, Kotwal, and Pagi. Baria, Dabhi and Khant are considered *kulin*. They receive *gunju* or dowries for giving their sons in marriage. Kotwals and Pagis serve as guards and village trackers.

Thakarda.

Thakarda (136,068) is a caste of Kolis mainly found in the Kadi district. They are so called from their half Rajput descent.

The untouchable classes.

Bhangi Chamar, Dhed, Garoda and Shenva are the five important castes which are known as the *Antyajas* (untouchable) or depressed classes. Their total strength is 175,630 or about 1[illegible] per cent. of the Hindu population. Except Shenvas, who are found only in the Baroda and Kadi districts the other castes are well distributed in all the districts. Among high class Hindus, the degree of aversion for people of these castes depends on the kind of work by which they live. Chamars (tanners) rank below Dheds and both of them are above Bhangis or sweepers. Educated Indians are now beginning to realise that the disabilities under which the Antyajas or the depressed classes, as they are called, are labouring, can hardly be defended. It is gratifying to observe that there has been of late a gradual reversion of feeling in their favour, and the efforts of the *Arya Samaj* bid fair to secure some recognition of their status. His Highness the Maharaja Gaekwad prompted by motives of justice and mercy, has often evinced his desire to secure a full measure of justice for these poor people at the hands of his subjects. Numerous schools have been opened in the State for the boys and girls of these classes, and the educated among them find employment in the public service. All classes are allowed free access to public buildings, such as schools and law courts.

Name.	Baroda.	Kadi.	Navsari.	Amreli.	Okha-mandal.	Total.
Bhangi	15,600	9,216	1,012	1,647	73	27,548
Chamar	10,159	22,248	1,806	840	94	35,147
Dhed	32,553	42,523	14,313	10,157	..	99,546
Garoda	1,365	4,936	185	71	13	6,570
Shenva	365	5,707	..	..	..	6,072
Burud	56	29	74	..	..	159
Holar	2	..	..	..	..	2
Mahar	414	2	170	..	..	586
Total ..	60,514	84,661	17,560	12,715	180	175,630

Bhangi.

Bhangis or Bhangias (27,548) are scavengers. They are so-called because they split bamboos for making them into baskets. They are also called *Olyana*. They are said to be the descendants of a Brahman sage who carried away and buried a dog that died in a Brahman assembly. They have surnames such as Chohan, Chudasana, Dafada, Jethva, Makvana, Solanki, Vaghela, Vadher and Vadhiya, which point to a Rajput origin. They have also Dhevda, Maru, Parbiya and such other surnames which suggest a mixture of caste. They are scavengers and night-soil carriers and are viewed with kindlier feelings than Dheds. The cloth that covers the dead and the pot in which fire is carried before the corpse are given to them; they receive presents of grain, clothes and money on an eclipse day, as Rahu the "tormentor and eclipser" of the Sun and Moon, is a Bhangia and by pleasing him, he is pacified. Like the Dheds, Bhangis are devout and honour all Brahman divinities. As they are not allowed to enter Hindu temples, they bow to the idol from a distance. They are worshippers of Hanuman, Meldi, Sikotri, and the basil plant. Many Bhangis are followers of the sect of Kabir, Ramananda and Nanak. Polygamy, divorce and widow remarriage are allowed. A younger brother generally marries the widow of his elder brother. Priests of their own castes or *Garodas* (Dhed Brahmans) officiate at all their ceremonies. They eat flesh of every kind and eat food cooked by Musalmans.

Chamar.

Chamar (35,147) derive their caste-name from *charma*, the skin. They are also known as Khalpa from *khal*, outer skin, are tanners and skin-dressers,

and are found all over Gujarat. As they have Rajput surnames it is supposed that they are descendants of Rajputs degraded for following what is thought to be an unclean calling. In northern Gujarat they rank below, and in southern Gujarat above, the Dheds. Their work is the tanning and colouring of leather, the making of leather buckets, bags, and ropes, and the repairing of shoes. The leather which they use is chiefly made from the skins of bullocks, buffaloes, and cows; they will not use the skin of goats or sheep. They bury their dead. They are vegetarian in practice, but have no scruples against meat. Their priests are Garodas.

Dhed.

Dheds (99,546) say of themselves that they are descendants of Kshatris who to save their lives during Parshuram's persecution, pretended to be *Antyajas*. Their names, Chavada, Chohan, Chudasama, Dabhi, Gohel, Makvana, Parmar, Rathod, Solanki, and Vaghela, seem to point out a Rajput origin. Dheds from Marwad are called Marwadi or Maru, those from the Konkan or the Deccan are called Mahar. Besides these there are ten local divisions, named either from the tract of the country in which they live, or from their callings: Patania (of Patan) Bhalia (of Cambay), Charotaria or Talabda (of Petlad and Kaira), Chorasia or Mahikanthia, (of Baroda and Mahikantha), Kahanamia (of Kahanam tract in Baroda and Broach) and Surti (of Surat), are the six place-names. Hadias (bone-men), Megwans (rain-men) and Vankers (weavers) are the three craft names. Gujjar is a race-name and has been adopted by the Dheds of Broach. None of these divisions intermarry, but all except the Marus dine with each other. They live chiefly on grains, but have no scruple about eating flesh. They have their own priests called Garodas, and worship Hanuman, Ganpati and Mata. Many belong to the Bijmargi, Ramanandi, Kabirpanthi, and Swaminarayan sects. Some of them have recently embraced Christianity. Polygamy, divorce and widow remarriage are allowed. Each village has its headman, called Mehtar in north Gujarat, and Patel in south Gujarat, who, with three or four members of the caste, settles all disputes. Dheds are strict in punishing breaches of caste rules and show more respect than other artisan castes to the ruling of their headmen.

Garoda.

Garodas (6,570) are the priests of the Antyajas, including the Bhangis in central Gujarat, but excepting them in south Gujarat. Their surnames—Dave, Joshi and Shukal—point to a Brahman origin while a few have Rajput names such as Gohel, or Parmar, &c. They keep the Brahman fasts and holidays, understand Sanskrit to a limited extent, and recite hymns and passages from the Puranas by rote. As among Brahmans, a few men, called Shuklas act as priests of Garoda. They draw up and use horoscopes. Some Garodas till, others weave and a few act as tailors and barbers to Dheds. Their dead are buried and they perform *shradhas*. Divorce and widow remarriage are allowed. They have no headman but a council of their caste punishes breaches of rules. An attempt has recently been made in the Baroda State to give the Garodas a course of instruction in their own rituals and in Sanskrit, so that they may be better fitted for their priestly functions.

Shenva.

Shenvas (6,072) are also called *Sindhva* as their occupation has to do with the *shendi* or wild date ; and *Tirgar*, because they are makers of arrows, (*tir*). They too have names which suggest Rajput descent. Most of them earn their livelihood by making mats and brooms from date palms, and ropes of *bhendi* fibre. A few also serve as village servants. They take social rank between Dheds and Bhangis. Their priests are Garodas. Their food is coarse grain, but they also eat fish when they can get it. They are Bijmargi, Ramanandi and worshippers of *Ramde Pir* and *Bhildi Mata*. They observe the ordinary Hindu fasts and feasts, but the followers of *Ramde Pir* fast on each new-moon day and do not work on Fridays. Some of them go on pilgrimage to Ambaji, Behechraji, Dakor, and Dwarka. They do not enter the temple, but worship standing near the door. Among them divorce and widow remarriage are allowed. Social disputes are settled by a few of the elders.

Mendicant classes.

The castes noted below mainly follow the profession of begging. Some Brahmans, Vaghris, and other classes are mendicants, and the number of beggars is, in fact, much larger than would appear from the official figures. Many Gosains and Sadhus marry and settle down and are

known as *gharbari* or family men as opposed to the *nagas* or naked mendicants who have taken vows of celebacy :—

Name.	Baroda.	Kadi.	Navsari.	Amreli.	Okha-mandal.	Total.
Bava	1,596	3,283	450	2,561	824	8,714
Gosain	2,207	3,808	386	601	12	7,014
Ravalia	3,755	19,682	136	323	21	23,917
Total ..	7,558	26,773	972	3,485	857	39,645

Bava.

Bava (8,714) is a caste of religious mendicants, also called Veragi or Sadhu. They are generally celibates.

Gosain.

Gosains (7,014) are also called Atits. They are divided into two classes, *mathadhari* (celibates) and *gharbari* (householders), and ten sects—Gir, Parbat, Sagar, Puri, Bharati, Van, Aram, Saraswati, Tirth and Ashram ; all are Shaivas. They add the clan name to the personal name as Karangar, Hirapuri, and Chanchalbharati. Among the *mathdharis*, the *guru shishya sampradaya* or succession from preceptor to disciple obtains. The appointment of a *chela* or pupil is made by tonsure (*mundan*) and covering him with *chadar*, which ceremony is followed by a feast, *bhandaro*, to the members of the caste. Gosains, who are either entirely or partly clad in brown, are for the most part professional beggars ; but some among them have become bankers, merchants, state servants and soldiers. They do not wear the sacred thread, and they allow widow re-marriage.

Ravalia.

Ravalias (23,917) are also called Jogi. They appear to be of Rajput origin and are sub-divided into Sakhia (clansmen), and Vahalia (warriors). Sakhias are divided into Joshi Ravals, Maru Ravals, and Patai Ravals. Both Sakhias and Vahalias eat together and intermarry. Surat Ravals are divided into Khambhati, Rajbhari, and Surti ; and Ahmedabad Ravals into Baria, Bhallia, Bhoinia, Makvana, and Udlia. The five Ahmedabad sub-divisions eat together, but do not intermarry. Ravals eat fish, mutton and fowls and drink liquor. They keep sheep and asses and work as carriers and labourers ; some weave bed tapes and a few cultivate lands. They also beg and it is considered pious to give cooked food to a Raval, especially when there has been a death in the family.

Labouring classes.

The castes noted below are mainly labouring classes. They had formerly distinct occupations such as palanquin-bearing, sea-faring, etc., but owing to the changes in economic conditions many have been compelled to take to farm work, cattle-breeding, and the selling of grass and fuel; while some have taken to the profession of robbing their fellow-men. The Kharvas, for instance, once deep-sea-sailors and salt makers, have taken to house building and tile-turning as a result of the decline of Cambay as a port and the closing of the salt works on the introduction of the Imperial Salt Duty in 1878. Many other instances could be cited to show how caste in its occupational aspects is continually being influenced by economic phenomena.

Name.	Baroda.	Kadi.	Navsari.	Amreli.	Okha-mandal.	Total.
Bhoi	3,408	315	38	7	5	3,773
Bajania	1,049	1,709	1	23	..	2,782
Bavcha	590	296	6	125	..	1,017
Kharva	971	15	15	133	636	1,770
Machhi	4,301	121	2,641	20	84	7,167
Vaghari	13,828	15,509	179	1,087	56	30,659
Total ..	24,147	17,965	2,880	1,395	721	47,168

Bajania (2,782) is a caste of wandering acrobats, deriving their name from *bajavavu*, to play upon a drum. They are also occasionally called *Dholis*, drummers. The caste has two sections, Parmars, and Naghors, who eat, drink, and smoke together and intermarry, the members of each section being forbidden to marry within its limits. They eat flesh of all kinds except that of the pig and the cow, and they drink liquor. They eat food cooked by almost all classes including Musalmans, but will not touch it if prepared by Dheds, Chamadias or other depressed classes. They hold one Sambhai Naik, a famous acrobat of old, in special veneration as he is said to have lost his life in performing a particularly wonderful athletic feat. Brahmans are not employed at any of their ceremonies. The uncle of the bride or, in his absence, a senior member of her family, presides on the day of marriage.

Bavcha.

Bavchas (1,017) are found in the Songadh taluka of the Navsari district. They accompanied the Gaekwads as grooms when they first invaded Gujarat and have settled in Baroda, Patan and other places. They work as grooms, grass-sellers, bricklayers, and day-labourers.

Bhoi.

Bhois (3,773) are water-carriers and palanquin-bearers. According to themselves they are Rajputs from Lucknow. They have nine sub-divisions, Bakoria, Bathava, Gadhedia, Gudia, Kahar, Machhi or Dhimar, Mali, Meta, and Purbia ; of these Mali and Bakoria eat together and intermarry ; Mali, Gudia and Kahar eat with one another, but do not intermarry ; the rest neither eat together nor intermarry. They are strongly built and dark like the Kolis. Except the Purbia, whose home speech is Hindustani, they speak Gujarati. As palanquins are now used only on marriage occasions and in carrying about high caste *parda* ladies, or idols, much of the original occupation of Bhois has gone. They now work as farm labourers. They employ Audich or Modh Brahmans as their priests. Widows are allowed to remarry and divorce is easy. They worship *Mehaldi Mata* ; but some of them are Bijmargi, Ramanandi, Shaiva or Vallabhachari.

Kharva.

Kharvas (1,770) derive their name from *kshar vaha*, meaning salt carriers. They are found mainly in the Baroda and Amreli districts and are immigrants from Cambay. Their claim to Rajput descent is supported by their surnames such as Chohan, Parmar, Jhala and Gohel. There are Kharvas, especially in south Kathiawad, who have a strong infusion of Koli blood and have Koli surnames, such as Talagia and Shihali. The Kharvas of Gujarat have three sub-castes, called Surti, Hansoti and Khambhati. The Khambhatis rank the highest, and while marrying with Surtis and Hansotis, they do not give their own girls in marriage to them. Except those who belong to the Swaminarayan sect, all Kharvas eat fish and flesh and drink liquor. After the closing of salt works on the introduction of the Imperial Salt Duty in 1878, the Cambay Kharvas have taken to house building, tile-turning and labour. They also make ropes, brooms, and mats of coir. Polygamy and widow remarriage, especially with the deceased husband's brother (*diyarvatu*) are allowed. *Shradha*, are performed.

Machhis.

Machhis (7,167) (from Sanskrit *matsya*, fish) are Kolis deriving their name from their main occupation as fisherman. They have two divisions, Machhi proper and Koli, who eat together but do not intermarry. Besides catching fish in pools, rivers and sea, *machhis* own river boats, sell vegetables and work as cultivators and labourers. The Koli *machhis* of Navsari are very enterprising and serve as navigators (*malam*) and captains (*nakudas*) on country crafts and on steamers plying between Bombay and Karachi, Malabar, and yet more distant ports.

Vaghari.

Vaghari (30,659) is a caste deriving its name from Sanskrit, *wagura*, a net and means tribe of netters. In appearance and occupation, they are akin to the bird-catchers known as Pardhis. In the social scale Vagharis are superior to Dheds but inferior to Kolis. They claim to be Chohan Rajputs, but their surnames do not suggest a separate tribal origin. Chavan, Charan, and Koli suggest a mixed people, descendants of men of higher classes who in time of famine, on account of a love affair with a girl of the tribe, or from some breach of caste rule, sank to be Vagharis. Vagharis are divided into four main sub-divisions:—Chunara, or lime-burners, who are also cultivators and fowlers ; Datanias who sell *datan* or tooth brushes ; Vedu who grow and sell *aria*, a species of gourd, and live in towns; and Patanis who trade in wood and bamboos and sell chickens. The names of the other sub-divisions are Talbada, Champta, Kankodia, Marwadi and Saraniya. The Talbadas neither eat nor drink with the other divisions. The other divisions are of lower grade, and eat and drink together but do not intermarry. Except the owl and the jackal, they eat all animals including the pig, their favourite food being fish, the iguana, or *gho*, and the *sandha* (a reptile of the lizard species). They generally keep goats and fowls, sell eggs, catch birds, and are excellent *shikaris*. They employ no Brahmans for betrothal, marriage or death ceremonies, believe in spirits and lucky and unlucky days, and worship goddesses, the chief among whom are Behecharaji, Kalka, Khodiar, Meldi, Hadkai, and Vihat. Widow remarriage is permitted, as is also divorce. The marriage age is from 10 to 15. They have their headmen or *patels*, but all caste disputes are decided by the council of the caste.

Pomla.

In the city of Baroda there was formerly a caste called Pomla which numbered 44 in the census of 1911. Though the census of 1921 does not return any person belonging to this caste, it is not to be supposed that it has become extinct within so short a period. Pomlas speak a dialect which resembles Telugu. Both males and females have Gujarati names, such as Haribhai, Narsi, Jamni, and Kashi. They live by making and selling toys, brooms and baskets of palm leaves, and seem to have migrated into Gujarat from the Madras Presidency about two hundred years ago. They have the custom known as *la couvade*, prevalent among several primitive peoples in different parts of the world, which requires the husband to take to his bed when the wife gives birth to a child. This has given rise to the proverb :—" *Pomli jane ane Pomlo khaya*", the labour to one, the enjoyment to another. As soon as a child is born, the mother is given a drink made of the juice of the bark of the *nimb* tree, and a quantity of oil. She then goes out of the house, and is not allowed to enter it for five days during which time the father lies confined and takes the usual medicines. The Pomlas say that they do not lie confined merely to observe a custom ; that they actually feel indisposed during the period ; the indisposition being a mark of the favour of the Mata or goddess. They have small settlements in Nadiad, Ahmedabad, Broach and Surat also. Once in every twelve years, a gathering of this caste takes place at Dhumral Bhagol in Nadiad in honour of the Mata, when those who are specially favoured of the goddess perform various miraculous feats, such as walking on fire.

Animistic Tribes.

Under the term Animistic tribes are included all the primitive people who, at one time holding the plains were, by the Kolis, cultivating Brahmans, Kanbis, Rajputs, and other northern invaders ousted from their strongholds, and driven to the hills and forests which border Gujarat on the east. This section of people includes the several tribes, of which the 16 noted below are found in this State. These are found in the Baroda and Navsari districts along the whole length of the Eastern border. Except for a few Bhils, Animistic tribes are not found in the Kadi and Amreli districts.

Name.	Baroda.	Kadi.	Navsari.	Amreli.	Okha-mandal.	Total.
Bhil	9,966	62	9,941	129	..	20,098
Chodhra	49	..	31,477	..	..	31,526
Dhanka	1,290	28	3	..	..	1,321
Dhodia	10	..	19,819	..	..	19,829
Dubla	56	24	7,977	..	..	8,057
Gamit or Gamtada..	..	..	51,599	..	..	51,599
Kathodia	..	..	372	..	..	372
Kolgha	..	25	830	..	..	855
Kokna	1	..	5,868	..	..	5,869
Kotvalia	..	..	1,380	..	..	1,380
Mavchi	..	18	25	..	..	43
Navakda	2,185	..	5,218	..	..	7,403
Talavia	497	50	960	..	..	1,507
Valvi	..	..	1,473	..	..	1,473
Varli	..	..	205	..	..	205
Vasava	1,035	41	10,297	..	..	11,373
Unclassified	146	..	21	..	..	167
Total ..	15,235	248	147,565	129	..	163,077

Bhil.

Bhil (20,098) is an aboriginal tribe, generally very dark in colour, and very wild in appearance. The men are muscular, sturdy, and of a medium height. The women are well made, but have coarse irregular features. The men wear their hair long, while the women fasten it in braids or plaits. The Bhil's usual dress is merely a cloth round the loins and a long strip twisted round the head. The women usually wear a voluminous *ghagra* (petticoat), a bodice, and a *sari* wrapped round the body and brought over the head. They tatoo their faces, and pierce their ears and noses. Bracelets of tin or brass cover the arm from the wrist to the elbow. Bangles of glass and lac are also worn. They eat all animals except the ass, horse, camel, rat and monkey. Formerly a vagrant people, without settled habitation, they have now, for the most part, settled down in villages. Fifty years ago there were almost daily complaints of their daring robberies; but, though they are even now considered a criminal class, most of them are gradually becoming quiet and law-abiding cultivators. Though not considered one of the classes whose touch defiles, the Bhils hold a very low place in the social scale and no high caste Hindu will take water from their hands. They worship *Mata* or *Devi*, reverence the Moon and believe in witches. Their chief objects of worship are spirits and

ghosts, to which they offer images of clay, especially clay horses. Marriage seldom takes place before a boy is 20 and a girl 15. A man may marry a second or third wife in the life time of the first, and a woman marries again not only when her husband dies, but even when she gets tired of him. In the latter event her new husband pays the first his marriage expenses, and the children, if any, stay with their father. The dead are burnt. As soon as the deceased's family can raise money, the anniversary day is held when much liquor is drunk. If the deceased was a man of importance, a year or two after his death his relations go to a stone mason and make him cut on a stone slab the figure of a man on horse back with a spear in his hand. The stone is washed and taken to the village *devasthan* or holy place: there a goat is sacrificed, its blood is sprinkled on the stone and its flesh cooked and eaten, with as great consumption of liquor as the party can afford.

Chodhra.

Chodhra (31,526) is a tribe found chiefly in the *rani mahals* of the Navsari district. It has several divisions such as Chokapuri and Valvada. Of these, the highest in social rank are the Chokapuris, who are also called Pavagadia. They claim partly to be of Rajput descent and to have lived as carriers in the Rajput kingdoms of north Gujarat. They came south to escape the advancing Musalmans. This appears very probable, as the Anjana Kanbis of the Kadi district are very similar to them in their appearance, manners and customs and may be the descendants of those of them who remained in north Gujarat. The men are stronger and fairer, and the women are better looking than those of the other animistic tribes. The men wear a turban, coat, and waist cloth; the women wear a coloured cloth over the head, a bodice, and a cloth round the waist. The men have silver, brass and tin rings, and if well-to-do, bands of silver at the elbow and wrist. The women wear round necklaces of white glass or silver, brass bangles on the arm, and brass anklets. Except the cow, buffalo, horse, donkey, jackal, rat, snake, dog and cat, they eat most animals. Their chief worship is paid to the spirits of their forefathers. They set apart near each village a plot of ground as the *devasthan* or holy ground. They honour Rama, but the objects of their special worship are *palio* and *simadio devs* (boundary-gods and village guardians). They pay no special respect to Brahmans and never make use of their services. On

the 6th day after a birth, they worship the goddess *chhatthi*, feasting their friends on liquor and *val*. A boy is considered fit to marry after 18, and a girl after 16. A man, anxious to marry his son, goes to the girl's house and if the father is willing entertains her parents and relations with liquor. A day or two before the marriage, the bride and bridegroom are rubbed with yellow powder. On the day of the ceremony, the bridegroom goes to the girl's house, and after the boy's father has paid the girl's father Rs. 32½ as dowry, and presented the bride with a *salla*, a bodice, and a silver necklace worth about Rs. 13, the bride and the bridegroom are seated in the marriage-booth. Their skirts are tied by the women of the house and together they walk four times round the poles of the booth. Dancing, in which the bride and bridegroom join, and a feast of rice and pulse, complete the ceremony. When the bride leaves her home, the father, according to his means, gives her a few buffaloes or a little money. The practice of winning a bride by taking service with her father, *khandhadio*, is common among the Chodhras. Their dead are burned. Before lighting the funeral pyre, Chodhras place cooked rice and pulse in the corpse's mouth, and consider it lucky if a crow comes and takes it away. On the fourth day after death, a spirit medium (*bahadar havria*), accompanied by the friends of the deceased, takes a stone and, groaning and shaking, as if possessed, sets it in the *devasthan*. He kills a fowl, letting some of the blood fall on the stone. Next he adds butter, grain and liquor and making the stone red consecrates it to the spirit of the deceased. Near the stone, the friends place a small clay cow, or she-buffalo for a woman or a horse for a man. Three times a year on *Akhatrij*, *Divaso*, and *Divali*, Chodhras in a body visit these shrines. They offer fowls, goats and sheep, drink copiously and dance. The Chodhras have no headman and there is an entire lack of caste organization amongst them.

Dhodia.

Dhodia (19,829) is a primitive tribe found in the Navsari district. The males wear rings and armlets of brass, tin or silver, and the females solid rings of brass covering the whole leg to the knee and the arm from the wrist to the elbow. The total weight of these ornaments is from 18 to 20 lbs. Dhodias hold a higher social position than the other aboriginal tribes, dining with no one who is not of their own tribe. Among them there are

many *kula*, or families, whose status depends upon the villages inhabited by them and the occupations followed. They do not allow marriage within the same *kula*. A bride is purchased by the payment of about Rs. 25 to her father. Men with no means of paying the dowry, offer to serve the girl's father for a term of one or five years. During this time the suitor receives food and clothing, but his earnings go to his master who may at any time dismiss him. If, when the three years are over, the girl refuses him, he can claim payment for his services. In certain rare cases, Dhodias purchase a girl for their boy, and allow the pair to live as husband and wife without any formal ceremony. Divorce and remarriage are allowed, a wife has to pay Rs. 5 only to be released from her husband. Corpses are taken in a procession with music playing to the burning ground. On the bier are placed a scythe, a *tansala* (brass bowl) and a *lota* (water jug). A *khatrun* (memorial stone) is erected in honour of the deceased. When the husband dies, the wife throws into the pyre the ornaments which she is wearing. When the wife dies, the husband throws one of his chief ornaments in the same way. In most Dhodia villages, one family has the hereditary right to provide the headman or Naik who is treated with respect; but social disputes of any importance are decided by a tribal meeting at one of the big funeral feasts. Breaches of rules are punished by fine, or expulsion from the caste.

Dubla.

Dublas (8,057) derive their name from Sanskrit *durbala* (weak). There are eight sub-divisions of the caste: Bava, Damani, Narda, Palia or Khodia, Sarvia, Talavia, Vasava and Voharia. The members of these clan seldom eat together and never intermarry. They claim a strain of Rajput blood and call themselves Rathod. Their females wear the *kanchali*, and do not appear in public bare breasted like the Gamits and some of the other animistic tribes. Most of them are *halis* or hereditary servants of Bhathelas, Kanbis and other better class cultivators, on whom they entirely depend for food and clothing. They treat Brahmans with respect and make use of their services at their ceremonials. Boys are married between 10 and 20 and girls between 10 and 18. Widow remarriage is allowed, but polygamy is forbidden. The dead are burned. Caste disputes are settled by a few hereditary leaders or *patels*.

Gamit.

Gamit (51,599), also called Gamta or Gamatda, is an aboriginal tribe found in the Navsari district. They eat animal flesh, but will not touch the throat of a cow nor of any animal found dead. They are peasants and wood-cutters. They worship *Vaghdev*, *Samaldev*, and *Devli Mata*. They never make use of a Brahman's services nor pay him any respect. Among Gamits marriage takes place when a boy can climb a palm tree, generally after he is 12 years of age. The *khandhadia* system prevails. Polygamy and divorce are allowed. Remarriage is also allowed but only between the widowed of both the sexes. The dead are burned. Caste disputes are referred to a few hereditary leaders or *patels*.

Kolgha.

Kolghas (855) are one of the lowest of the aboriginal tribes, found in the Navsari district. Though reckoned impure, they neither eat with nor touch a Bhangi. The men's dress is a cap or scanty-turban, a waist cloth and a loin cloth. The women wear two clothes, one thrown over the head and the shoulders, the other wound round the waist. As ornaments they have earrings, two or three solid brass bands on each arm and one or two coils of glass beads round the neck. Anklets are not worn. As a class they are very poor and at times live on roots or fast for two or three days together. They pay no respect to Brahmans and have no priests of their own class. On the sixth day after a birth, the goddess *chhathi* is worshipped. On marriage occasions the boy's father gives the girl's father Rs. 3 as dowry. Polygamy and widow remarriage are allowed and practised.

Kokna.

Kokna (5,869) is an aboriginal tribe found in the Navsari district. They speak a mixed dialect of Marathi and Gujarati, and from their name seems to have come into Gujarat from the Konkan. They are labourers and cultivators. They worship *Brahm* and *Vaghdev*. Brahm, a stone image placed near a *samdi* tree, is supplied with a clay horse, a niche for a lamp and a flag. Vagh, a wooden pillar with a tiger cut on it, is generally coloured with *sindur*. The Koknas show no respect to Brahmans and never make use of their services as priests. The age of marriage is 16 to 20 for boys and 15 to 18 for girls. The practice of *khandhadio* prevails. Polygamy is allowed and practised and widows can marry again. A woman may leave

her husband and go to live with another man on his agreeing to pay her first husband the amount he spent on his marriage. The dead are cremated. The Koknas have a well organised caste system. When a man suspects his wife of adultery, he calls a meeting of the tribe. The *panchayat* hears the charge, and, if it is proved, fines the adulterer. Part of the fine is spent in liquor, and the rest is made over to the complainant as compensation.

Kotwalia.

Kotwalia (1,380) is an aboriginal tribe found in the Navsari district. They are dark in colour. The males put on a small *dhotar* and turban only; the females wear a bodice only when they have to go to large towns. They put on bracelets of brass, anklets of tin, and necklaces of beads. Marriages among them take place by mutual selection and choice. When a boy and girl have agreed to join in matrimony after their meetings on the roads or in the fields, the parents of the boy visit those of the girl and contract to pay from Rs. 4½ to 10 as dowry, and fix a day for the marriage. On the day so fixed, the girl and her parents go to the boy's house, and there dance, eat and drink. At this time ornaments are given to the girl by her future husband, excepting her anklets, which are given to her by her father. The next morning the girl and the boy are severally placed on the shoulders of two men who dance about; and then their hands are joined. This finishes the ceremony proper. All then join in drinking liquor or toddy, and the girl's parents then depart to their houses. Marriages with the children of a maternal uncle or a paternal aunt are legal with these people, but it is otherwise with the children of a mother's sister and of a brother. In spite of this system of marriage by selection divorce is easy. If the husband does not like his wife, he sends her away from his house; and if the contrary is the case, the wife returns the dowry paid to her and leaves him. The *khandhadio* system obtains among them. The Kotwalias either burn or bury their dead; but before doing so they place a small quantity of *kodri* and a pice in the mouth of the corpse. After disposing of the dead body, they drink and then separate; at the end of the year they place a *khatrun* in the *devasthan*, and worship it annually.

Naika or Nayakda.

Naika or Nayakda (7,403) is an aboriginal tribe in the Navsari district. It has four sub-divisions—Cholival, Nicha, Gabad and Kadhad—of which the

first two eat together. None of them intermarry. This tribe was once regarded as leaders by the Dhodias, who look upon them with respect, and at marriage and other ceremonies treat them as Brahmans. Like Dhodias, they are peasants and cultivators. At their ceremonial feasts, men and women dance both singly and together in pairs. The dead are cremated. A year after the death, a memorial stone (*khatrun*) is set up. It is rubbed with red lead, and the blood of a hen is sprinkled on it. After the ceremony is over, the hen is roasted and eaten by the party. Every year at *Holi* time, a hen is offered to the memorial stone. Hereditary headmen settle caste disputes.

Talavia.

Talavia (1,507) was originally a sub-caste of Dublas but has now grown into an independent caste. Talavias seldom eat with Dublas and never intermarry with them. They are chiefly found in the Navsari and Baroda districts.

Varli.

Varli (205) is an aboriginal tribe found in the Navsari district, which seems to have come from the North Konkan where they are found in large numbers. The name is said to be derived from *varal*, a patch of cultivated ground. The men shave the head and do not wear beards and the women wear their hair oiled and plaited. They do not eat the flesh of a cow or of a dead animal. They are fond of smoking and drinking. They cultivate land and also rear fowls. On the sixth day after a birth, the goddess *chhathi* is worshipped. Children are married at any time after they are twelve years old. The practice of serving for a wife, *khandhadio*, prevails. Widow remarriage is allowed but polygamy is not practised. The dead are buried. Brahmans do not officiate on any ceremonial occasion. A headman who holds office during the pleasure of the community decides all caste questions.

Vasava.

Vasavas (11,373), also called Vasavda, are found in the Baroda and Navsari districts. Whenever a Vasava husband provides his wife with a new garment, he tears from it a piece to supply deficiencies in his own wardrobe. This piece he attaches to the string round his waist. Vasava women are content with very little clothing; a piece of cloth to cover

the lower limbs suffices; it is not until they are married that they trouble themselves with bodices. Over and above this they wear necklaces of white stones and two anklets of brass on each leg. A boy having reached marriageable age his parents go with him to search for a wife. If the boy likes the girl shown to him, his parents send for toddy from the market and drink it with the girl's parents in token of betrothal. The prospective groom's father agrees to pay from Rs. 22 to 30, and settles a day for the marriage. A day previous to that fixed for the performance of the ceremony, the boy and his parents, relations and friends go to the bride's village and put up on the outskirts; there they dance throughout the night. On the following morning they go to the bride's house where a bamboo is held lengthwise to separate the two parties and dancing commences. After a time a bottle of wine and two pice are given to the girl's party by that of the boy, the bamboo is removed, and both parties dance together. A new garment, in one of the corners of which are tied a rupee and 4 pice, is then given to the bride by the bridegroom. Both are then anointed with oil and turmeric powder and are placed on the shoulders of two men, the boy with a sword and the girl with its sheath. Both of these men dance with the human burden on their shoulders for a time and then put them down. All then sit down to dinner; after which the groom and his party return home taking the bride with them. Nine days after the ceremony the leading men of the bride's village go to her husband's house and dance in front of it in a silence which is not broken until a bottle of wine and a rupee have been given to them by the boy's father. Then they speak with him, dine at his house, and return with the girl to her own village. The system of *khandhadio*, as well as remarriage and divorce, obtain amongst these people.

Musalmans (foreign.)

The Musalmans of foreign extraction number 50,298 or about 31 per cent. of the total Musalman population. The Shaikhs are naturally the most numerous as they include many descendants of local converts. After them come the Pathans and then the Saiyads and Moghals. Nearly 45 per cent. of these four superior classes of Musalmans are in the Baroda district; 33 per cent. in the Kadi district; and the rest distributed in the districts of Navsari, Amreli and Okhamandal.

Name.	Baroda.	Kadi.	Navsari.	Amreli.	Okha-mandal.	Total.
Shaikh	12,216	7,803	5,558	1,107	107	26,854
Saiyad	3,750	3,302	842	887	134	8,915
Moghal	362	368	164	121	14	1,029
Pathan	6,153	5,175	1,354	611	207	13,500
Total ..	22,481	16,648	7,918	2,726	525	50,298

Pathan.

Pathan (13,500) is one of the four classes into which the regular Musalmans are divided. Of Afghan origin the males add *khan* to their names, and the females *khatun* or *khatu*.

Saiyad.

Saiyad (8,915) is one of the four classes into which the Musalmans of foreign extraction are divided. This class claims descent from Fatima and Ali, the daughter and son-in-law of the Prophet, and are the descendants of those who came to Gujarat as religious teachers, soldiers, and adventurers, when the Musalmans ruled the country. To indicate their high birth they place the title *saiyad* or *mir* before, and *shah* after their names; and *begam*, if women. They give their daughters in marriage only to Saiyads but take wives from other Musalmans.

Shaikh.

Shaikh (26,854) is a term which means *elder*, and is applied to descendants of local converts as well as of foreigners. The men have the title *shaikh* or *mahomed* placed before their names and women *bibi* after theirs. They follow all callings and are found in every grade of life.

Shipahi.

Shipahi (566) literally means soldiers. They are found in the Navsari and Amreli districts only, and seem to be of mixed origin, partly descendants of immigrants and partly of Rajput converts, as their surnames Chohan, Rathod and Parmar show. Their home-tongue is Urdu in some places and Gujarati in others. They marry with other Musalmans and form no very distinct community, though they have a caste organization and a headman. They are husbandmen and day-labourers by occupation, and are also employed in Government service as

chaprasis and constables. Their females, except when compelled by poverty, do not appear in public unveiled.

Kasbati.

Kasbati (1,483) literally means dwellers in the towns. Some Kasbatis are descendants of Baloch or Pathan mercinaries, others of Rajput converts. Their home language is either Urdu mixed with Gujarati or pure Urdu. Some of them hold grants of land and the rest are agriculturists or employed in Government service as sepoys, or police constables. The males have Pathan names as Jaferkhan, Sirdarkhan, etc., and the females have such names as Laduibibi or Dulabibi. They give their daughters only to Musalmans but occasionally marry Hindu wives of the Rajput or Koli castes. At such marriages, the bride's friends occasionally call in a Brahman to officiate. In other cases the ceremony is entirely Musalman. They have no headman and do not form a distinct community.

Local Converts.

The Musalmans of almost entirely Hindu descent are divided into several communities or classes of which the principal found in the State are enumerated below. Their total strength is 88,497 or about 55 per cent. of the total Musalman population. Next to Vohora (traders) in numerical strength are the Memons. Vohoras were originally converts from the trading class. They are to be found in the largest number in the Kadi district in which the town of Sidhpur is their headquarter. Another class of Vohoras, called Vohora peasants, who were converted from the agricultural classes, are found only in the Baroda and Navsari districts, and are still mainly agriculturists. A large number of these people have recently taken to trade, and do much business with Burma and South Africa. Maleks, Molesalams, Momnas, Ghanchis, Tais, Pinjaras, and similar other castes, who still keep up many of their Hindu customs and practices, are to be found in all the districts, but they are more numerous in Baroda and Kadi than in Navsari and Amreli.

Name.	Baroda.	Kadi.	Navsari.	Amreli.	Okha-mandal.	Total.
Vohora (traders) ..	9,614	5,595	4,932	923	..	21,064
Vohora (Peasants) ..	329	..	5,062	..	..	5,391
Ghanchi ..	1,434	878	523	1,225	10	4,070
Fakir	2,298	1,707	393	370	78	4,846
Khoja	52	117	7	1,833	..	2,009
Kasbati ..	..	1,328	..	155	..	1,483
Malek	5,058	1,802	813	163	3	7,839
Molesalam ..	8,232	966	189	51	..	9,438
Momna	2,432	4,647	13	..	..	7,092
Memon	1,339	7,143	337	2,683	2,369	13,871
Pinjara	871	2,701	276	625	..	4,473
Tai	1,754	245	992	117	1	3,109
Sindhi	1,466	1,682	9	398	357	3,912
Total ..	37,779	28,811	13,546	8,543	2,818	88,497

Khoja.

Khojas (2,009) are the descendants of Luhanas who were converted to Islam by the preaching of a Shiah preacher called Nur Satagur or Nur-ud-din in the 12th century. Nur Satagur is said to have made a number of converts in Gujarat by ordering the idols of a Hindu temple to speak and bear testimony to the truth of his mission. The Luhanas were the first to yield to his influence and in consequence acquired their tribal name Khoja, or honourable convert. A later addition to their numbers came with the conversion of a race of sun worshippers called *Chak* in the Punjab and Kashmir. One of Nur Satagur's successor, Rande, originally a Tuwar Rajput, sowed the seed of Ismalia faith in Cutch and Kathiawad. On their first settlement in the towns of Gujarat, the Khojas were small dealers in grain and fuel, from which humble beginning they have now risen to possess a powerful position in commerce. They are scattered all over Gujarat and have dealings with all important trade centres in India and beyond her borders. Many of their customs differ materially from those followed by other Musalmans. They observe, for instance, the *chhathhi*, the ceremony performed on the sixth day after a birth; and their law of inheritance is that of Hindus, not of Musalmans. In their marriage ceremonials there is to be observed a relic of the idea of bride chase, for the father of the groom pays Rs. 5 to the bride's father. Originally a united body, the Khojas, forty years ago, split up into

two divisions called Panjaibhai and Pirai. The Panjaibhai section is the more orthodox, looking upon the Aga Khan as the representative of the Prophet, and incarnation of God himself. The Pirai, which is a very small division, consider Aga Khan merely a *Pir*, or religious head of their community, and nothing more. A Khoja has to pay to his Imam the *dassonth* or *tithe*, the *petondh*, a smaller contribution and about sixteen other minor levies, the total varying from a few annas to Rs. 1,000. Besides this, when pressed for money, the Imam sends the *jholi* demanding an extraordinary *dassonth* and *petondh*. The regular *dassonth*, is levied once a month at the New Moon, each Khoja dropping in the *jholi*, kept in the *jamatkhana* for the purpose, as much as he is inclined to pay.

Malik or Malek.

Maliks or Maleks (7,839) are converted Hindus. They speak Gujarati in north Gujarat, and Hindustani in the south. They are landlords, and cultivators. In their marriage and other customs they do not differ from other converted Rajputs.

Memon.

Memon (13,871) is a corruption of *muamin* or believer, a name given to the descendants of Musalman converts from the Hindu castes of Luhanas and Kachhias. The conversion first took place in the middle of the 15th century in Sindh in response to the preaching of Saiyad Eusuf-ud-Din Kadri, a descendant of a saint of Bagdad. At that time, Manekji, the head of the eighty-four *nukas* of the Luhana community, was in favour at Nagarthatha in the court of a Samma ruler named Markat Khan. Markat Khan became a follower of the Saiyad and Manekji, his two sons and 700 other Luhana families followed their ruler's example. On conversion, the saint changed the name of the community to Muamin or believers. Before leaving Sindh, he blessed his people,—a blessing to which the Memons trace their fruitfulness and success in trade. From Sindh, the Memons spread to Cutch and Kathiawad and are now to be found in all important towns in India and also in Burma, Siam, Singapur, Java, and East Africa. They wear the moustaches short, according to the *sunnat* (practice) of the Prophet and the beard about six inches long. Most of them shave the head. Both males and females blacken their eyelids with collyrium. Memon women redden their palms, fingers and finger nails and their soles

and toes with henna. As a class they are fond of display. Of the two divisions, Kachhi and Halai, the former are the descendants of market gardening Luhanas of Sindh ; Of the Halais, there have been three further sub-divisions, the *Dhoka* (belonging to Dholka), the *Bhavnagari* (from Bhavnagar) and the *Veravla* (from Veraval). The Halai Memons are darker and smaller than the Kachhi Memons, with whom they never intermarry. In spite of the Sindhi strain in the Kachhi and the Kathiawadi strain in the Halai, the speech of both is fundamentally the same. Contact with Urdu-speaking Musalmans has given all Memons a colloquial knowledge of Urdu. Both are Sunnis of the Hanafi School. As a class, they are religious, though some of them, especially the Kachhi, keep to their former non-Islamic social usage. The most notable of these is their refusal to allow their daughters and widows any inheritance. They are very fond of performing pilgrimages to Mecca and about 50 per cent. of them have the honourable prefix of *Haji* or pilgrim. They believe in astrology and consult astrologers, a practice condemned by the Prophet. The religious head of the Kacchi Memons lives at Mundra in Cutch. He pays his followers a yearly or two yearly visit when a money subscription called *kheda*, from Rs. 2 to Rs. 200, is gathered from every Memon family and is paid to the Pir. Besides having a high priest in Sarhind in the Punjab, who visits his Gujarat followers every five years, the Halai Memon have a provincial head or *Mukhi* at Dhoraji in Kathiawad. He hears and passes orders in marriage and divorce, and sometimes in inheritance cases.

Molesalam.

Molesalams (9,438) are converts to Islam, made from among the Rajputs, chiefly in the reign of Mahmad Begada (A.D. 1459-1513). Their name is derived from *Maula-Islam*, meaning masters in Islam. Molesalams dine with other Musalmans, and though they sometimes take flesh, ordinarily they are vegetarians like the Hindus. A Molesalam will marry his daughter to a Shaikh, Saiyad, Moghal or Babi, but not, as a rule, to Musalmans of the lower order. The son of a chief may get a Rajput girl in marriage ; but other Molesalams marry either among their own people or the poorer classes of Musalmans. They employ *kazis* and *maulvis*, but also maintain their old Brahman family priests and support Bhats and Charans.

Momna.

Momnas (7,092) from Momin (believers) are descendants of Hindus of many castes converted to the Shiah form of the faith by different members of the Ismaliya Saiyads, of whom Imamshah of Pirana was the most distinguished. Most of them on the Palanpur border shave the head and wear the beard, but those on the Ahmedabad side, keep the *choti*, shave the beard and look and dress like Kanbis. Almost all eat flesh, but those living in the *kanham* tract of the Baroda district are strict vegetarians. Instead of the *Koran*, they read Imamshah's book of religious rules and also worship Hindu gods. Circumcision is practised and the dead are buried. Both males and females have Hindu names. In addition to the Musalman marriage, the Kanham Momnas call in a Brahman and go through the Hindu ceremony. Like Hindus, women wail and beat the breast at deaths. Palanpur and Baroda Momnas do not intermarry. Each settlement has its headman and caste rules which are generally well kept.

Pinjara.

Pinjaras (4,473) are cotton-cleaners. The term is applied to Hindu converts who follow the profession of cotton cleaning. A Pinjara is a cotton scutcher, who striking a bow with a heavy wooden plectrum uses the vibrations of the bow-string to separate the fibres of the cotton, to arrange them side by side and to clean them. Some of them have left their traditional occupation after the introduction of cotton mills, and are now shopkeepers, bricklayers, pedlars, or oil-pressers. They are ashamed of their old name of Pinjara and call themselves Vohoras or Dhunak Pathans. In villages they put on Kanbi-like turbans and in towns *fentas*. Their women dress like Hindu females.

Vohora.

Vohora (26,455) is a general term derived from the Gujarati word *vohorvun*, to trade and is applied to converts to Islam from the Hindu castes belonging to the unmartial classes. Such names as Molesalam, Malik, Sepahi, were coined for converts from the Rajput, Koli and other fighting classes, but the general term Vohora was applied to the rest. Vohoras are divided into two main classes, Vohora traders and Vohora peasants. Both are quite distinct from each other in manners, customs and religious beliefs.

Vohora-peasants.

Vohora-peasants (5,391) are descendants of the Kanbi and other cultivating castes, who adopted Islam at the close of the fourteenth and during the fifteenth centuries. They are found mainly in the Baroda and Navsari districts. Their language is Gujarati and their ordinary food is rice, millet-bread and pulse. They eat fish and flesh but never drink liquor. Except in towns where they have lately adopted Musalman fashion, peasant Vohoras, both males and females dress like ordinary Hindus, males in *dhoti, bandi* and *fenta* and *women* in *sallo, ghagro* and *kapdu*. Their ornaments are peculiar, very massive and heavy and in make partly Hindu, partly Musalman. They marry only among themselves, but a few rich men in towns have begun to marry with regular Musalmans. Those who claim high descent, from Brahmans, Vanias, or Kanbis, take wives from, but refuse to give their daughters in marriage to, those who are descended from Kolis, Ravalias, Dheds and other low castes. Almost all are land holders or peasants, but some go to Burma or East Africa for trade and labour. Their home language is Gujarati, but a change is going on from Gujarati to Urdu. They are Sunnis in faith and have their Pirzadahs or spiritual guides whom they treat with great respect. Most of the peasant Vohoras still keep some Hindu practices. Some of their males have Hindu names, as Akhuji, or Bajibhai, others have oddly changed Musalman names, Ibru, or Ibla for Ibrahim and Ipsu or Isap for Yusuf; among women, Khaja for Khatija and Fatudi for Fatima. During death ceremonies their women beat their breasts and wail like Hindus. They celebrate marriage, pregnancy and death by giving caste dinners in which *ladu, kansar* and such other vegetable Hindu dishes alone are prepared. When a caste dinner is to be given, the village barber is sent round to ask the guests. Each village has its headman and caste disputes are settled in a meeting of the community in some central place.

Vohora-traders.

Vohora-traders (21,064) are mostly descendants of Hindu converts to the teaching of Ismalian missionaries, who came to Gujarat in the 11th century. Even now, they have such surnames as *Dave* and *Travadi*, pointing to their Brahman or Vania origin, but a few Vohoras claim descent from Egyptian and Arab refugees. They are the richest and most prosperous class of Musalmans in the State. Trading Vohoras are divided

into five sections—Daudi, Sulemani, Alia, Jaffri and Naghoshi or Ratia. The last four were formed by schisms from the main body.

Daudi Vohoras are the most numerous among the Vohoras in the State. They are also the richest and the most widely spread class in India. They are to be found in Aden, Zanzibar, Rangoon, Siam, China, and other places, where they have migrated for trade. Boy's names end in *ji* or *ali* as Ismailji and Yusufali. A few girls have Hindu names, but the rest have adopted Musalman names, such as Khatli for Khatija, Fatudi for Fatima, and Ahil for Ayeshah. They shave the head, wear long thin beards and cut the hair on the upper lip close. Their women pencil their eyelids with collyrium, blacken their teeth with *missi* and redden the palms of their hands and the soles of their feet with henna. Their home-tongue is Gujarati marked by some peculiarities in pronounciation, such as the irregular use of the dental and palatal *d* for *t* and *kh* for *gh*. Daudi Vohoras are noted for their fondness for living in large and airy houses and for their love of display in ornaments and furniture. Their chief occupation is trade. Some Daudis in Sidhpur have large trade dealings in Bombay, Madras and Africa. Others are local traders and shopkeepers selling hardware and stationery. Daudis are Shiahs of the Mustalian division of the great Ismaili sect. They are fond of pilgrimage to Mecca and Karbala. They abstain from music and dancing and from using or dealing in tobacco and intoxicating drinks or drugs. Of late, they have made a few converts chiefly of their servants and Hindu women taken in marriage. Their leader, both in matters religious and social is their Mullah who has headquarters at Surat. The Daudi Vohoras in Kadi have their Mullah there who decides all religious and social disputes. Appeals against his decision lie to the Miya Saheb who resides in Ahmedabad, with a further appeal to the Bhai Saheb who also resides in Ahmedabad. The final appeal lies to the Bava Saheb who resides in Surat. On both religious and civil questions, his authority is final. Discipline is enforced in religious matters by fine and in case of adultery and drunkenness, by fine and excommunication. Every important settlement of Daudi Vohoras has its Mullah or Deputy of the head Mullah. Appeal from him lies to the head Mullah.

Sulemani Vohoras though not so numerous as Daudi Vohoras are an influential division of main caste. The origin of the Sulemani

sect dates from sixteenth century, when a Surat Vohora sent a a missionary to Arabia, succeeded in making a considerable number of converts. These, besides by the regular name of Ismail, became known as Biazi Vohoras, from the priest's title of Biazi, the fair. For a time, they considered the Gujarat high priests as their head. But about the close of the sixteenth century, upon the death of Daud bin Ajabshah, the high priest of Gujarat Vohoras, the Gujarat Vohoras chose as his successor one Daud bin Kutabshah. Meanwhile, one of the Yaman priesthood, Suleman by name, was accepted by the people of Yaman as the successor. He came over to Gujarat, but finding his claim generally rejected, returned to Arabia. Such of the Gujarat Vohoras as upheld his claim were called Sulemani. In look, belief and custom, the Sulemanis do not differ from the Daudi Vohoras, with whom they associate but do not marry.

Alia Vohoras are so called from Ali, the founder, one of the sons of Shaikh Adam, the head Mullah, who passing over his sons, appointed one Shaikh Tayyib as his successor. Tayyib had very few followers. Like Sulemanis, Alias do not intermarry with Daudis but do not differ from them in apperance or customs.

Jaffri Vohoras are a section of the trading Vohoras, who became Sunni on the advent of Muzaffar I, as Governor of Gujarat in A.D. 1391. They kept up their marriage relations with the Daudi section until their connection was severed by a saint named *Sayad Jaafari Shiraji* from whose name, they are called Jaffri. They are also called *Patani* from Patan, their headquarters. Because they are Sunnis, they are also known as *badi jamat*, the large body, and as *char yari* or believers in the Prophet's four companions, *as-habs*. In appearance they differ somewhat from Daudi, and from ordinary Musalmans by their round narrow-rimmed brown or black turban. Their occupation is trade and keeping hardware, glass, cloth and stationery shops. Among them, males have such names as Umar, Usman, Ali, preceded by Mian and followed by Bhai. Female names are like those of Daudi women. They marry only among themselves. Each settlement has its headman and forms a fairly organized body.

Naghoshi or Rotia literally means bread-eater. They form a very small section founded in A.D. 1789 by a member who held certain

peculiar doctrines prominent among which was that to eat animal food was sin. From this, his followers came to be called as *Naghoshi*, non-flesh-eating or *Rotia* bread-eaters. They intermarry with Alia but not with Daudi Vohoras.

Bhadela.

Bhadela (1,532) is a name given to Musalman sailors or lascars found in the Amreli district.

Tai.

Tai (3,109) are Musalman weavers found chiefly in the Dabhoi taluka of the Baroda district, and also in the Navsari district. They claim descent from Hatim Tai, but appear to be a mixed class of foreigners and converted Hindus. Some of them speak Hindustani and others, Gujarati. Like Hindus, they give caste dinners on pregnancy, marriage and death occasions. They marry only among themselves and form a separate *jamat* with a headman of their own.

Gujarati Language.

Gujarati is the vernacular not only of the Baroda State, but also of the whole of Gujarat, including Kathiawad. According to the Census of 1921 there were 2,013,199 Gujarati-speaking people in the State, or 96 per cent. of the total population. Next comes Urdu with 52,770 speakers, nearly 3 per cent. and then follows Marathi with 33,165 persons or over 1 per cent. The Gujarati language in the northern portion of the State differs from that of the south in pronunciation. The people in the north substitute *e* or *i*, for instance, *lemdo* for *limdo*, and *peplo* for *piplo*, etc.; *ch* or *chh* are pronounced as *s*, and as we go further north, the difference becomes marked. Thus *pons* for *panch*, five; *unso* for *uncho*, high, *sarvu* for *charvu*, to feed cattle; *soru* for *chhoru*, child, *pusvu* for *puchhvu*, to ask, and so on. There is often an interchange of consonants in the same word in different parts of the country, for instance, *pitvu* for *tipvu*, to beat; *detva* for *devta*, fire; *mag* for *gum*, towards; *nuskan* for *nuksan*, injury. The Parsis and those Musalmans who speak Gujarati generally follow the colloquial Gujarati of their neighbours in pronunciation and inflection. Their Gujarati is sometimes spoken of as a special dialect, but it differs from the ordinary language only in its vocabulary which borrows freely from Persian and Arabic; and in its entire disregard of the distinction between cerebrals and dentals.

Gujarati Literature.

Gujarati literature commences with the poetry of Narsinh Mehta, a Vadnagara Nagar Brahman, born at Junagadh in 1413 A.D. He has not written any long continuous works, his fame resting upon ballads, many of which exhibit considerable elegance. Other poets followed Narsinh Mehta, amongst whom may be mentioned Premanand Bhat (1681 A.D.), author of *Narsinh Mehta-nu-Momeru*, *Nalakhyana*, *Okhaharan* and several dramas; Vallabha; Pritam; Ravishankar (translator of the Maha Bharat); Muktanand; Samal Bhatt (author of *Baras Kasturi*, *Mada Pachisi*, *Nand Batrishi*, *Shri Charitra*, *Vikram Charitra*); Brahmanand and Dayaram. Among recent poets the names of Dalpatram Dahyabhai and Narmadashankar Lalshankar are noteworthy. During the last sixty years Gujarati authors have published books on a great variety of subjects; of these *navalkatha*, or the novel, is a special feature. The novel may be said to be the most flourishing department of modern Gujarati literature. Every year Gujarati novels are published by the score, but they possess little originality and are for the most part translations from European works. Parsi authors have done much to assist in the development of the literature, both by original novels of manners and by translations of the great masterpieces of English fiction. The late Rao Bahadur Nandshankar Tuljashankar Mehta wrote *Karan Ghelo*, a historical novel of striking originality which has already become a classic and is highly prized; as is also *Saraswati Chandra*, a social novel by the late Mr. Govardhanram Tripathi. The literary form of Gujarati has during the last 40 years, much developed, its most marked characteristic being the adoption of Sanskrit equivalents for colloquialisms derived from Prakrit or from non-Indian languages. Gujarati orthography is still unsettled. The Bombay Education Department has attempted to settle the vexed question of correct spelling by adopting that proposed by a committee of educationists; but though the new Gujarati Readers have been written according to this authority, the spelling contained therein has by no means met with universal, or even wide-spread, approval.

The main results of the statistics of literacy as disclosed by the Census of 1921, are given in the margin. Compared with the figures of 1911, the total number of literates has increased from 204,947 (184,883 males, 20,064 females) to 272,418, (231,118 males 41,300 females).

Literacy.

Age Period.	Total Population.	Literates.	Literate in English.
0- 5 ..	274,840	..	..
5-10 ..	294,841	9,486	49
10-15 ..	255,421	49,798	1,588
15-20 ..	170,211	41,060	3,859
20- ..	1,131,209	172,074	10,164
Total ..	2,126,522	272,418	15,660

All these literates are of 5 years of age and upwards. The increase in absolute figures in literacy since 1911 amounts to nearly 33 per cent., while the increase in the total population during the same period has been only 4·6 per cent. The number of literates in English has doubled since 1911, when there were only 9,741 English literates (9,304 males and 437 females). There are now 14,773 male and 887 female literates in English in the State. An idea of the diffusion of literacy in the different districts and the City of Baroda may be had by reference to the table in the margin. The general percentage of literacy is 15 for the whole State. Roughly one male in every four, and one female in every twenty, aged 5 years and over, is literate. But this proportion for the whole State represents the mean of a range which is at its highest in the City and at its lowest in the Kadi district. Forty per cent. of the total population of Baroda City is literate. An even better idea of the remarkable results achieved in the diffusion of literacy is obtained by the com-

Division.	Number of literates per mille of population aged 5 and over.		
	Persons.	Males.	Females.
Baroda State ..	**147**	**240**	**47**
Baroda City	405	562	213
Baroda District (excluding City)	157	256	44
Navsari District ..	148	245	50
Kadi ,, ..	108	184	26
Amreli and Okhamandal Districts.	167	264	63

parison of the figures of the 1921 Census with those of previous Censuses. For proper comparison, literates below the age of 10 have been excluded. The following table has been prepared on this basis :—

Divisions.	Number of literates per mille of persons aged 10 and over.					
	Males.			Females.		
	1921.	1911.	1901.	1921.	1911.	1901.
Baroda State ..	**277**	**299**	**199**	**51**	**25**	**9**
Baroda City ..	600	472	427	218	84	27
Baroda District ..	293	250	238	48	20	7
Kadi ,, ..	215	173	137	30	12	3
Navsari ,, ..	289	226	219	58	33	25
Amreli and Okhamandal Districts..	311	260	187	71	40	7

Some of the increases in the above table are striking: female literates have multiplied nearly six times proportionately to the female population 10 years and over since 1901 in the State. In Kadi and Amreli, they have multiplied tenfold. The highest advance in literacy is attained as expected in the City where educational facilities of an adequate kind are available, and where the enforcement of the Compulsory Education Law has been comparatively effective. The proportional increase in male literacy has been also faster in this decade than in the one previous. The male literates have increased from 427 to 600 per mille since 1901.

Infirmities.

Insanity, blindness, corrosive leprosy and deaf-mutism are the infirmities regarding which information is contained in the Census Reports. That for 1921 gives figures as follows :—

Kind of Infirmity.	Baroda.	Kadi.	Navsari.	Amreli.	Okhamandal.	Total.
Insane ..	411	362	167	51	3	994
Deafmutes	173	255	122	47	1	598
Blind	1,765	3,243	907	770	109	6,794
Leper	264	37	237	8	6	552

Of the infirmities it is obvious, from the figures given, that blindness is by far the most conspicuous. Domestic arrangements in Indian houses are, speaking generally, fruitful causes of blindness amongst women. The kitchens are generally small and dark, and without escape vents for the excessive smoke caused by the use of cheap fuels. Amongst children, diseases of the eye are especially common, carried by the flies which are so dreadful a curse, and by the all-pervading dust; and the ignorance, dirt; superstition, and unskilled treatment, which are met with in the villages account for the high figures of this infirmity.

It was not unusual formerly to find lepers preparing for sale, or selling articles of food, drink, or clothing, intended for human use. They bathed, and washed their clothes in public wells or tanks ; they drove or rode in public conveyances, and worked at such trades or callings as that of a potter, domestic servants, water-carriers, washermen, hotel-keepers, tailors, drapers and shoemakers. To put a stop to this evil the Baroda Lepers' Act was passed in November 1910. It prohibits lepers from preparing or selling articles of food, drink or clothing, bathing or washing in public tanks and conducting or riding in public conveyances. It also authorizes the police to arrest wandering lepers, and, on a medical officer's certificate to forward them to the nearest Leper Asylum.

Occupation.

The most striking feature of the occupational returns in the Census is the preponderating importance of agriculture which engages two-thirds of the total population of the State. There is no extraction of minerals in the State worth the name. 19·5 per cent. of the population are maintained by the preparation and supply of material substances. Public administration and liberal arts are the principal means of support of 7·3 per cent. of the population; and miscellaneous occupations, such as domestic service, and unproductive and insufficiently described occupations support 7·6 per cent. of the population.

Occupation statistics per mille of the population are given in the following table :—

District.	Agriculture.	Industry.	Commerce.	Profession.	Other Occupations.
Baroda State ..	**640**	**119**	**80**	**33**	**128**
Baroda City	58	220	201	97	424
Baroda District	717	104	57	31	91
Kadi District	623	134	88	30	125
Navsari District	747	77	51	16	109
Amreli District	589	140	96	50	125
Okhamandal District ..	370	97	167	64	302

Out of every 100 persons, there are 41 workers and 59 dependents in the State as a whole. Taking the districts separately, we find that the corresponding proportion of workers and dependents for the districts are 41 and 59 in Baroda, 44 and 56 in the City, 37 and 63 in the Kadi, 49 and 51 in the Navsari and 40 and 60 in the Amreli and Okhamandal districts. Women and children who work at an occupation of any kind, not being an amusement or of a purely domestic character, such as cooking, have been considered as actual workers. Only those who did not in any way add to the earnings of the family were treated as dependents in the Census. Some classes do not consider it respectable that a woman should help to augment the family income, and if she should do so, would conceal the fact at all costs, hence the return of actual workers is probably not entirely reliable.

Female Occupation.

There are certain occupations which are practically monopolised by females, for example the making of ropes, baskets, caps, and toys; the pounding of rice and grinding corn; and the making of *ghee*.

Occupation combined with agriculture.

Some of the persons classed as agriculturists have other subsidiary means of livelihood; while others, who have been returned as non-agriculturists are also dependent upon it. The Census returns of the agricultural population, have, on the one hand, been swollen by the inclusion of persons whose means of subsistence are mainly, though not wholly, agricultural, while, on the other, it has been reduced by the total exclusion of those who practice agriculture as a subsidiary form of employment.

Effect on agricultural labour

The increase in the number of factories both within the State and beyond its borders, which has been marked in the last few years has brought about a considerable reduction in the number of field labourers. The wages of the farm labourers have risen by more than two hundred per cent. within the last ten years. Twenty years ago, a labourer for weeding or cutting could be had for a noon-day meal of bread and pulse and about two annas in cash. Now it is difficult to secure his services for less than a similar meal and at least six annas. The condition of agricultural labourers of all kinds has consequently much improved within the last two decades.

Occupation by Castes.

The most interesting feature in connection with the occupation statistics of the Census is the return of occupation by castes. In theory, each caste has a distinctive occupation, but in practice this is not so. Most of the castes have abandoned the narrow limit of the special occupations laid down for them by the *Shastra* and by tradition. Only 5 per cent. of Ahirs follow their traditional occupation of cattle-breeders, or graziers and the rest are either agriculturists or field labourers. Only 8 per cent. of Barots are now bards and geneologists and the rest are cultivators, traders and labourers. The traditional profession of the Brahmans is priesthood, but in practice they follow all manner of pursuits. Many are clerks or cooks, while some are soldiers, lawyers, shop-keepers and even day-labourers. Anavala and Jambu Brahmans are mostly agriculturists. Audich. Deshastha, Koknastha, Khedaval, Mewada, Modh, Nagar, Tapodhan and other Brahman castes have a small proportion following their traditional priestly occupation, but the majority follow other occupations, such as agriculture, trade, government service or domestic service. Disaval, Kapol, Khadayata, Lad and other Vania castes usually follow their traditional occupation as traders, but some are employed as clerks in private and government offices, and as lawyers, doctors, and teachers. Thirty-five per cent. of Kanbis and 18 per cent. of Kolis are engaged in their traditional occupation of agriculture, but 65 per cent. are otherwise engaged. Less than 30 per cent. of Bhavsars follow their traditional occupation as calenderers and dyers : only 20 per cent. of the workers among Ghanchis are oil-pressers and the rest are shop-keepers, milk-sellers and labourers.

Darji, Dhobi, Hajam, Kumbhar and other artisans are more faithful to their traditional profession, but it is not uncommon to find a few of their number engaged in trade, agriculture or public and private service. The animistic tribes are still engaged in their primitive occupation of agriculture and forest labour, but they also are turning to other occupations. More than 50 per cent. of Dheds still follow their old occupation of weaving and field and general labour; but some have now-a-days become cultivators, traders, and teachers. The decline of the weaving and cotton-carding industries has been gradually diverting Khatris, Vanzas, Pinjaras and Tais to trade, labour and other pursuits. An economic revolution is going on and the people are adjusting themselves to the altered condition of life. Pride still causes some members of the higher castes to prefer to starve rather than to work with their hands. Though the dignity of labour has not yet secured general recognition the struggle for existence daily becoming sharper, tends to break down traditions however ancient.

Social characteristics of the people: Food.

The staple food of the higher class Hindu consists generally of rice, wheat, pulse, and *bajri*. Vegetables of all kinds are freely used, cooked with *ghee*, salt, spices, and turmeric. Cakes made of *bajri* and wheat-flour are taken with milk, for both meals of the day. Among agriculturists the usual food is *khichri* (a mixture of rice and *tuver*) and curry. The poorer classes use *juwar* as their chief food-grain, and also *kodra*, *bavto*, and *banti*.

Dress.

Dhotars or waist cloths form the common dress of Hindus. The upper garments are *badans* and *bandis* reaching from the neck to the waist, and *angarkhas* extending as far as knees. Many educated Hindus, however, now wear shirts, coats and pantaloons. The females wear *chanias* or petticoats, *sadlas* and *cholis* or bodices with sleeves as far as the elbow. The poorer classes do not use *cholis*.

Houses.

In large towns the dwelling houses are often situated in court-yards with one entrance only, called *khadki*. This was necessitated by the want of safety in former days. The houses of the rich are built of bricks, and have usually two storeys and an average of seven rooms. The poor live in mud huts with one floor only, and usually two rooms.

Festivals.

The *Divali* holidays, which occur during October or November, are the most noteworthy of the Hindu festivals. The temples are filled with devotees, the people put on their best attire, and the streets and houses are illuminated with lamps. At this time merchants and shopkeepers worship their account books and open new ones. The *Holi* takes place in February or March, the *Makar Sankranti* in January. Other festivals are the *Mahashivratri*, the *Ramanavami*, and the *Janmaashtami*. In the city of Baroda the Muhommedan festival of the Mohoram is patronized by the Gaekwad, and many Hindus join in the procession. But the greatest of the attractions to the people is probably the *Dasara* procession, which generally takes place in October.

CHAPTER IV.

Agriculture.

The inhabitants of the Baroda State are, for the most part, agriculturists. According to the Census of 1921, in the State as a whole, 640 persons out of every 1,000 are supported by agriculture. Taking the districts separately we find that the proportion of persons dependent on agriculture is highest (748) in the Navsari district; the Baroda district follows with (717); then come Kadi (623), Amreli (589) and Okhamandal (370) in order; while Baroda City (58) stands last. Industries naturally support the largest relative number of persons in Baroda City (220), while among the districts Amreli (140) stands first, and then follow Kadi (134), Baroda (104), Okhamandal (97) and Navsari (77). Where each village is completely supplied with servants and artisans, as is the case in the Amreli district, the proportion of cultivators is lower; whereas, where each family does its own work of ploughing, basket-making, and the like, and the professional barber, blacksmith, and carpenter are non-existent, as is the case in the *rani* talukas of the Navsari district, the proportion of agriculturists is higher.

The proportion of persons maintained by agriculture at the Census of 1921, was 640 per mille as compared with 634 in 1911 and 519 in 1901. The Census of 1901 was preceded by the great famine which led many to relinquish agriculture and to turn to other means of subsistence.

Area.

The total land in the State is 8,434,144 *bighas* (1·7 bighas=1 acre), of which 6,969,080 *bighas* are arable. In 1921 5,675,640 *bighas* were under cultivation, and 1,293,440 *bighas* available for further cultivation. These figures are exhibited in detail for each district in the following table :—

District.	Total area.	Culturable.	Unculturable.	Occupied and under Cultivation.	Unoccupied.
Baroda ..	2,089,645	1,775,309	314,336	1,569,294	206,015
Kadi	3,292,235	2,897,706	394,529	2,340,484	557,222
Navsari ..	1,579,351	1,091,691	487,660	1,050,258	41,433
Amreli ..	1,173,239	983,761	189,478	629,117	354,644
Okhamandal ..	299,674	220,613	79,061	86,487	134,126
Total ..	8,434,144	6,969,080	1,465,064	5,675,640	1,293,440

Land.

Land is divided, according to the use made of it, into *jirayat* (dry), *kyari* (rice), and *bagayat* (garden land). The following table shows the percentage of each kind of land in the different talukas of the State :—

Name of Taluka.	Jirayat.	Kyari.	Bagayat.
	Baroda District.		
Baroda	90	10	..
Karjan	100	..	..
Petlad	69	8	23
Padra	100	..	..
Savli	90	10	..
Bhadran	83	1	16
Dabhoi	94	6	..
Vaghodia	71	29	..
Sinor	100	..	..
Sankheda	99	1	..
Tilakwada	100	..	..
	Kadi District.		
Kadi	97	3	..
Kalol	94	6	..
Vijapur	100	..	..
Dehgam	97	3	..
Atarsumba	93	7	..
Visnagar	100	..	..
Mehsana	100	..	..
Patan	100	..	..
Sidhpur	100	..	..
Kheralu	100	..	..
Chanasma	100	..	..
Harij	100	..	..

Name of Taluka.	Jirayat.	Kyari.	Bagayat.
	Navsari District.		
Kamrej	95	5	..
Palsana	93	7	..
Gandevi	72	20	8
Mangrol	95	5	..
Navsari	85	10	5
Mahuva	89	11	..
Vyara	88	11	1
Songadh	92	7	1
	Amreli District.		
Amreli	100	..	..
Damnagar	100	..	..
Ratanpur	100	..	..
Bhimkatta	100	..	..
Kodinar	100	..	..
Dhari	100	..	..
Khambha	100	..	..
	Okhamandal District.		
Okhamandal	100	..	..
Beyt	100	..	..
Average	94·6	4	1·4

Holdings.

The following table shows the total agricultural land of the State, the survey numbers or the fields into which it is divided and the number of registered landholders (*khatedars*) who owned them in the year 1920-21.

Name of District.	Total culturable land in *bighas*.	Survey numbers into which it is divided.	Number of Khatedars.	Average land per Khatedar.	Average area per Survey Number.	Average Survey number per Khatedar.
Baroda ..	1,775,309	511,373	109,063	16	3·5	4·7
Kadi ..	2,897,706	661,221	147,549	19	4·4	4·5
Navsari ..	1,091,691	252,769	54,231	20	4·3	4·7
Amreli ..	983,761	55,635	14,655	70	21·9	3·1
Okhamandal ..	220,613		3,375	73		
Total ..	6,969,080	1,480,998	328,872	21	4·7	4·5

The average holding per *khatedar* for the whole State is 21 *bighas*. Taking the districts separately Okha and Amreli stand first with 73 and

70 *bighas* per *khatedar*. After Amreli comes the Navsari district with about 20 *bighas*, then the Kadi district with about 19 *bighas* and Baroda comes last with about 16 *bighas*. If the average holding of a *khatedar* were a compact unit the situation indicated by these figures would not leave much to be desired. When we classify the different holdings according to their size, we find that out of the total number of 328,872 *khatedars*, there are about 400 who hold over 500 *bighas* of land ; 6,390, or 2 per cent., possess from 100 to 500 *bighas* ; 70,055 or 20 per cent. hold from 25 to 100 *bighas* of land ; 151,851 or 47 per cent. hold from 5 to 20 *bighas* of land and 100,176 or nearly 29 per cent. possess less than 5 *bighas* of land. Taking together the holders of all grades upto 20 *bighas*, we find that 77 per cent. of the *khatedars* come within this scale. Those who possess more than 20 *bighas* of land form only 23 per cent. of the whole, while 47 per cent. or nearly half, are in possession of from 5 to 20 *bighas*. Unfortunately the holdings consist of a number of fields which are scattered about in the village *sim*, frequently at great distance one from the other. A comparison of the survey numbers with the total number of holders gives about five pieces to each. But this gives only a partial idea of the position, for 77 per cent. of *khatedars* are cultivators themselves, and the remainder are landholders whose land is cultivated by others. Many of the survey numbers, though reckoned as one, have numerous '*pot*', '*paiki*', and other subordinate divisions whose number is large and not easily ascertainable. In the taluka of Petlad, where a special inquiry regarding these '*pot*' and '*paiki*' numbers was made, it was found that along with 72,575 survey numbers there were 10,381 '*pot*' and 8,020 '*paiki*' numbers ; the total number of plots being 90,976. It would appear that though the average number of fields per holder comes to 4, the actual cultivators must have on an average more than four pieces to manage. One may have two or three, while another may have 8, 10 or even more. These pieces are seldom contiguous, and one field may be near the village and another at a distance of one or two miles.

The most important problem in the agricultural economics of the State is that of the increasing sub-division of agricultural land. These small pieces are sub-divided on inheritance or when the owner has to sell or mortgage them. So, from generation to generation, the whole

agricultural land is increasingly sub-divided. Prior to 1905, the revenue rules permitted sub-division upto 3 *bighas* for *jirayat* lands and one *bigha* for *bagayat* lands. In that year the Revenue Department, for the 'convenience' of the cultivators, amended the rules and permitted the sub-division of dry land upto a *bigha* and a half, and of the wet land upto half a *bigha*. Even then the rules were not fully effective, for they could not prevent sub-divisions decreed by the Judicial Courts.

Redistribution of holdings.

In 1917 a committee was appointed by the Baroda Government to consider what steps could be taken to stop the excessive sub-division of agricultural holdings. After this committee had submitted its report, and in accordance with its recommendations, Act V of 1977, was passed on 16th December 1920. The Act may be applied by notification to any village where two-thirds of the *khatedars* desire it. When the Act is so applied Land Commissioners are to redistribute the holdings in such a way that each *khatedar* may get, in one piece, land equal to the amount of his previous holding in small and scattered pieces. As yet no village has taken advantage of the Act, probably because it is not yet so widely known as it ought to be. When its object, and the benefits to be derived from its application, have been adequately explained to the people, it would seem likely that in the near future many villages will take the steps necessary to secure that consolidation of holdings which is obviously so desirable.

Rents.

The greater part of the State being held on *rayatwari* tenure, each holder generally cultivates his own land and pays the assessment, *sarkar-dharo*, direct to the Government in two convenient instalments. Holders of large areas, however, being unable or unwilling to cultivate the whole of their land themselves, sub-let to others at the highest rents they can obtain. The Government assessment is paid either by the tenant or the landlord according to the terms agreed upon it in the lease. In prosperous years the rents thus paid are double, treble, or even quadruple of the State assessment. Persons holding on the *narva*, *bhagdari* or *barkhali* tenures, generally let their land to others and collect rent from the actual cultivators. Rents are paid in cash or in kind. In

the latter case one-third or one-half of the produce is left for the cultivator and the rest taken by the landlord.

Soil.

The soils in the Baroda State are mainly alluvial, except in the hilly parts of the Navsari and Amreli districts and in the north-east corner of the Baroda district, where they are mostly formed by the disintegration of the underlying rocks. The alluvial soils may roughly be divided into *gorat* or light red (sand and sandy loams), *besar* or mixed (loams) and *kali* or black. The land is generally flat, here and there relieved by small hills and in consequence the ground is easy to work. This however is not the case in the *rani mahals* of the Navsari district which are mountainous or in the eastern portion of the Baroda district which are hilly and wooded.

Baroda District.

All the three kinds of soils are found in the Baroda district. For agricultural purposes, the district may be said to be divided into four parts, *kanham*, *chorasi*, *vakal* and *charotar*.* In the *kanham* tract are included the talukas of Karjan and Sinor, Sankheda and Tilakwada, half of Padra and Baroda, with three-fourths of Dabhoi, all of the best kind of black soil. In the *chorasi* tract which consists of inferior black soil are included the talukas of Vaghodia, and the remainder of Baroda and Dabhoi. *Vakal* is, properly speaking, the tract north of Padra and Baroda and is separated from the Mahi by the Mahi Kantha country. *Charotar*, which includes Petlad and Bhadran, has the best kind of *gorat* soil, such as is especially fitted for garden crops like tobacco. The *besar* soil is found in all the talukas in greater or less proportion. As a rule, the black soil in the *kanham* tract is far superior to the similar soil found in the other districts, and produces cotton, rice and *juwar* in abundance. It occupies nearly

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* *Kanham*, Sanskrit, krishnam or black; Hindi, *kanha*; Gujarati *kanham*, black soil. *Chauriasi*, Marathi for 84, a district once containing 84 villages. *Charotar*, Sanskrit comparative of *charu* good, a district considered better than others. The division of the land such as *kanham*, &c., as shown above are rough and their limits are given in the taluka maps. The villages of Sankheda and of the *Amroli tappa* of Tilakwada belonged to *kanham*, but they are said by the people to belong to the division of land called *Pal* because of their proximity to Udepur territory. The climate of these villages is not healthy. Similarly the villages of Jarod lying near Pavagadh are called *Pal*.

three-fourths of the entire culturable area, requires little manure, and cannot, and indeed need not, be irrigated. Instead of manuring the soil, the cultivators are accustomed to leave their lands fallow every second year. Irrigated garden crops, such as sugarcane, might be grown, but there are no wells owing to the great depth at which alone subsoil water is available. The present cropping of cotton is so profitable that the cultivator prefers it to the other crops which would necessitate costly wells.

The upper layer of the soil goes to about five feet below the surface, and underneath it, a subsoil of the *gorat* kind is invariably found extending as far the water-bearing strata. In addition to the three chief kinds of soil there are others of less importance found only in a limited portion of the district. Sometimes the beds of rivers are found mixed with lime-stones, which are popularly called *malkankaria*; these are unproductive lands. Elsewhere, and especially in some parts of Vaghodia and Savli, the earth is found wholly mixed with sand of a whitish colour only grass is produced in such lands, and that of a very coarse and inferior kind.

The proportion in which the soils are distributed over the district cannot be exactly stated. The prevailing soil is black, and is seldom manured or irrigated. The *gorat* soils however respond to both manure and irrigation and will often yield heavy crops when so helped. In fact the fertility of *gorat* soils cannot be maintained without judicious manuring. The two soils include several varieties, and their qualities also differ in different parts of the district. The black soil of Vaghodia and Savli, for instance, is very inferior to that of *kanham* Though in years of heavy rains, it was formerly employed for *kyari* rice, with cotton at so high a price, and apparent diminution in the annual rainfall, quite a large area has been set aside for the cultivation of the more profitable crop, an instance of the adaptability of agriculture to climatic or economic conditions. When, as sometimes happens, this soil is mixed with clay, especially in low lands, and in the beds of tanks, it is very fertile and highly prized. In some places the black soil is mixed with a kind of sand or with the alkaline *khar*, and the well-water is brackish.

Kadi District.

In the Kadi district 90 per cent. of the soil is of a light sandy kind. Black soil is met with, but only in patches, and chiefly towards the south and west of Kadi, the west of Kalol, in Dehgam, and in the low-lying portions of Harij and Chanasma. Though light and sandy, the soil, when properly treated, is capable of giving large returns for a little labour. This is not however the case in the *usar* or *khar*, low-lying and water-logged lands, in Harij, Visnagar, and Mehsana, which give but a poor yield, in spite of all the efforts of the cultivator. The construction of drainage canals by Government at a great cost in Visnagar, Mehsana, and Kalol, has much improved the situation in these talukas. The crops grown in the Kadi district are as under :—

Dry wheat (red Katha) in Harij in low-lying lands.

Rapeseed, as a dry crop in *bhadred* lands, (kept fallow in the monsoon), mainly in Patan, Chanasma, Harij, Sidhpur, and to some extent in Mehsana, Visnagar and Kheralu.

Irrigated vajia wheat, after *bajri*, in Mehsana, Sidhpur, Visnagar and Vijapur.

Irrigated *popatia* in Dehgam after *bajri*.

Juwar and castor, mostly in Patan, Chanasma and to some extent in all talukas except Dehgam.

Chillies in Vijapur, Mehsana and Visnagar.

Mag, *math*, *adad* in the whole district. *Math* and *adad* are grown as single crops as well as mixed crops with *bajri* and *juwar*.

Kasumbi (kardai) in Visnagar and Mehsana.

Tobacco in Visnagar, Chanasma and Kalol.

Irrigation rapeseed in Mehsana and Visnagar in *bhadred* (fallow) lands as well as after *bajri*.

Navsari District.

The *gorat* or light-coloured and the black soil are the two principal classes into which the soils of the Navsari district may be divided. In the absence of any statistical data it is impossible to say how much land is composed

of these kinds. A third intermediate class is termed *besar*. The *gorat* is sown with all kinds of *jirayat* or dry, *bagayat* or garden crops, and is the most highly prized; while again, the alluvial deposit known as *bhatha* is the variety of this class which is considered to be the most productive for all descriptions of crops.

Rice, cotton, *juwar*, wheat, *tuver*, *bajri*, and *adad*, are black soil crops. Of these rice, cotton, and *juwar* are the principal, the others being of subordinate importance. In the rich garden soils of the Navsari and Gandevi talukas, sugarcane, ginger, chillies, and other garden crops, grow in abundance.

Amreli District.

The soils in the Amreli district, like those of Gujarat, may be classed under two main heads, *kali*, and *gorat*, the latter being considered as light, less valuable than the black. As a general rule both kinds of soils are pervaded by rocks and stones, and, in some places, the layer of soil is very thin. In Ratanpur, the soil partakes of the nature of its neighbour the Bhal, a tract half marsh and half desert, resembling the *Ran* of Kutch. This soil produces a good variety of wheat. The soil in Damnagar taluka is black and *besar*. In the Amreli taluka the best land lies along the north bank of the Shetrunji. The next best is south of the Shetrunji, and then in the northern part of the taluka. The soil of the Dhari taluka is lighter and, near the Gir, redder. Kodinar is situated in the middle of the fertile strip of land called Nagher and the land is very productive. The soil in the northern half of the Okhamandal taluka is light red alternating with a tolerably rich black mould. Along the whole of the coast line it is sandy and unproductive, but inland it is fairly fruitful. The soil in the northern portion is also light red with but few fertile ingredients, and in many places is rocky and barren.

Manures.

Rice and *bagayat* lands are those that are chiefly manured, a very small area under *jirayat* except the light *gorat* cultivation being so manured. Manure is prepared in one of the six different ways. It is made of cattle-dung mixed with urine, and stored in a pit called *ukarda* during the year. A month before the beginning of the rainy season the manure is taken out and spread in small heaps over the fields where it remains for a

few days to be thoroughly mixed with the soil below after the monsoon has set in. The field is then ploughed. The second manure of importance is that of sheep and goats. Flocks of sheep and goats are placed in the fields for a night or two they are then ploughed and clod-crushed. The third manure is composed of ashes. The fourth is provided by decayed leaves gathered from under hedges and trees. They are mixed with moist black earth, and the whole is then spread over the fields. The fifth is of mud secured from the beds of tanks and rivers. The sixth is of castorcake, which is most commonly used in sandy land. Two important kinds of manures, bones and night soil, are allowed to be wasted, owing to the religious scruples of the cultivator. Of late, attempts have been made at Baroda and other Municipal towns to prepare night-soil manure and its value is now better understood. Bone and slaughter-house manure is allowed to be entirely wasted. the heavy duty which had been imposed in the past on the export of bones, with the object of preserving this valuable manure for the local soil, has not produced any appreciable results. The practice of green manuring with some leguminous crop is not generally found, except in the case of rice when a green manure of *san* is sometimes taken. A partially green manure system is obtained in Navsari in what is known as *padvas* where the *adad* plants are dug up and allowed to rot on the ground.

Live-Stock.

Every year village accountants take a census of the stock in the possession of the cultivators and furnish returns, from which a total is made out for every taluka and district and is published with the annual administration report of Revenue Department. The yearly figures thus obtained are fairly accurate but, with a view to check them, and to obtain thoroughly reliable statistics, a census of live stock was taken in October 1920 in connection with the general census, along with the work of numbering of houses, which was then going on. Along with each numbered household with the name of its head, the number of its cattle and of its ploughs and carts were also recorded. It was the most complete as well as the most comprehensive Cattle Census ever undertaken by the State and the results were recorded as noted in the following table :—

Live Stock, Ploughs and Carts in October 1920.

Kind.	Baroda.	Kadi.	Navsari.	Amreli.	Okha-mandal.	Total.
Cows	27,454	83,163	53,976	25,684	4,264	194,541
Bulls	1,207	11,246	4,016	4,710	459	21,638
Bullocks	111,250	177,423	78,846	32,251	4,850	404,620
Calves	34,641	49,749	57,588	17,980	2,801	162,759
She-buffaloes ..	79,238	190,800	30,113	15,513	1,889	317,553
He-buffaloes ..	4,184	8,683	2,982	769	57	16,675
Young buffaloes ..	68,153	128,675	20,498	9,612	968	227,906
Goats	7,759	66,773	8,557	40,204	21,046	144,339
Sheep	50,932	110,468	47,883	21,866	3,829	234,985
Horses	2,382	1,709	881	1,111	159	6,242
Mares	1,864	4,076	580	1,729	167	8,416
Young horses and mares	553	965	206	515	68	2,307
Donkeys	4,709	23,507	41	2,260	375	30,892
Camels	117	3,871	..	55	113	4,156
Others	673	858	6	183	22	1,742
Ploughs small ..	59,246	87,457	35,558	13,784	2,103	198,144
,, big ..	620	597	173	104	2	1,496
Carts	5,574	1,146	3,863	171	73	10,827
,, (country) ..	24,507	25,671	18,627	5,984	925	75,714

The horses and ponies of the country are very indifferent. The best breeds are to be found in Kathiawad. Two kinds of cattle may be mentioned, the *deshi*, and the *kankreji*. The former are found in all parts of the Baroda and Navsari districts. They are of small size, and the bullocks though fast, are unfit for heavy draught. The *kankreji* breed is well known throughout Gujarat, and is much esteemed for the size of the bullocks. These large and powerful animals are suited for ploughing and other heavy work. Good bullocks of this breed sell for Rs. 250 to Rs. 400 a pair. In the Amreli district the Gir cattle are the most celebrated. They are smaller than the *kankreji* kind, but the milch cows give a rich and abundant supply of milk.

Fodder.

In normal years fodder for cattle consists of green grass from the boundaries of the fields and weedings from July to October, and of green pulses grown in the fields later on till December. The stalks of *bajri* and *juwar* together with fodder of pulse crop are used in the dry season. In bad

years, when there is scarcity of fodder, leaves of *nimb, shami, rayan, bordi, mahuda, pimpal, kothi, amli,* and such other trees are used instead. The poorer class of cultivators is always short of fodder in summer, having to eke out their resources with leaves. Good cultivators are in the habit of growing *sundhia* fodder in the summer where there is water for its irrigation. The stacking of fodder for emergency years has not yet become an established practice. It is used in a wasteful manner in good years when fodder is plentiful. In the Kadi district where there is a good deal of *juwar* growing, the practice of stacking is prevalent to a large extent and is of great benefit in bad seasons. The practice of stacking grass is decreasing from year to year owing to the dread of incendiaries whose number is large in every village, and who do not scruple to burn down grass stacks, called *salas,* in revenge for grievances however trifling. The problem of fodder reserve has lately engaged the attention of Government, owing to successive bad seasons causing a deficit of fodder, and consequent heavy mortality amongst cattle. A committee was appointed in 1918 to report on the best means of grass conservation. Its recommendations have been approved in theory, but few of them have found public acceptance in actual practice. Co-operative Societies are now being specially organized with the object of creating grass reserves.

Pasture grounds.

Land upto 5 per cent. of the village area, is reserved for grazing purposes, and is called *gauchar.* This suffers from neglect, for that which is the property of all receives little or no attention from any. As grazing grounds, it follows that the *gauchars* are of but little value.

Cattle-feeding.

Bullocks employed in heavy work are fed on hay, millet stalks, and *guwar.* Cotton-seed is given to buffaloes to increase the supply of milk specially meant for production of *ghee.* Grass is generally abundant in all parts of the State during the monsoon and in the cold season. When grass fails in a famine year it is imported by rail from the State jungles, and from other parts of the country, and there is now less fear of great losses of cattle than in pre-railway days.

Cattle-breeding.

Rabaris are the professional cattle-breeders. But as they are landless and have to depend upon such grazing as they can find on the village

common or in the cultivator's fields, their stock is generally poor. For their own cattle-breeding the cultivators depend upon the village bulls and buffaloes which are not stalled, but are allowed to roam about and graze in the village fields. The Agricultural Department has recently undertaken to supply, free of cost, bulls and buffaloes for the free use of cultivators on the Local Boards undertaking to maintain them. A stallion is maintained at the Patan veterinary dispensary. This measure has proved very popular and the necessity for additional stallions is now felt.

Waste of cattle power.

It is considered undignified to use male buffaloes for agricultural purposes. Only Bhils, Kolis, Vagharis, and such other low caste cultivators use them for drawing their ploughs or carts. Kanbis and other high caste cultivators, rear she-buffaloes but he-buffaloes are not cared for. They are allowed to die or are made over to the local *panjrapole*. Castration is considered a sin and is not, therefore, performed by cultivators except indirectly through Rabaris and Vagharis.

Cattle Diseases.

The chief diseases which are prevalent amongst the cattle in the city and in the different divisions are rinderpest, anthrax, foot and mouth diseases, and pleuro-pneumonia. Rinderpest is the most fatal disease. It is contagious and infectious in its nature. The percentage of deaths is 50 to 90. The *salotris* or cattle doctors generally treat this disease with a stuff made of *kutki, kalijiri, ajmo,* dry ginger, salt, and molasses. Anthrax, otherwise called black quarter, is the most fatal form of fever. The duration of the different forms is from two to thirty hours. It is very contagious and infectious. It is seldom that an animal attacked with this disease recovers. The treatment that is generally adopted by the *salotris* is dry ginger, *kali jiri, lendi-pimpli, indrajav, ganthoda, mardafali,* salt and molasses. For foot and mouth diseases the *salotris* give *dal* (pulse) well cooked and mixed with *ghee* and make the animal stand on hot sand. Pleuro-pneumonia is a very contagious disease. Unfortunately the cattle-owners are not aware of the fact. It is very insidious in its attack and very slow in running its course, gradually causing emaciation. The mortality ranges from 60 to 80 per cent. The treatment adopted is cautery of the chest.

Veterinary Dispensaries.

There are at present 13 veterinary dispensaries in the State. They are located at Baroda, Sankheda, Bhadran, Petlad, Dabhoi, Navsari, Vyara, Kathor, Karchelia, Mehsana, Patan, Vijapur and Amreli. Of the 13 veterinary dispensaries 5 are maintained by Government and the remainder are started by Local Boards and receive aid from Government. The number of veterinary hospitals is increasing every year on account of the liberal policy adopted by Government in co-operation with the Local Boards. The veterinary surgeons in charge are required to tour in the surrounding villages to give their advice and assistance when cattle-disease breaks out.

Irrigation.

With the exception of the black cotton soil, all the culturable lands can be irrigated. The chief crops which require irrigation are tobacco, wheat, sugarcane, and vegetables and other garden crops. Even the black cotton soil may repay irrigation if water can be had at moderate depths and is applied at a suitable time.

Rivers.

It is not that there are no rivers, but for the most part the beds of these rivers are situated so low down that even if they contain water—which they often fail to do in summer—the water would have to be raised over a great height before it could be utilized for irrigation purposes. Wells cannot be sunk on the banks of the rivers, because, in the rainy season, the water level rises, and floods invade them. The rivers are used to the best advantage by the prudent cultivator who cultivates *rabi* crops in their beds in dry season, and as occasion arises, lifts water from them to irrigate his fields by means of *dhekudis* or *dols*.

Tanks.

Tanks are to be found in almost all villages but most of them are small and the water is used for domestic purposes and for watering cattle. Very few of them hold water after the close of the cold season. Only a few village tanks are large enough to be useful in the irrigation of rice land in their mmediate vicinity. Several irrigation tanks have been constructed by the State with small distributing channels such as Kadarpur, Thol, Khokhla, Piplana, Santej, Vagas and Tharrod, in the Kadi district; Vadhvana, Karachia, Raval, Haripura, Dhanora, Muval, Manorpura

in the Baroda district; Thebi, Kumbhnath, Dhamel, Pichhavi, and Bhimgaja, in the Amreli district; and Dosuwada, Chikhali, and Zankhari, in the Navsari district. Unfortunately some of the works have not been successful owing to deficient rainfall or to insufficient capacity.

Wells.

The chief source of irrigation is by means of wells, from which water is raised by means of water-bags. More recently oil-engines and pumps have been introduced, and are becoming increasingly popular. The water bags in use are of two kinds, *ramia kos*, and *sundhia kos*. The *ramia-kos* consists of a large leather bag containing 16 to 20 gallons of water which is drawn by a pair of bullocks which run down a steep incline and thus raise the *kos* out of the well. Two men assist in the work, of whom one, sitting on the rope which pulls up the bag, urges the cattle down the slope, while the other, when the bag has been raised to the mouth of the well, empties it into a trough or reservoir. The *sundhia kos* is worked single-handed. It is so contrived that it admits of the bag emptying itself into the trough, and of its redescending on the return of the bullocks up the incline, automatically.

The Persian wheel, *rhent*, which has a number of jars attached in such a way that a revolution fills some with water, while it empties the rest into a trough, is also sometimes used for shallow wells. Of the other means of drawing up water from wells or tanks the *dhekudis* are too well known to need any description, but the *supdi* and the *charaidu* which are used when water is near the surface, deserve mention. The *supdi* is an oblong vessel with a rope on each side fixed to hooks, and requiring two men to work it. The *charaidu* is a vessel with a length greater than its breadth. One of its end is purposely made wider than the other, and the whole is fixed in a wooden frame with a kind of screw at its centre. The wide end is dipped in the water and is then elevated, with the result that the water flows from the narrow end into the irrigation channel prepared for it. These two contrivances are used only on tanks for extremely short lifts of but a few feet, and are, consequently, of no use for drawing well water.

Wells are of various sizes. The largest which are to be seen in the Baroda and Kadi districts permit of water being drawn by no less than

12 *kos* at once. In the Amreli district *kachha* wells, which cost from Rs. 50 to 500 are generally made by simply digging holes in the ground. Elsewhere, owing to the sandy nature of the ground, *kachha* or *pacca* wells of masonry have to be built costing from Rs. 1,000 to Rs. 3,000. In the Kadi district there are many *kachha* wells. The State gives liberal grants of *tagavi* for construction of wells. Special officers are appointed in years of scarcity to grant *tagavi* loans for sinking of new wells. As the result of this liberal and far-seeing policy, the number of wells has increased from 40,272 *pacca* and 16,400 *kachha* in 1900-01 to 60,433 *pacca* and 17,370 *kachha* in 1920-21.

Area under Irrigation.

5·6 per cent. of the area actually cultivated is irrigated. Of this 5·23 per cent. is irrigated by wells, ·03 by channels from protective irrigation works, ·24 by ordinary village tanks, and ·10 by other sources. The area under irrigation in 1920-21 was 5,892 *bighas*.

Irrigation cess.

The irrigation cess takes different forms. In some tracts it is levied at varying rates according to the depth of subsoil water ; in others the land served by the wells is charged ; sometimes also, the cess is paid on the well itself as long as it is used for irrigation. The nominal demand is about 2·7 lakhs, but scarcely half of this sum is actually recovered.

Field drainage.

Between 1880 and 1900 several drainage channels, *kans*, were constructed mainly in the Baroda and Kadi districts to prevent water logging and good results were observed in the reclamation of the water-logged areas. Further field drainage work was done during the next 20 years in the Petlad, Karjan and Sinor talukas of the Baroda district. The work is still in progress and the completed drains are carefully maintained to prevent silting.

Processes.

The system of rotation of crops is generally understood, although not necessarily practised everywhere. In the cultivation of mixed crops, as is the case with most of the cereals, especially in the *gorat* section, the opportunity for a fixed rotation of crops is not so easily marked. Cotton and *juwar*, where both are grown or cotton, *bajri* and *juwar*, is the more standardised rotation. If weather and other conditions permit, a rest crop, such

as *tal*, or *tuver*, is sown once in three years. In the heavy black cotton soils in Karjan and Sinor, fallowing is resorted to quite generally. The fallowing may be of a whole field, or, as is often the case, of different parts of the field from year to year. In irrigated crops, the principles of not taking the same crop or kind of crop in successive years is now regularly followed, although even here there is no fixed rotation. In the case of tobacco it is generally believed that there should not be any rotation, and the same field is sown with tobacco year after year. Although scientifically the practice is perhaps unsound, yet considering the heavy manuring, close cultivation and special supervision that these fields require and receive, it may be economical.

Cultivators.

In the Baroda district Patidars, Kanbis, and Shaikh Musalmans are considered to be the best cultivators. The Patidars belong to two well-known classes of Kanbis namely Lewa and Kadwa. The difference between Kanbi and Patidar consists only in the latter being either a tenant-in-chief termed *bhagdar* or *narvadar*, or in his being the headman of the village, while the Kanbi is a sub-tenant. In some villages the *bhagdari* or *narvadari* system is now extinct, but the original distinction prevails as yet among the people, though the Government has placed all on the same footing by means of the *rayatwari* system. The superior classes of cultivators are generally well-to-do people. They are hard-working and frugal except on occasions of marriages or funerals. In recent years, however, the Patidars have begun to desert the land in favour of commerce or a professional career. Kolis, Rajputs, Musalmans, and Bhils are lazy and improvident. Many of them are fed by the *sahukars* or money-lenders all the year, and in return hand over to them all the produce of their farms. They do not even preserve seed or manure, and borrow the former as the season advances. Their bullocks, where they have any, are but rarely in good condition. The result naturally is that the out-turn of their fields is trifling and their condition is miserable in comparison with that of good cultivators. Some improvement has taken place since the suppression of the farming or *ijara* system, and the introduction of the survey settlement which reduced and equalised taxation. But though they are now well off for food and lodging, still they do not possess the capital with which to provide themselves with agricultural machinery or implements. Their

progress is also hampered by custom and the traditions to which they cling with extreme tenacity.

In the Kadi district the principal cultivating classes are Kadwa Kanbis, Anjanas, Brahmans, Rajputs, Malis, Sathvaras, Musalmans, Kolis, Bhils and Dheds. Among these the Kanbi holds the first place. He is a born tiller of the soil. Gifted by nature with a strong constitution, and early trained to habits of endurance, to him agricultural pursuits come easy. Dependent only on the fruits of the soil, all his energies and interests are centered in his work. In labour, attention, and care he excels all others. He has an hereditary knowledge of the seasons and crops, and of the requirements of plants. Though slow to accept improvements or innovations, he is not deficient in any other quality requisite for success, and the soil rewards him better than it does others. Like the Kanbi, the Anjana is also a careful and intelligent cultivator. The Brahman is hardworking and intelligent, but is deficient in skill. He succeeds better when he sub-lets his land to others than when he tills it with his own hands. The Rajput is a man of the sword, whose hand does not fall easily on the plough. The Koli is by birth and instinct a thief, and succeeds better so, than as a tiller, and he is too indolent to win from the soil the reward it can give. Among the Musalman tillers the Memons are the best, for those of the Sipahi class are indolent and careless and neither till the land carefully, nor manure it sufficiently. The cultivators are as a class well-to-do. Opium, cotton, wheat, chillies, castor, and rape-seed are some of the more remunerative crops, and those who grow these in addition to grain are generally in good circumstances.

The Anavala Brahmans also called Bhathelas, the Kanbis, the Kachhias, the Kolis, the Malis, the Rajputs, the Vohoras, the Parsis and the Dublas constitute the agricultural population of the Navsari district. The Anavala Brahmans are considered superior to all other classes of cultivators in point of general intelligence, skill in tilling, and in social condition. The Kanbis rank next. The Vohoras take the third place, and the Kolis and Dublas in the *rasti mahals* come last, the Chodhras, Koknas and Varlis in the *rani mahals* being the lowest in every respect. The Parsis generally do not till their lands themselves, but employ hired labour. Most Parsis keep liquor and toddy shops besides possessing

lands. The condition of the cultivator of the lower class in this district has improved within the last 40 years, though it still leaves much to be desired. He is, as were his forefathers, content with his lot. He is addicted to liquor and to toddy, and is generally weak in physique. His mode of living is as primitive and simple as his mode of agriculture. Tiled houses are seldom seen and masonry walls are still more rare. Ordinarily his hut is composed of mud-walls and a thatched and flimsy roof. In many of these wretched hovels, there is but one compartment, where the male and female members of the family are huddled up together, the cattle being lodged within a couple of yards from the beds. The only article of furniture the hut contains is a wooden cot, which costs Rs. 2. Each such hut costs from Rs. 4 to Rs. 5. A piece of rag for the head-dress, an *angarkha* or coat, a *bandi* or waistcoat, a *dhotar*, or a piece of cloth to cover the lower part of his body for himself, and a coarse *sadi* and a petticoat for his wife, are all the articles of apparel that go to make up a cultivator's wardrobe. His scanty meals of the coarsest rice and *dal* with an occasional addition of vegetables, suffice to keep him alive; the only utensils he possesses are of the coarsest earthenware, the luxury of brass and copper being far beyond his reach. The cultivators are all more or less in the clutches of the *Marvadi* money-lenders, and Parsi liquor shopkeepers, and their unsatisfactory condition may, to no inconsiderable extent, be attributed to the heavy rate of interest with which they are charged and the money they spend on drink. The rate of interest varies from 12 to 25 per cent. per annum, or even more, according to the circumstances of each individual case.

The chief cultivating classes in the Amreli district are, in order of merit among Hindus, Kanbis, Sathvaras, Rajputs, Ahirs, Mers, Kolis, and Vaghers and among Musalmans, Memons, Ghanchis, Vohoras, and Sindhis. Of these the best cultivators, as in the other districts, are the Kanbis. Their sole occupation is tilling the land, and they are most hardworking. The more Kanbis a village has the more prosperous it is and the better tilled are its lands. The Kanbis are generally well-to-do and better clad than their neighbours. Their coarse handwoven *khadi* cloth is strong and suited to the climate. Their food is simple. Their morning and midday meals are millet cakes and pulse as a vegetable with cow or buffalow milk. The evening meal is

millet pounded and boiled, and mixed with pulse and a little clarified butter and sweet oil, followed by a drink of butter milk. They are most temperate using neither alcoholic liquor nor narcotics. The peasantry of Amreli as a class is orderly, sober, dirty and religious. They are fairly thrifty in every-day life, but foolishly wasteful on betrothals, marriages and funerals. Their character as husbandmen varies greatly. Kanbis and Momnas are often skilful and careful workers, knowing the value of water and manure, while Talabda, Chunvalia Kolis and Vaghers are equally often unskilled, lazy, careless, and sometimes given to drink, husbandmen of the worst type, the whole of their produce being often taken by their creditors to whom they have to go for everything even for grain.

Indebtedness.

The indebtedness of the cultivators is considerable, and few men with average holdings do not owe something to the money-lender. Money is borrowed by the poor ryots not merely for marriage and other festivals, but also for the purchase of grain and manure. The ordinary rate of interest varies from 9 to 12 per cent. but in the case of poor cultivators it is as high as 25 per cent.

Tagavi.

For financing agriculture, *tagavi* loans are given by the State as low rate of interest to the farmers. There are three kinds of *tagavis* granted. (1) Fixed or *Jathu*, (2) Famine, and (3) Special.

(1) The *Jathu tagavi* is granted out of the fixed sum allowed to each taluka and is given for the following purposes :—

(*a*) To construct new wells and to make *pacca* wells out of *kachha* ;

(*b*) To make agricultural improvements including purchase of bullocks, seeds, implements, grass, and the building of farm house ; and also

(*c*) to maintain the family.

On this *tagavi* 5 per cent. interest is charged and the sum is to be repaid by instalments. At present Rs. 2,99,500 are allotted annually to all the talukas.

(2) Famine *tagavi* is granted during famine times and is given for all sorts of purposes, such as the purchase of seeds, fodder, *kos*

and *varat*, and for the digging of wells. As a rule no interest is charged on these loans.

(3) Special *tagavis* are granted when some special improvements are to be effected such as the digging of wells and the installation of oil-engines, pumps and tractors. Soon after the great famine of 1899, large sums were sanctioned, without interest, as *tagavi* for the construction of wells. Between 1900 and 1908 about 5,500 new wells were constructed out of this grant.

The cultivator, however, still prefers to have his dealings with his *sohukar*, and applies for *tagavi* from Government only when he cannot obtain further credit from his *sohukar*.

Private money-lenders.

The *sohukar* meets all the wants of the *khedut*; he is easily approachable, and he fully understands the needs of the farmer as well as his capacity to repay the loans. The *sohukar* visits his client frequently every year, and carefully notes changes in his condition. He is ready on the spot to receive the produce when the crop is ripe in the field. In times of distress, if the farmer is honest, and hard-working, he puts him on his legs to continue his business again. He receives money so long as it is possible to get it; and resorts to the courts only as a last resource. Though this system is very elastic and meets the requirements of individual farmers in a very easy way, it has many disadvantages to counter-balance the benefits. First, the rate of interest is very heavy and the poor farmer succumbs under these charges in the long run. Some of the bargains are very unconscionable. There is no restraint on the borrowing. Money-lending by *sohukars* does not at all encourage thrift or saving, nor does it organise agriculture and place the farmer on a permanently better footing, economically or morally. Looking to the enormous investments of the *sohukar*, it is impossible to drive him away from the business, however bad and undesirable he may be. In the absence of a better system of agricultural finance, he must be tolerated. What is needed to improve him and his methods is to introduce a thoroughly efficient system of agricultural banking.

Agricultural Banks.

His Highness' Government started Agricultural Banks at Songadh with a branch at Vyara in the Navsari district, and another at Harij in the Kadi district. Rules were made embodying the terms and conditions on

which the State was prepared to help such banks. The principal concessions granted by the State were (i) subscription of half the share capital; (ii) exemption from the payment of Stamp and Registration duties; (iii) collection of arrears by revenue process (subsequently withdrawn); and (iv) State audit and inspection. The first two banks were started in 1899-1900 in the forest tracts of Songadh and Vyara of the Navsari district and are still working more or less successfully. Later on two more banks were started in the Kadi district, in Harij (1901) and Visnagar (1905) but both of them were subsequently closed because their management was found to be incompetent. The local people did not take any interest in them and the managers who were poorly paid clerks, abused their powers. Since then two more banks have been organised at Amreli (Kathiawad) in 1909 and at Bhadran (Baroda district) in 1910. They are working successfully.

The following table gives a combined statement of the financial position of all these Banks for the years 1916-1917 and 1920-1921 :—

No.	Item.	Songadh Bank.		Vyara Bank.		Bhadran Bank.		Amreli Bank.		Total.	
		1916–17	1920–21	1916–17	1920–21	1916–17	1920–21	1916–17	1920–21	1916–17	1920–21
1	2	3	4	5	6	7	8	9	10	11	12
		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1	Nominal Capital	12,500	10,810	14,190	14,190	1,00,000	1,00,000	50,000	50,000	1,76,690	1,75,000
2	Paid-up-Capital—..										
	(a) State	6,250	6,250	6,250	6,250	21,664	35,000	18,750	18,750	52,914	56,450
	(b) Private	4,560	4,560	7,940	7,990	21,921	49,187	5,708	9,625	40,129	71,362
3	Deposits	1,889	3	7,359	33,564	12,366	62,859	10,311	30,799	31,925	1,27,225
4	Reserve Fund	9,186	9,705	7,831	8,181	1,482	2,687	854	1,532	19,353	22,105
5	Surplus Fund	1,166	4,567	508	434	1,723	2,946	2,828	3,564	6,225	11,511
6	Net profit	1,354	867	862	1,196	2,706	4,360	1,529	1,253	6,451	7,676
7	Loans reserved by the Bank ..	10,419	1,767	13,742	51,085	48,311	20,609	10,239	11,305	82,711	84,766
8	Loans outstanding at the end of the year—										
	(a) Co-operative Societies ..	1,727	..	249	38,544	20,536	72,843	6,621	21,529	28,133	1,32,916
	(b) Individual khatedars ..	17,041	11,628	11,311	15,511	24,686	64,745	17,241	11,303	70,279	1,03,187
9	Cash and other investments ..	6,315	12,784	19,241	3,789	16,838	15,435	16,311	31,495	58,735	63,503
10	Total outstanding (8) and (9) ..	25,113	24,412	30,801	57,844	62,059	1,53,022	40,172	64,327	1,58,145	2,99,605

Co-operative Societies.

Another method of financing agriculture has been through the Co-operative Credit Societies. The Co-operative Credit Societies Act was passed in the State in 1905 soon after the enactment of a similar nature in British India in 1904. This Act provided for the organization of Credit Societies only. It was amended in 1912 and the new Act now permits all sorts of Co-operative Societies intended for the moral and economic benefits of the members. The Act is primarily intended for the benefit of small agriculturists and artisans. At the end of 1920-21, there were 509 societies, with 17,590 members and Rs. 25,70,790 as working capital. Out of these 461 were Agricultural Societies with 13,049 members and Rs. 14,78,608 as working capital. The average membership per Agricultural Society was 28·3, with an average working capital, per Society of Rs. 3,207 and per member of Rs. 113. The total deposits amounted to Rs. 3,87,672. The usual rate of interest charged by these Societies was 9¾, but in a few cases it was 12 per cent. These Societies are financed by two Co-operative Unions, two Central Banks, and three Agricultural Banks. The rate of interest charged by these Banks varies from 6¼ to 9 per cent. It will appear from the above figures that out of about 328,812 Khatedars, 13,049 or only 4 per cent. have as yet taken advantage of the Societies. This advantage also may not be considered as full, for a Gujarat cultivator cannot meet his requirements from a loan of Rs. 113. Most of the Societies are under-financed and hence most of the members have still to go to the *sohukars* and their old debts remain unpaid.

Agricultural tools and Implements.

The agricultural tools and implements used in the different parts of the State are simple in construction. They are made of *babul* (Acasia arabica) wood by the ordinary village carpenter at a small cost and can be easily repaired. The following are those in general use :—

TOOLS.

Datardu, sickle, used in harvesting and cutting grass, etc.

Khurpi, used in weeding.

Kodali, spade, and *pavḍo*, shovel, used in digging.

Kuhadi, axe, generally in cutting wood.

Dantali, rake (generally six toothed) used in stirring while threshing.

Khori, rake (allied to *dantali* but with teeth closer and broader), used in spreading manure.

Jinsli, (three or four toothed), used in lining for planting tobacco, and chillies in squares.

IMPLEMENTS.

Hal, light plough, used generally in the monsoon. Average work done with this is one *bigha* a day.

Nagar, a very heavy plough used in planting whole canes in Navsari. *Hal* does not cut but scratches the surface and forms an arrow shaped furrow, varying from 5 to 7 inches in depth in the monsoon, while in the summer it only scarifies the surface.

Karab, or *ramp*, harrow, with a horizontal blade 30″ to 40″ in length used in summer in black soils, and in the monsoon in all soils of preparatory tillage.

Dantal, harrow, (six wooden coultered), used in hoeing *kodra* as well as in stirring after ploughing.

Ghanio used in puddling in *kyaris* in the Navsari district.

Seed-drill used in sowing. It goes under different names in different tracts:—*fadko* (two coultered) in Navsari ; *tarfen* (three coultered) in Baroda; and *chawal* (four and some times five coultered) in Kadi. There are holes in the coulters on which are placed the bamboo tubes which support the seed-bowl (*orani*).

Orano is a bamboo tube tied with a leather strap to the plough, *hal*, for sowing castors, groundnuts, and such other large seeds.

Rampadi or *karabdi*, bullock-hoe, is similar to *karab*, blade harrow, but differs from it in size. It is made of various sizes to suit different crops such as cereals, tobacco and chillies. It stirs the surface and destroys the weeds. Two and sometimes three of them are yoked at a time.

Samar is used in covering seeds as well as in levelling the soil after ploughing.

Types of carts.

Several kinds of carts suited to the nature of the ground are used by the cultivating classes. The usual type, throughout Gujarat, is a large wagon called *gadu*. This is a long cart with a yoke in front, movable sides, and two wheels, usually but not always tyred. Another type, called a *damania*, is about half the length of the *gadu*, and chiefly used for passengers, of whom it can convey four or five. It is usually drawn by two bullocks, except in the heavy sandy roads of the Kadi district where three or four bullocks are used. Another type is the *ekka*, a light passenger carriage, drawn by a single bullock.

Principal Crops.

The principal crops of the State may be grouped together under the following heads :—I. Cereals. II. Pulses, III. Oil-seeds, IV. Fibres, V. Narcotics, and VI. Miscellaneous Garden-crops.

I. Among the cereals, *juwar* (Andropogau sorghum), *bajri* (Pennisetum typhoideum), rice (Oriza sativa), wheat (Triticum sativum), *kodra* (Pospalum scrobiculatum), and *bavto* (Eleusine coracana) are the most important ; *chino* (Panicum miliaceum), *kang* (Panicum italicum), *banti* (Panicum miliare), *kuri* (Panicum miliare), barley (Hordeum vulgare) and maize (Zea mays) are some of the crops in this group which occupy a position of secondary importance.

II. Among the pulses, *tuver* (Cajanus indicus), *math* (Phaseolus aconitifolius), *wal* (Dolichos lablab) and *adad* (Phaseolus radiatus) may be considered of special importance. Other pulse crops, which are always cultivated, but rarely to any large extent, are *mag* (Phaseolus mungo), *chola* (Vigna catiang), and *guwar* (Cyamopsis psoralioides) principally forming subordinate mixture in cereal crops. Gram (Cicer arrietinum), peas (Pisum arnense) and *lang* (Lathyrus sativus) are the only *rubi* pulse crops which are found grown to any extent in the State.

III. Among the oil-seeds by far the most important are castor (Ricinus communis), sesamum (Sesamum indicum), and rapeseed (Brassica campestris). After them come ground-nut (Arachis hypogea) and safflower (Carthanms tinctorius) which are but sparsely cultivated.

IV. Amongst the fibres, cotton (Gossypium herbaceum) occupies the most towering position. Of late it has become the most important crop both in value and area in the State. Even cereals like *bajri* and *juwar* take a second position individually as compared to the area under cotton. The other fibre crops which may be mentioned, are *shan* (Crotalaria juncea), *sheria* (Hibiscus caunabinus) and *ketki* (Agane species).

V. Amongst narcotics, tobacco (Nicotina tabacum) and opium (Papaver somniferum) are of great importance.

VI. The miscellaneous group of garden crops includes sugar-cane (Saccharum officinarum); ginger (Zingiber officinale); *suran* (Amorphophallus campenulatus); chillies (Capsicum frutescens); lucerne (Medicago sativa); brinjals (Solanum melongena); garlic (Allium sativum); onions (Allium cepa); potatoes (Solanum tuberosum), and *jiru*.

Juwar.

Juwar, (Andropogau sorghum), is the most important cereal crop in the State. By far the largest area is to be found in the Kadi district, where the greater part is sown in late August and early September as a semi-*rabi* crop. When it is grown on lighter soils it is a *kharif* crop and a *rabi* one when taken on the more low-lying portions or in black soils. In Baroda, except when grown on light soils, it is a *rabi* crop in rotation with cotton on black soils. In the greater part of Navsari and Amreli it is grown as a *kharif* crop.

There are several varieties of *juwar* acclimatized in different tracts, namely *kanhami* in Baroda, *malwan* in Kadi, *pilio* and *chapti* in Navsari, *dholi* and *tunkadi* in Amreli. It is sown in rotation with cotton on black soils and with *bajri* and cotton on soils of lighter descriptions. The seed rate as a grain crop varies from 8 to 10 lbs. per *bigha*. It is usually grown mixed with *chola* (1 lb.), and castor (2 lbs.) in Kadi. The land is ploughed 5 to 6 times during breaks in rains. The seed is sown with a drill, usually in August or late in September or October, but in June-July after the break of the rains in Amreli. Inter-tillage consists of one or two hoeings and some ploughing in between the rows when the growth is about 3 feet high. Then comes the work of watching, from seed formation to harvest. It ripens in December-January, when heads are cut off and threshing is done as

usual. Then the crop is harvested close to the root, left there for drying for 4 to 5 days, and finally tied into bundles. The yield of grain varies from 600 to 800 lbs. with 1,000 lbs. to 1,500 lbs. of fodder. Pulses give an average yield of 100 lbs. of seed and castor 60 lbs. There are other fodder varieties, which ripen within three months and can be grown in any season with irrigation, and are consequently of great value in famine years. These are *sundhia kamalparu*, and *chhasto*. They are allied to one another but are acclimatized in different tracts. The stalks, which are thinner than those of grain varieties, are used as green fodder after flowering. In the case of fodder the seed rate varies from 40 to 60 lbs. per *bigha*. It is the best known fodder-crop especially for farm stock, and cultivators usually preserve it for use during the monsoon. The yield is from 2,000 to 4,000 lbs. per *bigha* according to the fertility of the soil.

Bajri.

Bajri, called *bajro* in Kathiawad, (Pennisetum typhoideum), which occupies the second position among the cereals and forms along with *juwar*, the staple food of the masses, is grown in *goradu* and sandy soils entirely as a *kharif* crop. It is rotated with *kodra* in Baroda, and with *juwar*, cotton, or rapeseed, in Kadi. The land is manured at the rate of 5 to 6 cart-loads per *bigha*, every alternate or third year in May. Preparatory tillage consists of one or two ploughings after the rains. The sowing season continues from the beginning of the rains in June, till middle of July. *Bajri* is generally grown mixed with pulses such as *mag* or *math* and *rozi* cotton only in Baroda, except when it is not to be followed by any *rabi* crop like wheat, or *jiru*.

The seed rate consists of 4 or 5 lbs. of *bajri*, of 1 lb. of pulses and 2 lbs. of *rozi* cotton in separate rows. Inter-tillage consists of two hoeings and a weeding in Baroda, and a ploughing in between the rows when the growth is about 3 feet high, in Kadi. It ripens in 90 days in October when the whole crop is harvested close to the root and tied into bundles 4 to 5 days later when dry. Then the ears are cut off with a sickle, and threshing is done under the feet of bullocks, or, in the Kadi district, by driving a pair of carts backwards and forwards upon it. Pulses begin to flourish after the harvesting of *bajri*, and ripen in November-December. The yield of *bajri* varies from 200 to 600 lbs. per bigha, of fodder 1,000 lbs., of pulse from 100 to 200 lbs., and of seed

cotton, *rozi* about 40 lbs. The last only yields in the second and third year of its growth. In some years insects called *katra* which attack the tender shoots do great damage. A fungoid disease allied to *smut* is common both to *juwar* and *bajri*.

Rice.

Rice, (Oriza sativa), locally termed *dangar* in the Baroda and Kadi districts, *kamod* in the Amreli district and *bhat* in the Navsari district, ranks third in importance among cereals. It is, of course a *kharif* crop and is grown either by transplanting or drilling. The crop is specially important in the Baroda and Navsari districts and to a smaller degree in the Kadi district. By far the greater area under rice is grown by transplanting seedlings. It is only when it is a mixed crop with either cotton or *kodra* that it is drilled. There are numerous varieties under cultivation, but the following are important in the several tracts :—*kamod* and *pankhali* in *Kadi* ; *sukhwel* and *jirasal* in Baroda ; and *kolam* and *sukhwel* in Navsari. The area under these superior kinds of rice is limited as they are late growing and must be supplemented with a couple of irrigations properly to mature. The bulk of this crop is *kada* or *kavchi* in Navsari, *dhundhani* in Baroda, and *elayachi* in Kadi.

The seed-beds are prepared in May and seed is broad-casted in June at the rate of 10 lbs. per *bigha*. It is occasionally watered if there is no rain. The fields are worked with *ghanio* in Navsari and with *hol* in other parts for destroying weeds and puddling. Transplanting is done in July or August in bunches, each of 5 or 6 plants, at a distance of a span. The inferior varieties are the earliest, ripening in October, while the superior varieties require two irrigations in October and ripen in November-December, when they are harvested and threshed as usual. The average yield is 1,000 lbs. of seed with the same quantity of fodder in the case of superior varieties and 1,200 lbs. of seed. In *kyari* lands, if the season is favourable, a second crop of castor and *wal* or peas or gram or some similar crop is taken.

Wheat.

Wheat, (Triticum sativum), which occupies the fourth place among cereals, is grown, whether dry or irrigated, as a *rabi* crop. There are several varieties acclimatized in different tracts. White *katha* and red *katha* are taken

as dry crops in black soils in the Kadi taluka, and in low-lying *besar* soils as in Harij. *Vajia chandushi* and *popatia* are taken with irrigation on lighter soils in Kadi as a second crop after *bajri* in the same year. A dry crop of wheat is only possible when the late rains are favourable and when the fields, being very wet, rarely permit any cultivation till September. The fields are then ploughed and levelled twice or thrice and the seed is drilled at the rate of 40 lbs. per *bigha* late in October. No inter-tillage is done. The crop ripens in March when it is harvested and threshed. In case of irrigated wheat, the fields, after taking *bajri*, are watered, ploughed and levelled. Two or three days later, the seed is sown early in November at the rate of 80 lbs. per *bigha* by hand in covered furrows. Beds are made 4 or 5 days later. The first watering is given 15 to 20 days after sowing, followed by regular waterings every week. The crop ripens in March when it is harvested and threshed. It gives an average yield of 1,000 lbs. of seed and the same amount of straw per *bigha*. The maximum yield is expected to be 20 times the seed rate, or about 1,600 lbs. per *bigha*, although with proper manuring and seed selection even more could be obtained. White *katha* is grown both as a dry and an irrigated crop in medium black soils in Amreli. Wheat is one of the most profitable crops whenever it is grown to any considerable extent. In the Kadi district, owing to the large number of wells, the crop of wheat is of great importance. Rust and damage by frost are the two most serious dangers that affect the crop.

Kodra.

Kodra, (Paspalum scrobilatum), is grown entirely as a *kharif* crop; that too as a mixed crop in *besar* and *goradu* soil in the Baroda district. It is rotated with *bajri*. The seed rate consists of a mixture of 5 lbs. of *kodra*, 2 lbs. of *tuver*, ¼ lb. of *til*, ½ lb. of *sheria* and ½ lb. of *bavto*. The seed is sown just after the rains in June and hoeing with *dantal* follows 5 or 6 days later. Then one weeding and two hoeings with *karabdi* are done at short intervals. *Kodra*, *til*, and *bavto*, ripen in October. These are harvested and threshed. Then the crop of *tuver* begins to branch out and the flowers appear. There are two flowerings in October and in December. *Tuver* ripens in March when it is harvested and threshed. *Sheria* ripens in December when it is harvested. The seed is removed by beating with sticks, and the bundles are steeped

under water until they rot when the fibre is collected. The crop yields 600 to 800 lbs. per *bigha*, of *kodra*, 1,000 lbs. of straw, 60 to 80 lbs. of *til*, 200 lbs. of *tuver* with the same amount of fodder, 40 to 60 lbs. of *bavto*, 40 to 50 lbs. of *sheria* and 40 lbs. of fibre in good years. *Sheria* is fed to buffaloes, and *kodra*, *til* and *bavto* are used locally for human consumption.

Bavto.

Bavto or *ragi*, (Elusine coracana), is entirely grown as a *kharif* crop in *goradu* soils in the Baroda district. It is usually grown by transplanting in July. The seedlings are reared in seed-beds in the early part of the rains. The field is ploughed twice or thrice, furrows are made with a plough 15″ to 20″ apart and transplanting is done of single plants on a showery day with castor or *wal* sown in every fifth or sixth row. One weeding and two hoeings are done at short intervals. *Bavto* ripens in October when it is harvested and threshed like *bajri*. *Wal* continues to bear pods from December to March. The seed rate in case of transplanting is 2 to 3 lbs. per *bigha*, that of *wal*, 1 lb. and that of castor 2 lbs. This crop yields nearly 600 to 800 lbs. of *bavto* grain and 1,000 lbs. of fodder, 40 lbs. of *wal*, and the same amount of castor if there are good late rains.

Maize.

Maize, (Zea Mays), is grown in a limited area in *bhatha* and medium black soils in Baroda. The land is ploughed once or twice and seed is sown with a drill at the rate of 10 lbs. per *bigha* in June, or July. It ripens within 3½ months. If there are irrigation facilities, it can also be grown in summer as well. The yield of seed is 600 to 800 lbs. The stalks are too thick to make good fodder for cattle.

Inferior Millets.

The cereals include *chino*, (Panicum millaceum), *kang*, (Panicum italicum), *banti*, (Panicum miliare), and *kuri*, (Panicum miliare). All these inferior millets are produced abundantly on soils of questionable fertility, and are resorted to by the poorer and more indifferent class of farmers. The one relieving feature which demands notice with regard to these inferior millets, as also *kodra* and *bavto*, is the fact that the seeds keep almost indefinitely without being spoiled. They have thus a special value as a reserve against bad years. *Chino* is started with

irrigation in May in Petlad, and two or three waterings are needed before the rains. The seed rate is 10 lbs. per *bigha*. It ripens in July and yields 1,200 lbs. per *bigha*. In Kadi it is an irrigated summer crop. It is sown in March, and fifteen waterings are required to ripen the crop, which is only resorted to by farmers in bad years. *Kang*, allied to *chino*, is grown with irrigation and also as a dry crop. The seed rate is 10 lbs. in case of the dry crop and 20 lbs. when it is irrigated. *Banti* is grown in low-lying area in Kadi. It is broad-casted at the rate of 20 lbs. per *bigha* and ploughed and levelled just after the rains. It ripens in August when it is harvested and threshed. The yield is 600 to 800 lbs. per *bigha*. *Kuri* is grown as a *kharif* crop in the same way as *banti*, but it is also grown as a *rabi* crop with irrigation for green fodder. The seed rate is 20 lbs. per *bigha*. Three cuttings may be taken successfully within 4½ months.

Pulses.

Tuver, (Cajanus indicus), and *math*, (Phaseolus aconilifolius), are the most important of the pulse crops, the one forming the principal subordinate mixture in *kodra*, while the other occupies the same position in *bajri*. It is only in black soils that *tuver* and *til* form a special combination as a semi-*rabi* crop in the Kadi district, notably in Vijapur and Mehsana, *math* is grown as a main crop along with *chola* and *mag* as subordinate mixtures. *Tuver*, grown mixed with *kodra*, ripens in March when it is harvested and tied into bundles. The seed is separated by beating the bundles with sticks, and by threshing. The average yield per *bigha* is about 200 lbs. *Math* is grown as a mixed crop with *bajri* and also as a main crop. The seed is sown at the rate of 6 lbs. per *bigha* in June-July, mixed with 1 lb. of *mag* or *chola*. It is harvested and threshed in December. It gives an yield of 400 lbs. *math* and 100 lbs. or so of *mag* and *chola* with the same amount of fodder. *Mag*, (Phaseolus mungo), is always grown as a subordinate crop. *Adad*, (Phaseolus radiatus), in parts of Navsari, forms the main crop of the season. It is grown on medium black or low-lying *besar* soils, when the sowing season continues upto September. The seed rate is 5 or 6 lbs. per *bigha*. It takes five months to ripen. The yield is 400 to 500 lbs. of seed per *bigha*. *Wal*, (Dolichos lablab), is grown on any kind of soil, always as a subordinate crop with castor, *bavto*, or any other cereal. It ripens in five months, but it continues to

bear pods till March and even April, when it is harvested and threshed. *Guwar* is entirely grown as a *kharif* crop in *goradu* and sandy soils. The seed rate is 10 lbs. per *bigha*. Sowing is done with a drill after usual cultivation in July. The crop, which ripens in November when it is harvested and threshed, yields 400 to 500 lbs. per *bigha*.

Gram.

Gram, (Cicer arictinum), is taken as a second crop after paddy in *kyari* lands and in low-lying wet areas as a main *rabi* crop. The seed rate is 10 lbs. per *bigha*. It is sown with a plough by means of the *orano*, after usual cultivation in November. Ripening in March, it gives a yield of 300 to 400 lbs. per *bigha*.

Castor.

Amongst the crop of oilseeds, castor, (Ricinus communis), takes the lead. The largest portion of it is grown in the Kadi and Amreli districts as a principal crop. In other parts, and also occasionally in Kadi, it is grown as a standard mixture crop. It is found in cotton, in *juwar*, in *til*, in *sarsav* (rapeseed), in *bavto* and in rice fields. It is the only crop which adapts itself to any variety of circumstances of soils, seasons and climate. When taken as a main crop, as in the Kadi district, it rotates with *bajri*, *juwar* or cotton. Some 4 or 5 ploughings are given during the breaks in rains before sowing which is done in July-August with a plough by means of *orano* with two to three feet between the rows. Inter-tillage consists of two ploughings and one levelling at short intervals before flowering. The seed rate is 10 lbs. of castor and 2 lbs. of *chola* per *bigha*. The picking of capsules continues from January to April. The capsules are beaten with a stick and the seed is separated. The average yield of castor is 300 lbs. but it may go up to 1,200 lbs. per *bigha* in favourable years and that of *chola* comes to about 80 lbs. The castor seed yields about 40 per cent. of oil. The cake being inedible is widely used as manure and very large quantities are exported to the sugarcane sections principally in the Deccan.

Tal.

Tal, (Sesamum indicum), is grown entirely as a *kharif* crop, and that too on soils varying from medium black to sandy soils. It is grown either as a main crop or as a mixed crop, with cotton or *kodra* in the Baroda and Kadi

districts. It is grown as a principal crop in the Amreli district on medium black soils and rotates with *bajri* or cotton. There are two varieties, late and early. The latter is sown at the rate of 1 lb. per *bigha* with a drill after usual cultivation in June-July, while the former is sown in August-September. It ripens in 4 months when it is harvested and tied into bundles. After a week or so when, it is dry, it is threshed by beating with hands. It gives an yield of 300 lbs. per *bigha*. The crop is a precarious one. It is very susceptible to weather conditions and to the ravages of a kind of pod-borer. When it yields, it does so handsomely, and when it fails, it does so thoroughly. It is in this respect quite a contrast to castor which exhibits such a wide range of adaptability.

Rapeseed.

Rapeseed, (Brassien compestris), is of special importance among oilseeds in the Kadi district where it is principally grown and ranks next to castor. It is rotated with cotton, *bajri* or *juwar*. The land is ploughed 8 to 10 times during breaks in the rains and once or twice in early October during the colder parts of the day only. It is sown late in October with a drill at the rate of 2 lbs. mixed with 2 lbs. of castor in every fifth or sixth row and left as such. Wherever irrigation facilities exist, two or three waterings, once at the time of flowering and the other at the time of seed formation, are given. It ripens in February when it is harvested and threshed just like *bajri*. The dry crop gives an yield of 300 to 400 lbs., while the irrigated one 600 to 800 lbs. per *bigha*. This crop is liable to the attacks of an insect pest called aphides which appears at the time of flowering and seriously affects the seed which becomes small and wrinkled. A root parasite called *agio* very often diminishes the yield.

Kasumbi.

Kasumbi or Safflower (Carthamus tinetorius), is grown only in Petlad, Mehsana, and Visnagar as a *rabi* crop without irrigation on a smaller scale, more for its dye than as an oilseed. It rotates with *bajri*. The land is ploughed 6 to 9 times during the breaks in the rains, and it is sown at the rate of 10 lbs. per *bigha*, in October with a drill. No intertillage is done. The flowers appear early in February and are picked when they are in full bloom early in the morning. This work is done every alternate day as the flowers lose their colour when exposed to the sun.

The plucked flowers after being kept for a day, are rubbed with a little *til*-oil, and left for drying for 3 to 4 days. When dry, the flowers are beaten into powder. The crop gives an average yield of 50 lbs. of dye (flowers) and 300 lbs. of seed per *bigha*. The seed contains 25 per cent. of oil. The cake is fed to cattle, and is also used as a manure in garden crops. The flowers contain 3 colouring matters, two yellow and one red, of which the red is by far the most valuable.

Groundnut.

Groundnut as an oilseed crop, requires but a passing notice. In spite of special efforts, it has not been able to establish itself amongst the common crops of the country except in patches of a few hundred *bighas* in different districts. The high cost of the seed, the heavy harvesting charges and the damage done by jackals, pigs, crows and white ants, have proved too strong a combination for the farmer to combat. It is grown as a *kharif* crop on any description of soil. There are two types, early and late ripening. Both are sown in June-July after usual cultivation, and seed rate being 40 lbs. of kernels per *bigha*. The early variety ripens in 3½ months in October and the late from one to two months afterwards. Harvesting is done by digging, which is a very costly operation. The average yield of nuts is 600 to 800 lbs. per *bigha*. The late variety requires one or two waterings after the rains, and gives an average yield of 800 to 1,000 lbs. per *bigha* with the same quantity of fodder.

Cotton.

Cotton, (Gossypium herbaceum), is grown in the whole State. Cotton, though grown on any description of soil, succeeds best in black soils. *Broach* in Baroda, *wagad* in Kadi and *navsari* in Navsari are the varieties. Amreli grows largely *mathio* which is of the poorest quality and yield. There are other varieties namely *lalio* grown in the Kadi district and *rozi* as a perennial crop mixed with *bajri* in the Baroda district. Preparatory tillage in black soils consists of one or two harrowing (*karabing*) in summer, and in lighter soils two or three ploughings are given. The seed rate is 8 to 10 lbs. per *bigha*. The sowing season continues from June to August. *Til* and rice form a subordinate crop to cotton. Cotton rotates with *juwar* in black soils and with *bajri*, *juwar* or rape seed in others. The system of fallowing is observed in black soils when the fields are ploughed and harrowed all the year round, and no manuring

is done. Otherwise land is manured at the rate of 5 to 6 cart-loads every second year or so in May. The seed is cleaned and separated by mixing it with mud and water before sowing which is done with a drill 16" to 20" apart after the usual cultivation. One weeding and two hoeings are done at short intervals. Cotton picking continues from February to April. Wherever possible, two or three waterings are given in the Kadi district to get yields higher than the usual which is 300 lbs. of seed-cotton, per *bigha*. The custom of growing cotton by dibbling in squares should also be mentioned as it has found great favour in parts of the Navsari district, specially in the Kamrej taluka. A peculiar practice of sowing in dry lands before the rains, known as *dhefvu* particularly in fallow fields is also worthy of note. *Navsari* is the best kind of cotton grown in the Baroda district, while *wagad* in the Kadi district comes next. *Broach* has lost its old reputation owing to the admixture of an inferior strain with heavy ginning percentage but poor staple. The question of securing an all-round improvement in the quality and out-turn of the cotton crops throughout the State is important and has been engaging the anxious attention of Government for a very considerable time.

Sheria.

Sheria or *ambadi*, (Hibiscus cannabinus), is grown as a mixed crop with *kodra*.

Shan.

Shan, (Crotalaria junncea), is grown entirely as a *kharif* crop, in sandy soils only, in patches in the Kadi districts. The seed rate is 40 lbs. per *bigha*. It is sown in June, just after the burst of the monsoon with a drill, and ripen in November when it is harvested just like *bajri*. The threshing is done with sticks. The bundles of stalks are steeped under water for rotting for a week or so when the fibres are easily removed by hand and washed in water. *Shan* gives an average yield of 200 lbs. of seed and 250 lbs. of fibres, per *bigha*.

Tobacco.

Tobacco, (Nicotiana tobacum), is grown in *goradu* and *bhatha* soils, largely in the Baroda district and to a small extent in the Kadi district. The excellence of the Petlad tobacco is due to the favourable soil coupled with valuable salts in the water of that taluka. There are two varieties, the broad-leafed and narrow-leafed. The former is cured into *kalio*, the latter into *jardo*. The land is heavlly manured annually at the rate

of 20 to 25 cart-loads and even more, and is put under tobacco year after year without rotation. The only relief occurs when *sundhia* fodder is planted either when the *agia* parasite has appeared or, in bad years, when there is scarcity of fodder. Four ounces of seed is broadcasted in June in seed-beds to rear seedlings sufficient for a *bigha*. This is watered every third day if there is no rain. Great care is needed as the seedlings are very delicate. Transplanting is done in August, when the seedlings are 4 inches high. The fields are ploughed and levelled several times and finally are lined with the *jhinsle*. The seedlings are transplanted in squares 20 to 25 inches apart, when there is light rain, in the absence of which hand-watering is performed. Hoeing and weeding is done several times, and, wherever irrigation facilities exist, 3 or 4 waterings are given. The buds begin to appear two months after planting, and are removed with the youngest leaves, leaving only 10 or 12 leaves on the plants. Then comes the work of suckering which is regularly and very carefully done every week or so till there are red spots on the leaves, when they are stripped off the stalk by means of the sickle in February or March and left spread to dry, in the case of *kalio* for 4 or 5 days and in that of *jardo* for 12 or 15 days. The leaves are then collected and made into bundles each of 40 to 50 leaves. To cure the tobacco into *kalio*, the bundles are subjected to fermentation to a great extent so as to get a black colour ; when it is to be cured into *jardo*, care is taken as far as possible to preserve the golden colour, on which depends its value. *Kalio* is used for smoking in *huka*, and snuff-making while *jardo* is used for chewing and for cigarettes, *bidis*. The dry tobacco crop gives a yield varying from 400 to 600 lbs. and the irrigated from 1,000 to 1,200 lbs. per *bigha*.

Chillies.

Chillies, (Capsicum frutescense), is one of the most important cash crops in all the districts but especially so in Kadi and Baroda. It is rotated either with *bajri* or cotton. It is generally transplanted and can be grown in any season, for daily local requirements. One lb. of seed is required for preparing seedlings for a *bigha*. Seedlings are reared in seed-beds as usual. The land is manured at the rate of 10 cart-loads per *bigha*. The seedlings are planted in squares 18″ to 20″ apart after usual cultivation on a showery day in July-August. The inter-tillage consists of two weedings and three or four hoeings at short intervals until

October. Regular watering begins after the monsoon is over. If any damage due to white-ants, a serious pest in sandy soils, is discovered, two toppings of castor cake, at the rate of 300 lbs. per *bigha* are given. This crop requires from 15 to 20 waterings. Pickings of red chillies are performed in December, February and March, according to the period of flowering. The chillies which are dried in the open, differ in colour, that of the first picking being blood-red, while that of the second is red mixed with a little white. The chillies of the third picking are reddish-white and fetch but a low price. The yield of green chillies varies from 3,200 lbs. to 4,000 lbs. per *bigha* which when dried comes to about 800 to 1,000 lbs. This crop is subject to damage by frost especially in the Kadi district.

Ginger.

Ginger, (Zingiber officinale), is grown largely in *goradu* and *bagayat* lands in the Baroda and Navsari districts every fifth year on the same land. During the interval several crops like sugarcane, chillies, onions, *guwar* are taken. Ginger sets consisting of pieces of the rhizomes bearing 2 or 3 buds are planted at a distance of 6″ to 8″. About 800 lbs. of seed is required per *bigha*, and germination occupies 30 days. The land is manured heavily at the rate of 25 cart-loads per *bigha* in April when preparatory tillage is done. Beds each of 12 feet by 6 feet are made in May, when planting is done in *Rohini Nakshtra*. Turmeric 12″ to 15″ apart on the borders, yams only on the corners and *alu* leaves on the water channels are usually the general sub-crops. Further, *shan* in Navsari or *guwar* in Baroda is broad-casted at the rate of 40 lbs. per *bigha* at the time of planting. Just after planting, farm-yard manure is spread in the beds and thirty waterings are given. When the *guwar* is 3 feet high in July, nearly half the plants from the beds are thinned out and used as manure. The remaining *guwar* plants are disposed of in the same way in August or September. The crop ripens in January-February when it is dug out. The yield of ginger rhizomes varies from 8,000 to 10,000 lbs. and may reach 12,000 lbs. in good years, or sixteen times the seed rate. In making *sunth*, ginger is soaked in water and the skin scraped off and exposed after washing with water for 3 or 4 days. This is then rubbed by hand, and is again exposed to the sun and treated in the same way as before. Finally it is soaked in water and rubbed on coarse cloth. The

cultivation of ginger is restricted not only to particular villages but even to particular farmers as it requires great skill and a good soil.

Sugarcane.

Sugarcane, (Saccharum officinarum), is chiefly grown in *bagayat* lands and thrives in black, medium deep soils. Its cultivation is limited, and scattered in all the districts, the largest areas devoted to it being in the Gandevi and Vyara talukas of the Navsari district, and in the Dhari, Damnagar and Kodinar talukas of the Amreli district. There are several varieties, which are distinguished by colour. The land is heavily manured at the rate of 30 cart-loads, sometimes supplemented by castor cake at the rate of 100 lbs. per *bigha* in two top dressings, two and six months after planting. After a thorough cultivation planting is done either in December or in March-April. The system of planting whole canes is noticed only in Navsari. This is done with the *nagar*, while sets with three buds are planted in furrows at the rate of 10,000 sets per *bigha*. The crop requires copious irrigation. Sugarcane is grown as a dry crop in low-lying areas in the Visnagar and Mehsana talukas in the Kadi district; but the area under cultivation has much decreased probably owing to deficient rainfall during the last twenty years. Tobacco has taken the place of sugarcane in the *charotar* tract of the Baroda district. It takes 12 months to ripen when the canes are crushed by wooden mills. Iron cane crushers are being introduced as an improvement on the old wooden ones. Some improvement has also been made in the furnaces so as to economise fuel. The yield of *gol* varies from 2,400 to 4,000 lbs. per bigha. Stem-borers generally, and aphides to a small extent, are the insect-pests which are the most troublesome. Recently the application of ammonium sulphate, an artificial chemical manure, has been found paying to the farmers, especially in the Vyara taluka. The sugarcane crop is lately coming under special notice owing to the high price of cane-sugar which has led to the formation of commercial corporations for the manufacture of sugar in this country. In this connection the efforts of the Tata Sugar Corporation are specially noteworthy in the Navsari district. There is a sugar factory at Gandevi.

Suran.

Suran, Elephants' foot, (Amorphophallus campanulatus), thrives in *goradu* and *bagayat* lands in Baroda and Navsari with irrigation, taking four years to

mature. In the first year, the tuberose excrescences from the big corm are planted in beds in May. The seed is required in great bulk. Watering is given as usual. The leaves of the plants, each of which weighs 6 to 8 ounces, die down in November-December, when they are dug out. These are dried and stored, to be replanted the next year when the produce weighs 1 to 1½ lbs. They are again replanted in the third year. The bigger corms are sold off and the small ones weighing 3 to 4 lbs. are replanted the fourth year, the corms of the final year weigh each 10 to 20 lbs. This crop requires regular watering every week or so even in the monsoon when there is a long break in the rains. *Suran* is a gross feeding plant and requires heavy manuring during the four years of its growth at the rate of 30 cart-loads per *bigha* every year. In the second and third year, green manuring is done by growing *shan* between the *suran* plants and breaking the *shan* plants there when in full bloom. The yield at the end of the fourth year varies from 16,000 lbs. to 20,000 lbs. per *bigha*.

Potatoes.

Potatoes, (Solanum tuberosum), are grown generally in the beds of rivers and to a small extent on *goradu* lands by *Sathwaras* and *Kachhias* whose sole profession it is to grow vegetable crops. The potato may be grown successfully only as a *rabi* crop. The land is manured as usual and is ploughed 8 to 10 times in the monsoon. The seed, which consists of tubers, required for planting a *bigha* is nearly 800 lbs. The tubers are cut into pieces according to the number of buds. These pieces are planted on ridges in November, and watering is given every week or so. In March the stems begin to wither when watering is withheld and the crop is harvested after a fortnight or so by opening up the furrows with a plough or a pickaxe and potatoes are gathered. The plough is again worked crosswise the furrows and the remaining potatoes are gathered. A good crop yields 16 times the seed rate, but it varies from 6,000 to 8,000 lbs. per *bigha*. When furrows are made in the beds of rivers, a heavy dressing of farmyard manure together with castor-cake is given, and planting is done in November. This gives a yield of 12,000 to 16,000 lbs. of potatoes per *bigha*. Potato blight is a fungoid disease which does great damage to the crop.

Garlic.

Garlic, (Allium sativam), locally known as "*lasan*" is grown to a very limited extent as a *rabi* crop in

goradu soils. The land is manured and ploughed in the monsoon as usual. Beds having been made in October, or November, the crop is propagated from cloves by dibbling. The seed rate is 250 lbs. per *bigha*. Two or three weedings are done and the crop is regularly irrigated every week or so, maturing in April when it is dug out by *khurpi*. The average yield is 2,000 lbs. per *bigha*.

Onion.

Onion, (Allium cepa), locally called *kanda* or *dungali* is grown by transplanting in *goradu* and *besar* soils, as a *rabi* crop with irrigation. The seedlings are reared in seed beds in October by broadcasting 6 lbs. to 8 lbs. for a *bigha*. The land is prepared in the same way as in the case of garlic. Sometimes the onion is also grown as a second crop after *bajri*. Transplanting at a distance of 6 inches is done in December when the seedlings are 6 to 9 inches high. The crop requires regular watering every sixth day till it matures in April, when the tops begin to turn yellow and fall. The average yield is 10,000 lbs. in monsoon fallow, while in the case of second crop, it varies from 6,000 lbs. to 7,000 lbs. per *bigha* according to the fertility of soils.

Brinjals.

Brinjal or *vantyak*, (Solanum melongena), is grown all the year round and is always available in the market. This is grown by transplanting the seedlings reared in the seed-beds. The bulk of the crop is generally planted in July-August on a showery day. The land is prepared just in the same way as for chillies. Where there are irrigation facilities, the crop is watered every week, after the monsoon is over, and if not, the crop is taken as dry. It gives with irrigation an average yield of 12,000 lbs. and as a dry crop nearly 5,000 lbs. per *bigha*. This crop continues to yield till March and even later, if irrigated. An insect pest, leaf-roller, affects the leaves and thereby checks the growth of the plant. Recently a malformation of leaves, gradually extending to the whole shoot has been seen promiscuously in the fields. The cause of the disease is not definitely located but is considered to be either bacteria or physiological malnutrition.

Lucerne.

Lucerne, (Medicago sativa), is grown in *goradu* and sandy soils with irrigation as *rabi*. There is no vernacular name for this, although it is dubbed

as *ghoda ghas*, *godab*, and *lusan ghas*. It is a leguminous crop and is the only one of its kind providing fodder throughout the year. The land is manured heavily at the rate of 25 cart-loads per *bigha* in May, and is ploughed several times during the breaks in the rains. Beds are made and seed is broadcasted, or ridging is done and seed is sown on ridges 18 inches apart at the rate of 8 lbs. per *bigha* in October, followed by a watering. The seed germinates within a week or so. Weeding is done constantly. Watering is done every week, and at even shorter intervals in the summer. The first cutting begins within 45 to 50 days, and subsequent cuttings can be made every three weeks if the crop is well taken care of. The crop is cut just before the flowers appear. Cutting may be withheld in summer or any season for the produce of seed. The average yield is 30,000 lbs. of grass per *bigha* with 20 to 40 pounds of seed. Though very useful as green fodder this crop has not found much favour with farmers except in the Amreli district. Lucerne cultivation is gradually extending especially in the vicinity of large centres like Baroda city. This grass is generally given to horses as a daily ration and to milch and work cattle, in amounts varying from 5 to 10 lbs. a day. It has a tendency to cause tympanitis if given in large quantities. The crop of the first year may be continued in the second year successfully with additional manuring. An attack of aphides the principal insect pest damages the crop. The crop seems to be adapted particularly to black soils and forms quite an important part of the agricultural economy of the Amreli district, where its use and value is well understood and highly appreciated.

Jiru, Rajgaro.

Jiru and *rajgaro* are taken as second crops after *bajri* in the Kadi and Baroda districts, and are entirely grown as *rabi*. The fields, after the harvesting of the *bajri* crop, are harrowed, if there is sufficient moisture in the soil; if not, a surface watering is given, and beds are made after the usual cultivation. The seed rate of *jiru* is 7 lbs. and that of *rajgaro* 2 lbs. per *bigha*. The seed is broadcasted in beds in November. These crops require 4 or 5 waterings, and ripen in March when they are harvested and threshed. They are greatly damaged by frost. The average yield of *jiru* is 160 lbs. while that of *rajgaro* is 600 lbs., per *bigha*. The *jiru* crop is generally affected by a fungoid disease locally

known as '*chharo*'. It is a chance crop, paying handsomely when it does succeed. The admixture of the weed known as *jiradu*, which strongly resembles *jiru*, reduces the value of the crop considerably. The crop is a delicate one and responds best when grown at large intervals. The '*chharo*' disease can be held in check by timely sprayings, but few would care to take the trouble and undergo the additional expenditure. They prefer to trust to luck instead. Compared with *jiru*, *rajgaro* is a handy crop and may be taken according to individual inclination. A crop of *jiru* needs on the other hand knowledge and much attention. Of late the *jiru* crop has become of special importance in certain villages like Ladol in the Vijapur taluka.

Vegetables and fruits.

During the rainy season various species of *Cucurbitaceæ*, *suran*, or elephant-foot, sweet potatoes, etc., are grown, but most garden crops mature in the cold season or early summer. Potatoes are planted in small patches near the large towns. They require manure in the form of cattle dung, oilcake and night-soil, and also irrigation. Brinjals and chillies are cultivated wherever irrigation is available, the brinjals of Kathor being especially famous. Onions are abundant, a white variety being largely cultivated in the Amreli district at Kodinar. Garlic and radishes are plentiful everywhere. Ginger is largely grown in Baroda and Navsari districts. Carrots are cultivated everywhere, and in some parts, chiefly in Amreli, are used largely for fodder. Various indigenous vegetables are grown in abundance, and of late years tomatoes, cabbage and cauliflowers have been introduced.

Among the chief fruits are the mango, plantain, guava, pineapple, lime, custard apple and melon.

Double cropping.

The practice of double cropping is only prevalent where a second *rabi* crop is raised by means of irrigation. Thus *bajri* followed by wheat in *rabi* or sometimes by *jiru*, onions, *rajgaro*, is a good instance of this method. Sometimes an irrigated crop like chillies or tobacco is often followed by a fodder crop, also quite a prevalent custom. The cultivation of *rabi* crops like castor or *wal*, *vatana*, *adad* or gram after rice, is of course a well known practice. It is impossible to quote exact figures regarding the area which is double cropped, since this entirely

depends on the character of the season, the ease of fodder supply and the possibilities for irrigation. It may roughly be said that soils for which irrigation is available rarely grow only one crop during the year.

Crops.

The total number of *bighas* under cultivation in each district separately, was, according to the figures of 1920-21, as under :—

Name of the crop.	Baroda.	Kadi.	Navsari.	Amreli.	Okhamandal.	Total.
Rice	2,06,582	29,747	1,02,947	3,538	....	3,42,814
Juwar	1,62,953	5,16,289	1,58,748	1,46,569	40,387	10,25,046
Bajri	1,41,787	6,24,173	969	1,57,067	26,215	9,50,211
Kodra	87,408	....	33,750	....	....	1,21,158
Tuver	48,057	48,144	74,208	....	....	1,70,409
Wheat	6,120	1,35,863	10,106	22,640	26	1,74,755
Cotton	6,34,341	3,13,218	2,98,772	1,68,861	....	14,15,192
Sugarcane	83	138	1,745	2,208	....	4,174
Tobacco	34,703	11,824	445	57	....	47,029
Castor	7,726	1,57,611	14,611	3,552	4,324	1,87,824
Grass	74,030	19,916	3,31,147	3,567	192	4,28,852
Sesamum	22,547	40,635	3,408	56,873	11,278	1,34,741
Gram	1,182	3,368	4,441	10,321	3,645	22,957
Kalthi	....	....	....	2,973	....	2,973
Others	52,179	3,47,313	14,962	14,989	321	4,29,764
Rapeseed	....	45,750	....	....	....	45,750
Opium	....	5,780	....	....	....	5,780
Total ..	14,79,698	22,99,769	10,50,259	5,93,215	86,488	55,09,429

Dairy.

The most important industry connected with agriculture is the dairy. Almost every cultivator keeps one or two buffaloes, and the *rabaris* and *bharvads* or professional cattle-breeders keep large herds of cows, goats, and sheep. The milk is utilized for domestic use and for the manufacture of *ghee*, which is sold to local dealers who export it to Baroda, Ahmedabad, Bombay and other cities. Charotar in Gujarat (Baroda district) Gir, in Kathiwad (Amreli district) are specially noteworthy for *ghee*. During the last ten years the dairy industry has been greatly developed in Charotar. In almost every village there is a cream separator. The cultivator sells his milk to the merchant who separates the cream and sells it to Bombay or Ahmedabad butter factories, while the separated milk is either thrown away or crude casein is prepared from it. From the Gir, *ghee* is exported to Jaffrabad and thence to Bombay.

There are many popular prejudices against the dairy industry. Agitation is made against it on the ground that it deprives the villagers of *chhas*, whey, of which they had abundance when each cultivator prepared *ghee* in his own home instead of selling milk to the creameries. The agitation is based on false economic ideas and has failed in doing any permanent harm to the new industry; which has proved a great boon to the farmer, though it has made *ghee* dearer for the local consumer.

Fairs.

Fairs are held in a few places for the sale of cattle. The most important is that which is held at Baroda, on every Friday.

Wages of labour.

Payment of wages in kind still prevails, especially in villages. Agricultural labourers who are permanent servants are provided by their masters with food, and clothing and an annual cash payment. Casual labour, at the time of weeding and harvesting, is in some places remunerated by cooked food once a day in addition to a small cash payment, which generally depends upon the demand and supply in the labour market. A day labourer was formerly paid 2 to 4 annas per day; but, owing to the demand for labour in the factories and to the general rise in prices the wages of agricultural labourers have risen to 8 to 12 annas per day and in the harvesting season, to as much as one rupee per day.

Prices of staple foodstuffs.

Statistics of prices of food-stuffs for a number of years have been compiled in the revision settlement of the Bhadran Peta mahal from which the following table showing the prices of one *man* of 40 *shers* has been compiled. As there is very little variation in the different parts of the State, it gives a fair idea of the prices prevailing in the different districts :—

Year.	Wheat.	Rice.	Bajri.	Juwar.	Pulses.	Ghee.	Oil.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
1709 ..	0 10 6	0 11 0	0 8 6	0 8 0	0 10 10	5 4 0	3 5 3
1719 ..	0 8 0	0 8 0	0 7 6	0 7 0	0 7 10	5 11 6	3 10 3
1729 ..	0 9 0	0 8 0	0 8 3	0 7 0	0 11 0	6 10 9	4 0 0
1739 ..	0 8 0	0 6 9	0 6 0	0 5 3	0 7 8	5 8 3	3 10 3
1749 ..	0 9 6	0 10 0	0 8 6	0 6 6	0 9 6	6 10 9	3 5 3
1759 ..	0 9 0	0 9 3	0 7 6	0 7 0	0 8 1	5 14 9	3 10 3
1769 ..	0 8 6	0 7 6	0 8 0	0 6 9	0 11 0	5 11 6	3 5 3
1779 ..	0 9 3	0 9 6	0 8 0	0 7 6	0 11 2	5 11 6	3 5 3
1789 ..	0 10 0	0 13 3	0 8 0	0 7 3	0 11 11	4 11 3	3 5 3
1799 ..	0 13 0	0 12 6	0 13 3	0 10 6	0 13 0	9 6 6	4 0 0
1809 ..	0 11 9	0 8 3	0 9 6	0 8 9	0 10 11	7 10 0	4 0 0
1819 ..	0 12 6	0 14 6	0 11 0	0 15 3	0 12 3	8 6 9	2 10 9
1829 ..	0 15 0	1 0 6	0 8 3	0 7 6	0 12 11	8 0 0	4 7 0
1839 ..	0 12 6	1 0 0	0 11 0	0 9 3	1 2 6	8 14 0	4 0 0
1849 ..	0 15 6	1 0 6	1 7 9	1 5 3	0 14 11	8 6 9	4 0 0
1859 ..	0 12 9	1 0 6	0 14 6	0 11 3	0 13 5	11 0 6	3 7 9
1869 ..	1 3 6	1 3 6	1 6 9	1 10 9	1 11 0	13 5 3	6 15 3
1879 ..	1 12 6	1 3 6	1 0 0	1 4 9	1 2 8	21 5 3	5 11 6
1889 ..	1 6 0	1 11 9	1 0 9	1 11 9	2 10 0	13 5 3	5 5 3
1899 ..	1 13 0	1 1 3	1 4 0	1 5 3	1 4 0	13 5 3	5 8 3
1900* ..	2 5 9	3 1 3	2 0 0	1 14 6	2 4 6	22 13 9	8 0 0
1909 ..	2 12 0	2 1 0	1 8 9	1 6 0	1 11 10	14 9 0	8 0 0
1919 ..	6 8 0	3 2 6	6 3 9	4 6 0	4 11 0	42 8 0	18 0 0

* Famine year.

It would appear from the above that foodstuffs were very cheap when there were no steamers and railways and consequent worldwide commerce. The distance to which agricultural produce could go, was limited by the nature of the transport available. The cultivator got but little cash for his produce and all his wants were supplied mainly by bartering. During the last 60 years, this state of things has completely changed. The cultivator gets a greater gain, measured in money, than ever before, but it is doubtful whether his material condition has been improved to an extent to any degree corresponding. The scarcity of labour seriously hampers agricultural operations and its increased cost impedes the execution of improvements.

Rainfall.

The average rainfall of the State amounts to 58 inches in the Navsari district, 37 in Baroda, 32 in Kadi and 21 in Amreli. The rainfall is highest in the southern districts of Navsari and decreases towards the north in Gujarat, while it is least in the Kathiawad district of Amreli.

This average is made up by varying figures in different talukas. The following table gives quinquennial figures for each taluka.

Name of taluka.	1880.	1885.	1890.	1895.	1900.	1905.	1910.	1915.	1920.	1921.
			Baroda District.							
Petlad	37·15	55·43	28·82	14·24	9· 7	25·23	33·89	13·36	19·39	35·31
Baroda	62·62	36· 7	26·17	62· 9	19·35	11·74	30· 7	41·63	14·52	44·59
Baroda City ..	..	..	..	..	..	23·51	47·73	27·97	14·78	45·14
Padra	35·76	45·19	35·99	68·57	2·57	18·11	25·89	48·94	13·52	36·82
Karjan	60·68	25·88	24·29	19·61	22·50	20·39	47·47	27·97	18·74	54·98
Dabhoi	38·74	62·89	26·84	69·48	3·38	31·91	36·65	56·94	21·05	50·03
Sinor	51·15	57·83	31·72	31·43	7·38	25·28	46·75	42·48	25·72	47·36
Savli	..	56· 9	28·35	60·66	6·49	32·93	31·73	54·87	15·53	44·13
Vaghodia ..	..	38·42	12·18	31·78	30·74	33·93	55·97	21·84	26·30	67·34
Sankheda ..	..	50·11	44·21	74·36	6·49	26·96	38·29	52·37	27·88	58·01
Tilakwada ..	63·15	32·44	28·88	32· 5	35·73	21·39	53·96	24·73	19·69	48·85
Bhadran ..	36· 8	18·41	26·71	19· 6	21·31	15·29	30·15	12·87	14·92	37·95
Chandod ..	37·30	43·30	21· 0	38· 7	3·60	17·70	39·58	14·30	13·78	32·37
			Kadi District.							
Mehsana ..	18·34	36· 4	18·88	44·60	5·29	6·60	17·60	14·33	21·25	36·43
Visnagar ..	19· 1	39·80	27·62	41· 3	5·96	10·80	28·48	11·67	21·95	28·96
Kheralu ..	25·19	58·91	23·69	29·98	7·24	18·23	26·69	7·84	16·41	32·72
Vadnagar ..	24· 8	52·36	20·53	28·74	..	..	..	..	..	..
Sidhpur ..	19·27	47·84	27·63	17·79	3·94	10·94	29·35	9·88	16·52	23·62
Patan	20· 8	36·17	22·43	24·62	3·92	5·88	20·87	8·18	11·85	27·64
Chanasma ..	12· 4	36·37	22·46	26·75	1·42	5·28	24·32	15·44	16·07	31·33
Kadi	31·39	41·72	23·62	53·19	3·92	9·72	38·19	15·46	26·24	31·09
Kalol	30·78	34·26	27·51	43·55	6·75	14·25	37·49	12· 2	23·04	34·89
Dehgam ..	28·89	42·82	25·88	38·27	6·96	12·40	28·72	15·38	18·70	46·85
Vijapur ..	22·33	45·86	28·91	45·93	4·78	10·92	30·44	17·19	27·02	37·41
Atarsumba ..	25·60	52·27	28·44	55·70	2·21	11·64	36·22	19·26	20·93	43·78
Harij	16·16	32·82	19·67	11·75	3·40	6·15	31·75	8·25	13·67	33·08
			Navsari District.							
Navsari	62·79	72·38	46·62	60·15	32·49	37·22	46·41	38·86	32·70	72·80
Gandevi	51·60	57·80	65·71	81·	50· 1	23·16	56·31	32·10	40·71	87·17
Palsana	44·61	58·24	61·72	73·68	15·16	22·95	67·40	26·63	37·19	64·81
Kamrej	36·71	50·83	29·16	39· 3	37·92	24·24	40·50	21·85	26·35	51·32
Mahuva	50· 3	75·43	47·72	48·50	47·64	35·91	48·48	37·68	31·22	69·33
Mangrol	44·20	61·18	34·13	27·56	39· 5	25·14	45·65	27·11	32·75	47·12
Vakal	39·36	32·31	38·85	28·25	39·17	31·23	63· 7	23·84	..	..
Vyara	53·57	62· 9	44·12	88·74	16·55	43·56	68·94	42·62	40·65	71·72
Songadh	54·54	52·64	35·73	80·18	14·23	40·93	65· 4	47·13	44·15	72·46
			Amreli District.							
Amreli ..	20·64	16· 5	11·69	13·29	31·51	9·17	20·71	14·33	17·12	22·41
Bhimkatta ..	..	..	26·50	11·37	34·91	15·75	38·41	9·60	28·86	43·82
Damnagar ..	21·87	23·58	20·43	17·65	21·51	13·36	27·73	19·82	19·10	19·20
Ratanpur ..	23·46	23·55	19·83	26·10	30·44	15·10	31·65	14·41	12·87	24·39
Dhari	19·40	20·82	9·80	28·75	27·80	10·00	28·87	15·95	18·15	21·53
Khambha ..	..	..	..	18·65	20·55	12·76	25·68	11·23	21·72	14·33
Kodinar ..	30·21	22·88	30·15	20· 9	37·23	11· 5	26· 8	12·28	35·60	26·34
Okhamandal ..	11·49	31·21	7·83	17·13	17·95	2·34	16·67	8·91	9·27	13·38
Beyt	..	..	9·92	4·35	15·82	3·40	17·87	6·25	10·26	19·63

Technical or Scientific Improvements made during the last thirty years.

During the last thirty years various steps have been taken by the State for the improvement of agricultural methods. Early efforts were confined to the teaching of agriculture in special and ordinary schools. In 1886-87, a special Agricultural Vernacular School was started in Baroda and in 1890, a class for

training students for the Bombay University was opened in the Baroda College. Courses in Agriculture were also introduced in the Kala Bhavan and in the Male Training College, as well as in the Dhanka Boarding Schools in the Navsari district. All these schools were provided with small farms; but the students trained in the schools and colleges, instead of following agriculture as a profession, sought Government service. As they had failed to justify their existence they were closed. In 1904, courses in agriculture were ain introduced, in the Male Training College at Baroda, and in the Patel Boarding School at Amreli; these failed also to achieve any satisfactory result. In 1916, a special school for training boys of the agricultural classes was opened at Jagudan, and was later transferred to Baroda; this school also had to be closed as it failed to attract a sufficient number of students. The failure was at least partly due to the fact that the training given was more of the school room than of the fields, and was academic rather than practical. The Department of Education has recently opened experimental agricultural classes in selected rural schools. These follow a severely practical course and bid fair to succeed.

Agricultural Department.

Government has also adopted several other measures for effecting improvements by direct methods. Some students were sent to England to be trained in the Royal College of Agriculture at Cirencester and on their return were placed in charge of farms, and in the Agricultural Department. During this period of twenty years between 1887-1907, the officer in charge of the Department had several other duties to perform. He was at one time in charge of seven Departments as Assistant to the Sar Suba and had to perform his duties under great difficulties. Nevertheless some experimental work of value was done. Success was however hampered by the fact that the prevailing idea of the time seemed to be in favour of the wholesale introduction of everything foreign. Agricultural implements were imported from abroad, and the cultivator was to be encouraged to an imitation of the methods of the West, without, it must be confessed, sufficient preliminary study of local conditions and requirements. Efforts were made to introduce exotic varieties of cotton and sugarcane, to extend the cultivation of wheat, tobacco, indigo, safflower, potatoes, mulberry and Indian fruit trees;

trials were made with artificial manures on dry and irrigated crops, attempts were made to introduce iron ploughs, reapers, cane crushers, winnowers, steam ploughs, and other costly and heavy machinery, and other experiments were made regarding tobacco-curing, cheese-making, and the breeding of Australian sheep. All these measures were spasmodic and did not produce any tangible results.

Reorganization of the Department.

In 1899, came the great famine and the necessity for taking some better considered steps for the improvement of agriculture was increasingly felt. Between 1900 and 1904, various measures were taken by the Government of India to reorganise their Department of Agriculture and several experts in Agricultural Chemistry, Economic Botany, Mycology and Entomology were engaged. An Imperial Research Institute was founded at Pusa and Provincial Departments of Agriculture were similarly reconstructed. To co-ordinate their activities and to carry out a well-considered policy for the whole of India, the office of the Inspector-General of Agriculture was created in the Government of India. In sympathy with the agricultural policy of the Government of India, Baroda saw the necessity of reorganising its Department of Agriculture. In 1909 this Department, which had hitherto been considered but a temporary section of the Revenue Department, was given the status of a Department and a full time Director was appointed. To guide and regulate the activities of the Department the following order was passed :—

"The State being comparatively a small one, offering a limited scope for working out a large scheme of scientific work, the best course would be to watch the results obtained at the British Institutions and particularly at those located in our immediate neighbourhood, and to try to demonstrate improvements of proved value to the people of the Raj."

From 1908-1912.

The Department was placed directly under the Dewan because it was felt that interests so important to the State should receive the personal attention of the head of the administration. Later, fully to carry out the policy laid down, arrangements were made for periodical visits by the officers of the various Departments of Agriculture in British India to the Model

Farm at Baroda. From 1908 to 1912, some work of secondary importance was done. The department had no expert or district staff, and was not, and indeed could not be, expected to carry out any special research work.

During this period experimental work at the Baroda and Jagudan farms were continued. This more or less followed the practice of similar farms in British India. Experiments with indigenous and exotic varieties of cotton, tobacco, ground-nuts, wheat, and garden crops ; in artificial, green, farm yard, and village waste, manures; and, in tillage, with iron ploughs, harrows, and other implements were made. Honorary correspondents were appointed and encouragement was given to the supply of improved implements to the cultivator at less than cost price. Unfortunately the results, except as regards the work in connection with the ground-nut crop, with green manures, and with iron ploughs, were not as successful as was desired.

From 1912 to 1915.

In 1912 Dewan Bahadur V. M. Samarth assumed charge of the Department of Agriculture amongst others. He at once commenced the laying of the foundations of a new and a progressive policy which was characterised by a more sympathetic, as also more intelligent, co-operation between the officers responsible for the welfare of the different districts of the State, and the Department of Agriculture. In the Kadi district for instance, an Agricultural Association with over 1,200 members was formed, and subsequently a similar Association came into being in the Baroda district. The Kadi district Local Board was persuaded by the then Suba Rao Bahadur Govindbhai H. Desai, to start an agricultural museum at Mehsana and to set apart a small sum for helping cattle shows in each talukas. Agricultural shows were held, and the benefits of improved implements were practically demonstrated, at Jagudan and other places. A travelling Agricultural Exhibition was put into effect in Kadi in 1914. A wagon was hired from the B. B. & C. I. Railway, and it was arranged that it should be detached at each station in the Kadi district, there to remain for twenty-four hours. This period was used in exhibiting to the agriculturists the model implements, and samples of seed, with which the wagon was loaded. Lectures were given by Revenue Officers and by the Inspectors of the Agricultural Department, and the practical use of the

implements was demonstrated in the nearest field to thousands of cultivators from neighbouring villages, to whom intimation of the time and date of the arrival of the wagon had been previously given. Extra implements were kept in stock and were sold on the spot at half cost price, and leaflets and pamphlets on various subjects such as the advantages of raising fodder, the improvement of cattle breeding, and the inconvenience of small holdings, were published, and were freely distributed. This co-operation of effort was most admirable, and its continuance will tend constantly to improve the quality of the assistance given by the Department of Agriculture to the ryots.

Agricultural Stations.

Experiments in agriculture are carried on at Baroda and Jagudan model farms, and occasionally in the fields of intelligent cultivators. At the Baroda farm attention is chiefly paid to the improved growth of the principal crops of the vicinity, and also to the curing of tobacco leaf, while at Jagudan, experiments are made in connection with the growing of wheat and chillies.

Famines and Scarcities.

There are no very authentic records of the famines, which must have necessarily occurred in His Highness's territories before the year 1877-78, when famine devastated a great portion of India. There are records of the two great famines that visited the country in 1791 and 1812, but the details given inform us only that "there were severe famines in those years during which money was freely distributed from the State treasury. Labour on public works was greatly provided for the distressed." Facts recorded in scattered places, however, indicate that "climatic disasters" of some kind or other have occasionally visited the provinces of Gujarat and Kathiawad. It is obvious that His Highness's territories situated in these provinces could not have escaped these dire visitations. The following table gives information, so far as it is available, in brief :—

Serial Number.	Year.	Famine or Scarcity.		Causes.	Remarks.
		Gujarat.	Kathiawad.		
1	1718-19	Famine ..	Famine ..	Want of rain.	Known as *Panchotra* (famine of seventy-five), because it occurred in Samvat 1775. Bajri is said to have been sold at 4 *seers* per rupee. The poor supported life on leaves and roots, an unwholesome diet which caused a pestilence which claimed many victims. Children were sold for a rupee or two per head. The famine was equally severe in Gujarat and Kathiawad.
2	1731-32	Do. ..	Do. ..	Excessive rain.	This famine occurred in Samvat 1787 and is known as second *satiasio*. It was also called *Olakal* (wet-famine), having been caused by excessive rain which is said to have fallen incessantly for 14 days. Food-grains soared extravagantly in price, and after the rainy season, fever and cholera carried away thousands. In Ahmedabad dead bodies could neither be buried nor burnt; they were thrown in the bed of the Sabarmati to be devoured by dogs and birds of prey. This famine is recorded in Gujarati ballads. It was equally felt in Gujarat and Kathiawad.
3	1747	Famine ..	Scarcity ..	Failure of rains.	Known as *Tilotra* (three), having occurred in Samvat 1803. To the north of Ahmedabad, not a drop of rain fell. The poor lived on wild roots and dead cattle. The want of water was more keenly felt than the dearness of grain, especially in Patan and the districts north of Ahmedabad. People fled from their homes. The distress was not so severe in Kathiawad, and the mortality in the Peninsula was much less than in Gujarat.
4	1764	....	Do. ..	Do. ..	Dearness of grain caused much distress, but the famine seems to have been confined to Kathiawad.
5	1774	....	Do. ..	Do. ..	
6	1780	....	Do. ..	Do. ..	There was much robbery and distress in Kathiawad, but there was not high mortality.
7	1785	....	Do. ..	Do. ..	There was severe distress in Jhalavad portion of the Peninsula and consequently Okhamandal alone, to the exclusion of other portions of the State, must have suffered at this time.
8	1790-91	Famine ..	Famine ..	Do. ..	This memorable famine is known as the *Sudtala*, having occurred in the Samvat year 1847. It devastated the whole of Kathiawad and Gujarat. Thousands of people died for want of food, and cattle perished wholesale in several places for want of fodder. Children were sold or deserted to die uncared for, and dead cattle and sheep

Serial Number.	Year.	Famine or Scarcity.		Cause.	Remarks.
		Gujarat.	Kathiawad.		
					were devoured. Many villages fell waste and it is said that many of them were never repopulated. Many Hindus are said to have become Mahomedans and many Mahomedans said to have forsaken their faith. Ravages caused by the Arab and other troublesome classes were the distinguishing features in this famine. Many families in Gujarat are said to have permanently migrated to Malwa, as a result.
9	1803-04	Scarcity ..	Scarcity ..	Failure of rains.	This was felt in the Navsari district more than in other provinces. Grain was sold at 12 *seers* per rupee. It was very lightly felt in some parts of Kathiawad.
10	1811-12	....	Do. ..	Scanty rain and scarcity of grain.	There was scanty rain and scarcity in Kathiawad, but there was a severe famine in Marwar, which drove innumerable immigrants from that country to the Peninsula. The local distress was principally increased by the influx of these immigrants who wandered over the province, "committing crime, spreading disease, and enhancing the prices of provisions." This scarcity in Kathaiwad was only the beginning of troubles, which with increasing severity pressed on the province in the subsequent four years.
11	1812-13	Famine ..	Famine ..	Failure of rain.	This was a terrible famine in Kathiawad and is known as *Agnotra* having occurred in Samvat 1869. This year of drought was followed by a year of excessive rain and floods. In the following year a plague of rats devastated the country. These terrible calamities desolated the country and hundreds of villages fell waste. During 1812-13 many died of starvation and of the survivors many were swept away by the pestilence of 1813-14. During these two years, the miseries to which the people were reduced were indescribable. Crops remained exposed in the market places. Children were not only sold and deserted, but were in some cases eaten. Cattle perished by thousands and the carcasses were freely devoured by classes, who in ordinary years regard such food as contamination. This famine caused distress of a serious nature in the northern parts of Gujarat and in the Kadi district. It, however, caused little more than inconvenience in the Navsari district. The famine was felt at

Serial Number.	Year.	Famine or Scarcity.		Causes.	Remarks.
		Gujarat.	Kathiawad.		
					Baroda itself, chiefly because of the influx of immigrants and of the drain caused on local supplies of food by the export of heavy loads to Kathiawad.
12	1819-20	Scarcity ..	Scarcity ..	Excessive-rain	Acute distress was caused by excessive rains, south of the Narbada. The other provinces in Gujarat do not appear to have suffered much at this time. There was excessive rain and some distress in Kathiawad also.
13	1825-26	Do. ..	Famine ..	Scarcity of rain & visit of locusts.	Many cattle and human beings died in Kathiawad; there was only scarcity in Gujarat and large quantities of grain and forage brought from thence served to alleviate the sufferings of the people in the Peninsula. In 1826 locusts visited a part of Kathiawad and did considerable damage.
14	1834-35	Do. ..	Scarcity ..	Short rainfall and visit of locusts.	The scarcity was caused by short rainfall and by locusts in Gujarat and Kathiawad, but it was specially felt in the Baroda district.
15	1838-39	Do. ..	Do. ..	Scanty rain .	There was little or no rain in Kathiawad and scanty rain fell south of Narbada. There was considerable distress in the former province.
16	1877-78	Do. ..	Famine ..	Do. ..	Kathiawad suffered much, but the sufferings in Okhamandal and the southern half of Kodinar were especially great. In 1877, the rain held off during June, July and August, but there was a pretty general fall in the beginning of September. It was, however, too late for Kathiawad, though it averted famine in Gujarat. In 1878, the rainfall was excessive everywhere and caused much injury to all crops, more particularly to Bajri and cottons. To add to the troubles locust poured in innumerable flights and devastated the *kharif* crops. The distress was the greatest in Amreli, though it prevailed to some extent in the Navsari and the Baroda Districts also.
17	1896-97	Do. ..	Scarcity ..	Partly failure and partly enhanced prices.	There was scarcity caused more by the enhanced prices than by the failure of crops, which, though not satisfactory, were not much below the average. The prices were very much raised on account of the drain caused by the demands from several other parts where there was a very severe famine. The scarcity was equally experienced in the Gujarat as well as in the Kathiawad provinces; Okhamandal fared better at this time.

Serial Number.	Year.	Famine or Scarcity.		Cause.	Remarks.
		Gujarat.	Kathiawad.		
18	1899-1900	Famine ..	Famine ..	Complete failure of rain.	Gujarat had been long credited with immunity against Famines and had accordingly been omitted from the famine Chart of the Bombay Presidency which was prepared after the great Famine of 1877-78. From this fancied security the "garden land of India" was awakened in 1899: and Baroda, like the contiguous districts of Gujarat, had its full measure of distress and suffering. On account of the almost complete failure of rains in the monsoon, severe famine conditions prevailed. In the beginning of the season when there was a fair rainfall, the condition of the crop was promising, but the failure of subsequent rains resulted in an almost total loss. The prices of *bajri* and *juwar*, the staple food-grains of the country, rose more than cent percent. The price of rice alone was somewhat kept down in consequence of large imports from Rangoon. Prices rose on an average 86 per cent. This, most severe famine is known as *Chhapna* or the famine of Samvat 1956.
19	1904-05	Scarcity ..	Scarcity ..	Failure of rain.	Gujarat was in the grip of Famine for upwards of three years from August 1899 to December 1902. The people had tolerably fair harvests in 1903, but the rains failed again in 1904. There was thus hardly any room for recuperation, hardly any respite in this long series of seven lean years. It was with painful anxiety that the progress of the south-west monsoon was watched by the Government, and the patient cultivator saw with dismay by the first week of September that another failure of crop was certain. Every attempt was then made by His Highness's Government to profit by the lessons of past experiences, and so to push on all preliminary arrangements to cope with the inevitable calamity.
20	1905-06	Do. ..	Do. ..	Scanty rainfall.	There was, on the whole, sufficient rain in the three districts of Baroda, Kadi and Navsari, but there was a failure in the Amreli district. In five talukas of that district there was a deficiency of over 50 per cent. as compared with the average of seven years preceding this abnormal cycle of scanty rainfall. The shortage in Okhamandal exceeded 90 per cent.

Serial Number.	Year.	Famine or Scarcity.		Causes.	Remarks.
		Gujarat.	Kathiawad.		
21	1907-08	Scarcity ..	Scarcity ..	Scanty rainfall.	In all the Districts except Kadi the rainfall was less than that of the preceding year, but more than the average of the last 10 years. The rainy season commenced well, but after a continuous fall during the month of July, it stopped in the middle of August. This sudden and untimely cessation of rains greatly reduced the yield of the *kharif* and *rabi* crops and in some places there was great hardship amongst the cultivators. However, they withstood adverse conditions without having recourse to relief works.
22	1911-12	Do. ..	Do.	Do.	The monsoon of 1911 proved abortive, and a large portion of the State was again in the grip of dire drought. The districts of Kadi and Amreli were the greatest sufferers. The total rainfall in the Kadi district was less than one-fourth the average of the last five years. In Amreli the failure approximated fully 75 per cent. of its nominal amount. Some of the talukas like Visnagar and Sidhpur had not even three inches of rain during the whole year, while Okhamandal and Beyt had only two inches. The districts of Navsari and Baroda were a little more fortunate, though even there the shortage of rain approximated 50 per cent. of the normal fall.
23	1915-16	Do. ..	Do. ..	Do.	The monsoon of the year 1915 was very peculiar. There was sufficient rain in June in all the districts, for the commencement of Agricultural operations. There was also a little rain in the beginning of July. In the latter part of that month, and for the whole of August and part of September, there was no rain in the Kadi and Amreli districts and the crops withered. There was sufficient rain in the Navsari and Baroda districts, but the situation in the Kadi and Amreli districts was such as to cause grave anxiety. There was no rise in the prices of food-grains in any of the districts. But the prices of fodder went on rising and it was feared that if there was no more rain, there would be a serious fodder famine. From the beginning of August, cultivators began to dispose of their surplus cattle. The weekly cattle fair (*Gujri*) at Patan was noticed to have an increasing number of cows, buffaloes, and bullocks put up for sale from week to week.

Serial Number.	Year.	Famine or Scarcity.		Cause.	Remarks.
		Gujarat.	Kathiawad.		
					The price at which cattle were sold was about one-half to one quarter of the normal measure to secure sufficient fodder, therefore, appeared to be the most urgent necessity, and were promptly taken. General rain throughout the whole State, from September 25th to October 16th, relieved the situation, for it enabled the cultivators to raise *juwar*, wheat, gram, rape-seed, oil-seed, and other crops to some extent. The inflated price of fodder suddenly came down and the fears of a dire famine were removed.
24	1918-19	Scarcity..	Scarcity	Scanty rain-fall	In the months of May and June 1918 there was some rain in the Navsari district, but very little in the rest of the districts and sowing operations were consequently delayed. The situation improved a little in July but the fall was not equally distributed. There was fairly good rain in August, but very little in September and no rain in October. The rainfall in Okhamandal and Beyt was not even an inch and this part of the State was so hard hit that famine operations had at once to be commenced. In all the districts, except Navsari, all crops except *bajri* and cotton to the extent of 2 to 8 annas in the rupee failed. In Okhamandal even *bajri* crop totally failed. The result was a shortage of foodstuffs. In the preceding year excessive rain had damaged the crops and there was consequently less production than usual. The failure of crops; therefore intensified the difficulty, and caused a sharp rise in the prices of foodstuffs.

Famine Relief.

The usual warnings which forebode the advent of famine, besides the failure of rains and increase in the prices of food grains, are :—

(*a*) the contraction of private charity indicated by the wanderings of paupers,

(*b*) the contraction of private credit,

(*c*) feverish activity in the grain trade,

(*d*) an increase of crime,

(*e*) unusual movements of flocks and herds in search of pasturage, and

(*f*) unusual wanderings of people.

As soon as these premonitory symptoms become evident, appointment is made of an officer as Famine Commissioner to plan and organize relief operations. With the appointment of the Famine Commissioner, the strength of the Intelligence Department is duly reinforced, so that no symptom of the impending distress may escape observation. The district and taluka officers are asked to watch the signs of increasing distress and to send weekly reports to the central office. The Executive Engineers are warned to hold themselves in readiness with a list of works for the immediate starting of relief operations, and the subordinate supervising staff is prepared. Special establishments are sanctioned for preparing and maturing important irrigation and drainage works, so that the outlay required for relief might not be wasted on unremunerative works of doubtful value. By the latter end of September, when the failure of the monsoons makes a famine inevitable, test works are opened. These become relief works if the increasing numbers attending justify it. His Highness's Government makes an annual provision of from one to two lacs of rupees for the sinking of the wells. For this purpose advances are made to agriculturists on very easy terms, and are repayable by convenient and easy instalments spread over 30 years. In a famine year this grant is augmented, and loans are freely given for sinking wells. The result of this liberal policy has been that thousands of cultivators have been enabled to sink wells in their holdings, and in the worst years have been able to raise *rabi* crops for the maintenance of their family and their cattle. The small amount of crops or fodder which the wells, even during their construction, enable them to raise, prove an inestimable boon to the people. Dug by the cultivators themselves, these wells, which are small irrigation works, are also economical. Unlike large public works, they do not interfere with the labour market or involve the neglect of agricultural work; and they are less demoralising and less exposed to out-breaks of cholera and other epidemics. Large amounts are also sanctioned as advances to cultivators to enable them to buy seed, corn, and agricultural implements, such as ropes and *motes* for their wells. Whenever there

is scarcity of fodder it is distributed from the State forests in the Navsari and Amreli districts to the cultivators either for cash at reduced rates, or as *tagavi*. If the price of food grains rise to any abnormal pitch a scarcity allowance is given by the State to its numerous servants, and large amounts are given to the subject as maintenance loan. Separate loans are also provided for the artisan classes. Weavers, potters, and blacksmiths, often feel the pinch of famine to a degree that is scarcely realised; the contraction of the demand for the products of their handicrafts has a chilling influence on their petty earnings, and whole families suffer from want and privation. If helped and encouraged with State loans, these useful craftsmen are often in a position to supply the Government with many articles specially useful on famine works, which would otherwise have to be obtained elsewhere at greatly enhanced prices.

Of particular importance in dry famine years is the problem of ensuring a sufficiency of drinking water. The sufferings of the population, especially in the more remote centres, would be increased beyond endurance in the absence of protective measures on a large scale. Large sums are, therefore, placed in the hands of the District Officers. Special boring tools, capable of penetrating to the deeper strata, have been ordered from Europe and America and every effort has been made to ensure that the resources of civilization are brought to the aid of the people in their need.

Gratuitous relief to the aged, the infirm, and the destitute, who are all thrown upon the bounty of the State with the contraction of private charity and the shrinking of family incomes, has also to be provided. With this object gratuitous relief is arranged for both in towns and villages, and in larger centres poor houses are started for the reception of helpless victims of the famine.

The most important item in the Famine Relief Administration is, however, represented by the Public Works. Emergency programmes are kept ready. The principles on which these famine programmes are prepared have been deduced from the lessons of past experience, both here and in British territory. Works commenced during the last famine and which had to be left half finished, are given preference to all new works, and remunerative and protective works are allowed

priority over other works. Repairs to works already executed, and maintenance of roads and earthwork embankments, are given preference over works involving an altogether fresh outlay. Amongst remunerative works, the first choice of course falls on large irrigation reservoirs and dams as well as drainage works which are calculated to have a remunerative as well as protective value. Some parts of the State suffer from lack of irrigational facilities, while others are damaged by annual innundations. If irrigation and drainage works be successfully constructed in these parts, much of the evil is likely to be removed. His Highness's Government, therefore, engaged for a period the services of an expert as Consulting Engineer in irrigation matters, and a special Irrigation Department was opened under him. Schemes of irrigation canals and reservoirs likely to yield a profitable return were prepared, and have been either carried out or are ready for execution in the future. Amongst these may be mentioned the Bhimgaja reservoir in Okhamandal, the Awal tank in Baroda supplementing the Jojwa Orsang work, the Shetrunji dam and the Bhandaria tank in Amreli, the Dhamel tank in Damnagar, the Pichwi and Shingowada projects in Kodinar and Vadnagar feeder, the Umta and Anawada canals, and the Thol and Khakharia tanks in the Kadi district, as well as the reclamation bund project in Harij.

Next to the irrigation schemes, the construction of railway occupies a prominent place in the famine programmes of the State. The Baroda territories have been intersected by a net-work of small railways which, besides being very useful, are also fairly remunerative. It is true that railway works do not possess any pre-eminent fitness for the purposes of famine relief. Their earthworks alone provide the kind of unskilled labour which is suited to the capabilities of the relief seekers. A disproportionately large amount of the estimated expenditure is taken up by skilled labour, such as is required in the building of bridges and masonry culverts and another large outlay has to be incurred in the purchase of rails and the rolling stock. At the same time, however, the construction of metalled roads in the sandy soil of Gujarat is not a less expensive undertaking and the annual cost of their maintenance, is so great that railways on the metre and narrow gauge prove more economical in the end. Accordingly, the State included in its famine programme the earthwork of the Nar-Vaso line in the Baroda district,

the Bechraji-Harij and the Vijapur-Vadnagar lines in the Kadi district, and the Amreli-Chital and Jamnager-Dwarka lines in the Amreli district.

Roads have also been classed as remunerative works wherever they are capable of serving as feeders to Railways, or of connecting one taluka town with another. They are selected on the ground of their securing an easy access either to celebrated places of pilgrimage or their serving the requirements of important towns. They are also chosen for their use in securing markets for the agricultural products of the rural villages and outlying districts.

Finally is considered the proximity of works to the most backward districts and villages, inhabited largely by aboriginal tribes. To help these backward classes, village tanks are provided for in the relief programme. Such tanks are very suitable as small works to be undertaken on the approach of the monsoon, when the cultivator has to be brought nearer his village in order that he may be able to attend to his own fields as soon as the rains break. These tanks are, as a rule, capable of taking their place in a system of small irrigation tank works, each discharging its surplus water into the other, each being fed by drainage channels further up the country. These small tanks, when linked up one with the other, retain the amount of water necessary for purposes of irrigation in rich rice growing tracts. They have the further advantage of forming a rich alluvial soil in their beds for cultivation in the dry months. The tanks in the Kadi and Kalol talukas, as well as in the Petlad, Savli and Vaghodia *mahals*, are all so used, and are included on that ground, in the relief programme.

There is yet another matter which requires mention. The collection of the land revenue demand in its entirety would militate against the considerate and humane measures described above. Instructions are therefore issued, as early as in October, to the district officers to formulate their proposals regarding the suspension of the demand and they are received for final disposal by the end of November. These, receive the careful consideration of His Highness's Government, and the land revenue demand is either suspended or remitted according to the nature of the distress. In ordering this suspension of revenue demand His Highness's Government has followed the principles laid

down in Sir Anthony Mac Donnell's Famine Commission Report, of 1880, which may be enumerated thus :—

(1) An early and wide publicity to the extent of the Government's demand for the current year's revenue ;

(2) the substitution of a general and rough inquiry by groups of villages in the place of inquisitorial individual proceedings ;

(3) the doing away with all differentiation between the rich and the poor cultivators, and those with or without possession of land ; and

(4) the extension to the holders of alienated land, and to Inamdars, of the same privileges as have been extended to holders of *khalsa* lands.

The Famine Code which had been hastily improvised in 1899 to meet the pressing requirements, and which stood much in need of modification in the light of subsequent experience was revised in 1904 following the lines laid down by the valuable report of Sir Anthony MacDonnell's Famine Commission. The Code thus finally adopted deals in detail with the methods of exacting work from relief seekers, the allotment of tasks, the fixing of wages, the classification and payment of the labourers according to their sex, age, and physical condition, and the relief of their dependants on works. It is now so complete as to make the necessity of subsequent revision unlikely.

CHAPTER V.

Capital.

Capitalists.

According to the last Census there were, in 1921, in the whole State, 55,530 persons occupying positions implying the possession of capital; of these 5,096 were bankers, 502 were brokers, and 44,623 were merchants, traders and shopkeepers; and there were 4,309 persons living on their own incomes derived from the rent of houses and shops, from funded property, shares, and annuities. These 55,530 persons were distributed as under :—

District.	Bankers.	Brokers.	Merchants, traders and shop-keepers.	Persons of independent means.	Total.
Baroda City	419	22	4,794	1,271	6,506
Baroda District ..	992	111	9,799	877	11,779
Kadi District	3,160	266	21,326	1,727	26,479
Navsari District ..	322	66	3,893	220	4,501
Amreli District ..	177	16	4,014	86	4,293
Okhamandal District ..	26	21	797	128	972
Total ..	5,096	502	44,623	4,309	55,530

The amount of wealth in the possession of these capitalists cannot be accurately ascertained, the only source of information being the income-tax returns from which the following table is derived :—

Income.			Number of persons.	Income tax paid.		
Rs.		Rs.		Rs.	a.	p.
750	to	1,000	6,954	66,374	3	3
1,000	,,	2,500	4,593	94,720	3	6
2,500	,,	5,000	676	36,793	13	3
5,000	,,	10,000	669	17,811	15	9
10,000	,,	15,000	35	5,094	0	0
15,000	,,	20,000	11	2,912	8	0
20,000	,,	25,000	6	2,082	0	0
25,000	,,	30,000	3	1,297	8	0
30,000	,,	40,000	2	1,057	8	0
40,000	,,	50,000	5	4,876	12	6
50,000 and above			10	43,653	0	0
		Total ..	12,964	2,76,673	8	3

In 1921, of the total of 12,964 persons assessed, 6,954 or about 53·7 per cent., were taxed on yearly incomes of less than Rs. 1,000; 4,593 or 35·4 per cent., on incomes varying from Rs. 1,000 to 2,500; 676 or 5·2 per cent., on incomes varying from Rs. 2,500 to 5,000; 669 or 5·2 per cent., on incomes varying from Rs. 5,000 to 10, 000; 62, or ·5 per cent., on incomes varying from Rs. 10,000 to 50,000; and only 10 persons on incomes of Rs. 50,000 and above. Out of the total number of income-tax payers, 1,568, or about 12 per cent., were Government servants; and the rest, 11,396, or about 88 per cent., the general public. The conclusion to be drawn from the above figures is either that the average income of the people of Baroda is low, or that the methods of assessment and collection are faulty.

General Condition.

While it is obviously impossible in the total absence of reliable statistics, to make any exact estimate of the average annual income per head of the population, it has been stated by the Baroda Economic Development Committee of 1918-19, to be Rs. 45. The main source of livelihood of the people is agriculture on which 66 per cent. of the population depend. The whole State is liable to occasional failure of the rains, partial or complete. The holdings of the cultivators are small and scattered; they are inadequately provided with agricultural stock and implements; many of them are but poor cultivators, and most of them are struggling under a heavy burden of indebtedness; hence it is that

their incomes are small and uncertain. The competition of machine-made cheap goods has been fatal to many of the older industries, while modern industries, in spite of the solicitude of Government, have not made much appreciable progress. But, though the people of Baroda are poor, there can be no doubt that their condition is to-day far better than it was thirty years ago. The prices of agricultural produce have risen considerably to the great advantage of the cultivator; and though there has been a corresponding rise in the cost of labour and living, the balance is yet in his favour. A remarkable evidence of the increased prosperity of the State, as a whole, is to be found in the gradual assumption of the culturable waste. In the year 1885, there were about five million *bighas* of land under cultivation while there are now nearly seven million.

In material condition the people of the *rasti* (peaceful and populous) talukas of the Navsari district stand first. The land is good and the rains are regular and ample, facts which have encouraged many well-to-do Anavalas, Kanbis, Vohoras, and Parsis, to settle there. Of the so-called *rani* (backward) *mahals* of the Navsari district, Vyara and Mahuva though still containing a large *kaliparaj* population, are better settled than before and contain a number of prosperous Kanbi families. The Songadh taluka on account of its bad climate still remains far behind in point of prosperity. Some of the *kaliparaj* tribes of the *rani mahals* are, owing to the energetic efforts of Government on their behalf, steadily and obviously improving their condition and status; the majority, however, are still of a primitive type, leading migratory lives, only occasionally clearing sufficient forest land to raise crops of food grains. The people of the Baroda and Kadi districts, if not as prosperous as those of Navsari, are but little behind. The Amreli district is the most backward. The soil is but poor, and the rainfall so irregular and, scanty that the conditions prevailing are those of chronic scarcity occasionally amounting to famine. The peasantry of this district are therefore in harder case than others.

Saving habits.

The great majority of the population of the State are thrifty and of a saving disposition, but the *kaliparaj* of the Navsari district live from hand to mouth, the earnings of the day being spent in the purchase of liquor or *tadi*

in the evening. In villages some of the well-to-do cultivators, Kanbis, Bhathelas, Vohoras, Memons, and Parsis who are the liquor-sellers, are in a position to save. Their margin of profit is very limited, but their lives are so frugal, and they manage their affairs so economically, that many of them do lay by a little from year to year. But the little hoard thus scraped together with difficulty and self-denial is often squandered in a few days on some domestic ceremony. There may, no doubt, be some whose economy goes deeper, and who are able at times to add something to their permanent stock of wealth. To this class mostly belong the village money-lenders, who thrive on the extravagances and difficulties of their neighbours.

Investments: Hoarding.

The peace and security of the past half-century has caused a more or less complete disappearance of the practice of hoarding so common in less settled times. There are still to be found, here and there, people who think that the only means by which the safety of their property may be assured is to bury it in the ground. Occasionally one hears of a Brahman beggar or a widow who has thus stored away money and valuables. In former days the greater landlords, *thakores*, traders, and well-to-do people generally, were in the habit of storing the surplus grain of a plentiful harvest in pits. This was a matter of necessity rather than of choice since, if the local crops were good, there was no other means profitably to dispose of the surplus. Now that, owing to improved communications, local prices rise in immediate sympathy with scarcity in the remotest parts of India, and as there are world markets available owing to modern facilities for export by sea, people naturally prefer to sell rather than to store.

Ornaments.

All classes invest their savings in ornaments. In addition to the natural love of display, there is a strong desire, especially on the part of traders and merchants, to keep one-third or one-fourth at least of their wealth at hand in a portable form, lest the chances of their trade might go against them. This fact explains the stock of gold or silver ornaments possessed by every individual able to purchase them. Labourers and artizans, if they prosper, melt down the whole or a part of their little savings into ornaments, and all purchase such ornaments as are absolutely required by marriage or caste rules. These rules, however, necessitate no small

outlay, and ornaments worth thousands of rupees will be found in the families of Vanias, Brahmans, Bhatias, Luhanas, Memons, Marvadis, and other wealthy classes. Women of the Vania, Brahman, Kanbi, Luhana, Memon, and Khoja castes wear anklets of silver called *kadlas* or *bagaldanas*, chain anklets called *todas* or *sanklas*, silver rings on their toes, and, on their arms, coloured ivory bracelets inlaid with gold called *chudis*, and gold bracelets called *bangdis*. On their necks they wear *hansdis*, *danias*, *kaliganthis*, *kanthis*, *tusis*, *chandanhars*, *jharmars*, and *sanklis*. Their ears are adorned with real or imitation pearls according to the wealth of the family, and other ornaments such as *lolias*, *jhals*, and *tholias*. Childrens' feet are loaded with gold and silver chains, *kallas*, *sanklas*, *hansdis*, *bagaldanas*, *jhanjhars*, *polarias*, *langarias*, and *valias*; around their waists are fastened gold and silver belts, *kandoras*, while their arms are set off by gold bracelets, *darshanias* and *patlis*. On festive occasions, women adorn their necks with gold necklaces and jewelled ornaments, and they also wear rich strings of pearls, bracelets, nose-rings, armlets, and jewelled ornaments set to resemble flowers. There has been a great change in the last thirty years in the shape of ornaments worn by women and the growth of capital has largely increased the demand. New designs have been produced, and the ornaments are now more valuable and more artistic than before.

House property.

All well-to-do persons have their own houses. After the great plague of 1897 those able to do so build bungalows outside the limits of their towns or villages. There are, however, but few wealthy men who build houses to rent to others, except in towns where there is a demand for houses and shops, and a fair return on the capital expended may be secured. Merchants, shopkeepers, state-servants, and cultivators, are the classes which usually invest in house property. Modern houses are loftier, and constructed to admit of more air and better sanitation, than of old, and the kitchens of the better class are now placed outside the main building.

Land property.

Land is highly valued and its possession confers a superior social status. It follows that the sale of the landed property of a family is only resorted to under circumstances of the sternest necessity. It is popularly believed that trade investments are dangerous and to be avoided owing to fluctuations of market values and that the land offers the best form of investment.

Those who have surplus cash prefer, therefore, to invest it in land, though the return may be comparatively small. Nevertheless, as it is extremely difficult to purchase land in the neighbourhood of towns, and in the more thickly populated parts of the State, and as it is not very easy to obtain it anywhere, there are but few transactions.

For purposes of investment there are two distinct classes of land: plots suitable for building in towns, and culturable land in the rural parts of the country. The first class of land is generally purchased by rich bankers or well-to-do townsmen of all classes, such as shopkeepers, artizans and money-lenders. In rising towns like Vyara, Bilimora, Karjan, Mehsana, Kalol, Sidhpur, Amreli, or Bhadran, where the people have taken to building new houses or repairing old ones, a site on the main road or in the heart of the town, generally costs from eight annas to five rupees per square *gaj*, a *gaj* being nearly equal to five feet.

Before the year 1875 culturable land in the rural parts of the country was not in great demand; on the contrary it was being continually abandoned by many cultivators; but since the revision of assessment much land lying waste has been assumed. The price, however, paid at auction to the State for the right of occupancy was formerly only nominal. Thus in the year 1879, a *bigha* of culturable waste land fetched on an average about eight *annas* (a bigha being equal to nearly five-eighths of a standard acre); in 1880, a *bigha* was disposed of on an average for one rupee; but during the last five years its value has increased to over Rs. 100. Land under occupancy is not much sold and there being many eager to purchase, exceptionally high prices are quoted. In the Petlad taluka land cannot be purchased for less than Rs. 500 to Rs. 1,000 a *bigha* according to quality. Even in talukas like Savli, Vaghodia, Chanasma, Kadi, or Vyara, where land was not formerly of much value, it is difficult now to secure it for less than Rs. 100 per *bigha*. Alienated lands, *inams* or *vajifas*, in the occupancy of which cultivators feel greater confidence and which have to pay only quit-rent, fetch higher prices than *sarkari* lands on which full assessment has to be paid.

Deposits with bankers.

Fifty years ago money used to be deposited with bankers for safe keeping without any interest; and it is, indeed, said that some bankers charged small fees for their trouble. Owing to the opening of channels for safe investment,

the payment of interest on deposits is now universal. The rate of interest allowed by Indian bankers is still very low, ranging from 3 to 5 per cent. but they are preferred to banks because of the fewer formalities attached to withdrawals. Among certain classes of Gujaratis, especially Vanias, a bridegroom deposits with a *sahukar*, in the name of his bride, a sum of from Rs. 300 to Rs. 500 as an investment on her behalf. This is termed *palla*. It is the bride alone who can, when of age, recover the amount with its interest. Thus every marriage performed in certain Gujarati castes brings in a sum of at least Rs. 300 to an Indian banker which goes on multiplying with its compound interest for years together. Large amounts in the name of females will be found thus invested all over the State. Although Indian bankers still receive deposits at low rates of interest, the number of such deposits is decreasing in towns owing to the higher rate of interest allowed, and better safety offered, by Post Office, Joint Stock Banks, and by industrial concerns.

Government Securities.

Fifty years ago, there were but few investors in Government securities. But the safety and the regular and handsome returns yielded by them have now made them popular, especially with the professional classes. Besides the investments made on account of individuals, there are large sums invested in Government securities on account of *samaj* or communities. The Parsis of Navsari have established numerous funds, of which seven or eight are considerable. The total of these funds, according to the most recent accounts available, amounts to over ten lakhs of which nearly six lakhs are invested in Government securities, the rest being lodged with bankers. These funds are exclusive of those established in Bombay by the Parsi community for the good of their co-religionists in Navsari. Donations made for charitable and educational purposes are also invested in Government securities. At the end of the year 1920-21 funds to the extent of six lakhs and ninety thousand rupees entrusted for management to the State were invested in these securities.

Saving Banks.

The Postal Savings Banks have long afforded an easy form of investment but the masses are still more or less ignorant of the advantages they offer. Twenty years ago only Government servants and a few others deposited small sums in these Banks, as a rule on behalf of their children;

but the practice of thus investing small savings has now spread considerably. There are 99 Postal Savings Banks in the State, and in 1915 about 40 lakhs of rupees were deposited in them.

Trade.

Rich Vanias, generally called Parekhs, trade in gold and silver, while others invest large amounts in cotton and grain. Other commodities, such as clarified butter, oil, sweetmeats and grocery in general, engage the attention of small capitalists. There are no means of ascertaining the amount of capital thus invested.

Money-lending.

Money-lending is the favourite, and at the same time, the most convenient form of investment. The risk is not great when an article is in pawn, and it brings in a direct return. Money-lenders are of two classes, professional and non-professional. In the latter may be included successful shopkeepers, traders, and well-to-do cultivators, all in fact whose position enables them to spare some cash, or to borrow at low and lend at high rates of interest. Of professional money-lenders, there are three distinct varieties, the banker or *sahukar*, the pawn-broker or *jansau sahukar*, and the usurer or *khandhio*, that is "the man who is repaid by instalments."

State Bankers.

During the *ijara* period the State bankers were those who lent money on interest to the State and to the military class. Their origin dated from the time when bands of predatory Maratha horse first invaded Gujarat, accompanied by money-lenders who satisfied the immediate wants of the improvident free-booters, and, in return, were repaid by the plunder. These money-lenders eventually became State *potedars* and *bakshis* or military paymasters. The State kept no reserve of capital, it did not even attempt to make ready-money payments of any kind. Should any disbursement be found necessary, it granted a money order on a banker, who subsequently obtained the equivalent for the sum he had distributed in honouring the order, together with interest, which in early times was as high as 12 per cent., both capital and interest being paid to him by the farmer of the State revenues. The only modification in this system that took place up to the time of the administration of Sir T. Madhavrao was a process by which His Highness Maharaja Malharrao became, first an active partner

of the bankers and then a State banker lending to and borrowing from, himself. At the same time he also began to lend money to private individuals either directly or through bankers. This process was suddenly arrested by the action of Sir T. Madhavrao's administration in establishing taluka and district treasuries.

The military class, a borrowing class.

Not only did the State borrow to meet the needs of the moment, but all the leaders and the great mass of followers in the army borrowed from the bankers. No man made payments himself; he incurred debts on his banker or *bakshi*, military paymaster, and these kept up with him an endless account, the Maharaja or the State generally guaranteeing that the pay the leader earned should reach the creditor. The leaders also stood guarantee for each other and for their followers, and so on. One reason for this was that the State did not pay the leaders of the military class in money, but by orders on the bankers or paymasters. No regular monthly payment of the troops ever took place, but a sort of general squaring of accounts when the great muster was held once in two years at the *Dasera* festival, so that all orders for pay generally came too late to be of much use in preventing the military class from being involved in debt, a condition to which, it must be owned, they had no objection. The system gave the Maharaja a hold over both the bankers and the military class. He might grant the soldier his *chitthi*, order for payment, on the particular banker who had advanced him money, and then all was well. He might, on the other hand, grant the *chitthi* on some fresh banker and thus throw everything into confusion. Maharaja Sayajirao II knew very well how to make use of this power as a means of coercion.

In the end, however, if it is borne in mind that the entire revenues of the State were divided between the Gaekwad and his army, it is evident that the money-lenders, to whom these revenues were pledged, flourished greatly on the universal and endless loan system. As, under the new administration, since 1875, the State is no longer a lender or borrower on its own account, so too it now pays the military class punctually and at short intervals, and no longer guarantees to the money-lenders the repayment of any sums advanced by them to the *sardars* or other leaders of the military class. Thus many abuses

have been checked. 'In process of time', Sir T. Madhavrao wrote in his Administration Report for the year 1878-79, p. 54, 'many abuses grew up from the system and clustered round it. For instance, the *sardar* not infrequently borrowed beyond the salary and allowance due to him by the State; sometimes he borrowed for the benefit of his friends and relations; sometimes he borrowed from unguaranteed *sahukars* whose rights, therefore, came into conflict with those of the guaranteed *sahukars*. One result of the radically vicious policy of the State guarantee was that it arrayed both the *sahukar* and the soldier against any measure of economy as regards military disbursements.' With a view to afford relief to both the parties His Highness Maharaja Sayajirao III, the present ruler, caused accounts to be taken and compromises to be made of guaranteed debts between the *sardar* and *sahukar*. These compromises are known as *nodh*, and are enforceable as decrees by the Civil Courts. The State no longer continued the guarantee, and still more rarely permits a fresh guarantee. It is not necessary here to point out how trying must have been the education thus imparted by the administration to an ignorant and improvident class of men.

Of the old State bankers almost all have either entirely ceased from taking a prominent part in the mercantile world or are greatly reduced. Some of them have still a fair amount of capital and business; but much of their pristine glory has departed from the houses of Gopal Mairal, Hari Bhakti, Samal Behechar, Lallu Mangal and Ratanji Kahandas. In old days these houses played so important a part in the political and financial history of the State that it is still the fashion to rank them first among the bankers, though others are, perhaps, now their rivals and equals.

Bankers : Baroda.

Among the old houses of Baroda bankers who were not State bankers, Lalbhai Sinorwala and Parbhu Kashi, ranked the highest. Next to these was Jhaver Lakshmichand of Ahmedabad, who for more than a century had a branch of his firm at Baroda which did a large business. Then came Maneklal Govardhan, Harilal Kalidas and others. The resources of the first two houses may roughly be estimated at fifty lakhs, those of the Ahmedabad banker at from ten to twelve lakhs, those of the others at from two to five lakhs.

Gopalrao Mairal's house possessed a branch at Hyderabad in the Deccan, and the other firms had branches in Bombay, Surat, Broach, Nadiad, Ahmedabad and other places. But none of the Baroda bankers had a branch in any other town within the State, and there was no business connection between the three Gujarat districts, though a house like that of Parbhu Kashi had agents at Sadra and the other headquarters of the contingent troops. The bankers at the capital confined themselves entirely to the business of money lending at interest and of discounting bills of exchange. They did not invest their funds in trade. Something was also made by exchanging Baroda for Bombay currency, but there were in the city money changers whose sole business this was. The Baroda bankers did not trade, and the city of Baroda was, therefore, never a centre of trade. This explains why even now trade and industry are so backward in Baroda. Baroda being the revenue centre, in old times, a great deal more was left to the bankers, in the way of paying into the treasury or of making over to the Maharaja and to the army the equivalent of the revenues raised in remote districts, than is now the case. As the chief seat of the court, Baroda was at one time well supplied with jewels, embroidered cloths, and other luxuries ; but since 1875 there has been a sensible diminution in the demand and consequently in the supply of such goods.

The greater part of the business of the money-lenders in Baroda City is done with the inhabitants of the City itself, though their transactions do, to a certain extent, embrace neighbouring villages. It is true that the poor, and especially the smaller cultivators, borrow from the village money-lenders; but the well-to-do villagers, wishing to borrow considerable sums, come to the town bankers for a loan, and the village money-lenders often get from the town bankers the funds with which they themselves do business. The only towns in the Baroda district, besides Baroda, which have bankers of any importance, are Dabhoi, Sankheda, Sinor and Petlad. In the larger villages the Vanias and others conduct operations of the same nature as the village money-lender and trader ; the only difference being in the nature of the security, which, instead of ornaments, generally consists of mortgages on cattle and land. Some business is also done by them in bills of exchange in places like Petlad, Sojitra, Vaso, Sankheda, Dabhoi, and

Padra. These bills are drawn on such trading centres as Bombay, Ahmedabad, Indore, Rutlam, Khandva and other places.

In Petlad there is a considerable tobacco trade. At Dabhoi much business is done in cotton, grain and *mahuda*, and the local merchants sell grain on commission for merchants of Khandva, Cawnpore, and Alipur, in the Bhopal State and other centres. The cotton trade affords opportunities for the investment of capital in many places of the Karjan, Dabhoi, Padra and Sinor talukas. In consequence of the extension of the State railway from Dabhoi to Bahadarpur and thence to Chhota Udepur, the greater part of the capital invested in the *mahuda* trade has been transferred to that place.

The principal trading classes in the district are the Vanias, Brahmans, Vohoras and Patidars. These are for the most part traders, but some of the Vanias conduct wholesale operations. Brahman and Patidar shopkeepers principally trade in cloth and corn. Vohoras trade in stationery, in European cloth, and in corn, and are the most enterprising of all. In the Petlad taluka and the Bhadran Peta Mahal the Patidars have begun to take to trade, and the younger generation shows a tendency to leave the land, perhaps because it is difficult now to obtain a sufficiently large holding to make its cultivation remunerative.

Bankers : Kadi.

Practically all the money-lending of the Kadi district is done by traders. Of such capitalists Visnagar formerly possessed some twenty or twenty-five, of whom about one-half possessed over two lakhs of capital, but, during the last twenty years, both their number and capital have declined, owing to the opening of the Rajputana-Malwa Railway which has carried trade to other places. Patan had nearly as many capitalists, as Visnagar, but few of them possessed over a lakh. Patan has of late surpassed Visnagar owing to its adventurous Vanias making fortunes in their business with Bombay. In Visnagar and Patan the capitalists are Shravak Vanias or Meshri Vanias. There are also capitalists in other places such as Sidhpur, Unjha, Dhinoj, Vadnagar, Vijapur, Kalol and Kadi. The large capitalists do not lend money to petty tradesmen or agriculturists. They deal entirely with merchants, men who do business in cotton, oilseeds, and the like. Their operations are now much restricted for several reasons. Until 1880 the Kadi district had no railways and the country was not well policed. Great lines

of commerce passed through it from north to south and from east to west along heavy sandy roads. For the conveyance of merchandise large numbers of carts and pack animals were used, and the Visnagar and Unjha capitalists did a great deal in the way of insurance of goods so passing to and from Palanpur, Bombay, Ahmedabad and Patan. It is easy to conceive that the railway, and the more efficient police of to-day, have rendered all such insurance unnecessary. Again the traffic in opium was formerly uncontrolled by the State, and individual merchants made large profits. Now the purchase, manufacture, and sale, of opium are solely in the hands of Government and this second mode of utilising capital has vanished. The capitalists of Visnagar, and, indeed, of the whole district, were thus in difficulties, and naturally sought new means of employing their capital in Ahmedabad, Bombay and elsewhere, where they now do more business than in their native places.

Bankers : Navsari.

There are very few capitalists in the Navsari district and they are not men of great wealth. A few bankers, granting and cashing bills of exchange or *hundis* and lending small amounts to traders and merchants on their personal security, are to be found in Navsari, Gandevi and Bilimora. Before the opening of the B. B. & C. I. and Tapti Valley Railways all trade between Surat and Khandesh passed through Songadh and Vyara, and a halt would be made at these places. Agents of several merchants with large banking establishments were stationed in those towns. With the opening of the railways this line of trade has been abandoned, and the capital employed has been diverted to Surat, and to Navapur in Khandesh. Some of the capitalists operated as middlemen, *vachhiyats*. These middlemen used to pay the State revenue for the cultivator and recover the sum with interest. They once formed a large and important class, but of late the cultivators make their payments direct to the State, and the bankers of Songadh and Vyara have either disappeared or content themselves with petty transactions. The bankers of Navsari are, for the most part, Gujarati Vanias, Shravaks, Marvadis and Parsis ; in Gandevi and Bilimora they are mostly Shravaks and Parsis. In Songadh and Vyara they are Vanias and, a few, Brahmans.

The bankers of the Navsari district are a declining class. It is true that some of them do a little business in grain, and some import gold and

silver from Surat or Bombay to be converted into ornaments; but their old business is practically gone. To a slight extent the Post Office money order system has affected the transactions in *hundies*; the excise arrangements have deprived the bankers of their very best class of customers; the old State banks are closed, and no advances are now made to the bankers of Navsari and Gandevi much to the diminution of the capital they formerly employed. Three or four establishments yet remain in Navsari and negotiate bills of exchange with Poona, Bombay, Ahmedabad, Broach, Surat and Baroda. Bills for large amounts are still granted to merchants dealing in cotton, gold, silver and several other commodities Capital is now invested in trade; cotton, gold and silver afford a good field for large investments; while molasses, clarified butter, oil and grain are the commodities more suitable for the enterprise of petty capitalists. The funds invested in the local trade of Navsari for the most part belong to resident merchants and bankers, though one or two merchants from Bombay may own a larger or smaller portion of several gins in the district.

In connection with what has been said about the middlemen or *vachhiyats* and the decline in the general condition of the bankers, something may be added on the old banking business of the district. Before 1871 the middlemen kept open accounts with the taluka State-authorities and with the tax-payers. To the State they paid a very large share of the revenue as it fell due; from the cultivators they collected the revenue according to the convenience of themselves and their clients, exacting interest. The sums made over to the state by the middlemen were either deposits in the shape of cash in the taluka treasuries, or were made payable to the Suba of the district through bills of exchange issued by one of the four banking establishments, two of which were at Navsari, one at Songadh and one at Gandevi. The bills of exchange obtained from one of these banks were presented to the taluka officials and were forwarded by them to the Navsari treasury. The bills once accepted at Navsari were credited in the taluka accounts to the village middlemen. The *Suba* made it a practice to receive in cash just what he wanted for current or local expenses, and, in the form of bills on Baroda, the remaining amount of the revenue thus received. There was consequently no necessity to transmit bullion to Baroda. In 1874 His Highness Maharaja Malharrao opened a State Bank in Navsari in his own name,

and the principal bankers opened accounts with it instead of issuing bills of exchange on Baroda, the latter business being presumably left to the State Bank. In 1875, after the deposition of Maharaja Malharrao, this State Bank was closed. After that time the State collected the taxes of the cultivators directly and remittances were, and still are, made in cash by the taluka officers to the central treasury.

Bankers : Amreli.

Although the Amreli district is comparatively poor there are some capitalists in Amreli, Damnagar, Dwarka and Beyt, who conduct operations on a considerable scale. This capital is employed principally in the cotton trade, in making advances to smaller merchants and in negotiating bills of exchange. Some have taken shares in the Amreli ginning factories and presses, and it is probable that in future more capital will be available for similar undertakings. Large bankers generally belong, among Hindus, to the Vania and Bhatia castes and, among Musalmans, to the class of Khojas and Memons.

Angarias.

In old times, when the country was infested by highway robbers and communication was difficult and dangerous, treasure and other valuables were carried by parties of messengers locally called Angarias. The establishment of order, the opening of the railways, and the ease with which bills of exchange and money orders can be sent by post have extinguished the Angaria system. An Angaria party was formed of Rajputs, Kolis and Bhils, in all about 15 to 20 men, under a headman called *mukadam*. A merchant, wishing to send money to some distant place, would send for the *mukadam* and arrange terms with him, the charge per diem was about one-quarter per cent. of the value of the treasure. The load per man was from six hundred to a thousand rupees. They were not permanently employed, but were specially engaged as need arose, in the intervals serving as messengers and labourers. The Angaria system worked well; the guards bore a high character, and money entrusted to their charge was perfectly safe. Starting at day break the party would cover twenty miles or more before nightfall which compelled a halt; and, in spite of the immense value of the remittances thus made, there are very few cases recorded of any attack by robbers who, in the then disturbed state of the country, abounded.

Prior to 1875, all the banking in the State was carried on by Shroffs.

Commercial Banks: Baroda Pedhi.

State funds were deposited with four prominent *sohukars* of Baroda, until the inauguration of the State treasuries in 1876 made the *sahukar* unnecessary. In 1884, the Baroda Pedhi was started with a capital of Rs. 3,00,000 divided into 600 shares of Rs. 500 each. Half of these shares were taken up by Government and the other half by the public. A building was given by Government, together with a cash credit of Rs. 3 lakhs at 3 per cent., and some other minor privileges. The *Pedhi* (bank) was directed by a Board of five Directors, consisting of a President and two Directors nominated by Government and two others by the shareholders. It was authorized to lend money on the usual banking principles. In 1908, with the inauguration of the Bank of Baroda, Ltd., the *Pedhi*, being no longer required went into voluntary liquidation. It had served a very useful purpose and came to an honourable end; the shareholders received about 30 per cent. over and above their share capital.

Visnagar Pedhi.

A similar bank was started at Visnagar about the same time. But being away from the headquarters and under the control of the district collector (*Suba*), who is obviously not necessarily a business man, it was not well managed; nevertheless, when it went into liquidation, the share capital was fully realised and returned to the shareholders.

Agricultural Banks.

While these banks were started to help commerce and industry, six more banks were organised to help agriculture (*vide* page 278) of which four are now existing. For the last few years, these agricultural banks have been financing co-operative societies each within the limits of its district.

Departmental Banks.

Mention may also be made here of two other institutions that have been doing work in Baroda City. To help the rank and file of the Baroda Army as well as servants in the Palaces, a small bank was opened in 1890. A small sum has been placed by the State at the disposal of the Military authorities and loans are made therefrom. Similar bank arrangements have been made for the Police force.

Bank of Baroda, Ltd.

The Bank of Baroda, which was founded in 1908, is registered under the Baroda Companies' Act of 1897, and has a capital of 60 lakhs, out of which 30 lakhs have been called up and 30 lakhs are held in reserve for future requirements. From its commencement the bank has made most striking progress and its working capital has increased from year to year. At the end of the year 1921 it stood at Rs. 5,29,25,277-5-3. The Bank of Baroda has branches at Bombay, Ahmedabad, Navsari, Surat, Dabhoi, Petlad, Mehsana, Patan, Amreli and Bhavnagar, and provides complete banking facilities of the most modern type for the development of commerce and industry throughout the State.

Commercial Organization.

There are two Chambers of Commerce, one at Baroda and the other at Navsari. They have been but recently started and are interested only in local problems of trade and industries. The Baroda Chamber nominates one of the members on the Industrial Advisory Committee.

Insurance.

There are no business houses in the State which confine their transactions solely to insurance. Before the British settlement of Gujarat and Kathiawad, property in transit, either by land or by sea, ran enormous risks, among which piracy was, perhaps, the greatest. Insurance was seldom effected on goods travelling by land. The property was either protected by armed escort during transit, or immunity from attack was purchased by the payment of black mail to the heads of the thieving classes who became responsible for the safety of the goods. This was practically a rude form of insurance. Before they had dealings with European traders, Indians are said never to have insured against fire.

Prior to the decay of the power of the Moghal admirals and the consequent spread of piracy in the 18th century, there is said to have been a systematic marine insurance among the traders of the Kathiawad ports. Sea insurance has revived since the Cutch, Kathiawad, Konkan, Malabar and Arab pirates were destroyed by the British Navy in the second half of the 18th, and the first twenty years of the 19th centuries. Marine insurance is carried on under a different system from that which obtains in Europe. There are no special insurance offices but two or more firms accept a joint risk in specified proportions

according to local usage, *gam shirasto.* The custom is for a broker to go round among merchants who engage in the business and ascertain what share of the risk of any particular cargo they are willing to accept. When the total value has been underwritten the broker draws up the policy, specifying the proportion of risk each firm has undertaken. This deed is termed a *kabalo* or agreement, but the English term policy is coming into common use under the corrupted form *palisri.* The document is then signed by the underwriters who are termed *matu-makaris,* that is signatories. The underwriters' liability does not appear to be clearly defined, and the business is carried on carelessly and at random. The general opinion is that the underwriters are not liable so long as the cargo remains in the boat, however much it may be damaged by water or fire, and that their liablity arises only if the vessel is wrecked or the cargo thrown out to lighten the ship. This doctrine is termed *patiya salamati* or plank safety, and implies that no compensation is due so long as the cargo is in the ship, or floating on a plank. According to another view which finds expression in the phrase *pedhiye pohonchti,* literally "as far as consignees' house of business," the underwriters' liability is continuous until the property has reached the firm to which it is consigned. Insurance is effected twenty-five per cent. in excess of the value of the property insured. The premium or *salamati* is paid on this sum, but compensation, if paid, is limited to 87 per cent. of the actual value of the property. The rate of premium varies with the time of the year, but not with the class of goods insured. At the beginning of the open season, that is in October and November the premium is 1¼ per cent.; as the season advances it rises to two and half per cent., and in April and May, when storms may be expected, the rate rises to as much as three and a half per cent.

Speculation.

A large amount of capital is diverted from the legitimate operations of trade to speculation. Speculation, or *satta,* on the rise or fall in prices of cotton, yarn, and seeds is popular in Amreli, Patan, Kalol, Dabhoi and other towns. *Sattas* are purely fictitious transactions. One party agrees to buy from another a certain number of *khandies* of cotton on a certain date at a specified price. No merchandise changes hands; but on the fixed date the parties settle as if there had been an actual transfer of

property. If the price of cotton falls when the bargain is running the seller receives from the buyer what he would have gained by an actual sale. On the other hand if the price of the cotton has risen the seller pays what he would have lost. There are generally two settling days in the year, the second of the light-half of *Magsar* (December) and of *Vaishakh* (May). The local *mahajans* appoint sub-committees which fix the days on which *vayada*, or gambling bargains, shall close for each particular article, and declare the market rate. On these days the difference between the price agreed upon and the current value is paid punctually, and in some instances large sums of money are gained or lost.

Money-lenders.

Ninety-five per cent. of the present capital invested in agriculture is advanced by private money-lenders, who are of all imaginable types and shades, from the highly respectable banker to the cruel and heartless Shylock. They may be divided into two groups, each with distinct characteristics though the dividing line is not very sharp. The first group consists of the bankers and *sahukars* operating in the large towns, who are mostly Vanias, but sometimes Brahmans and Kanbis. In some talukas the former predominate, in others the latter. The second group is composed of the village shopkeepers and traders and successful cultivators.

In towns.

The members of the first group reside in taluka, towns or in prosperous villages and do business with the better class of cultivators usually in large sums above 100 or 200 rupees. Their dealings are generally straightforward and honest. They charge from 6 to 12 per cent. interest and lend money both on personal security and on land. When the security is a mortgage with possession, they permit the cultivator to farm the land. As a rule it may be said that they are not land grabbers, though in every case they own a few *bighas* of forfeited security. They do not receive produce in return for principal and interest, but always insist on cash. Each of them has a sphere of influence and operates in certain specified villages. With money-lending they combine some other kind of business, such as trade in produce or brokerage.

In villages.

The second group is composed mostly of village shop-keepers and traders. They combine money-lending with their business in which they are grocers,

drapers, brokers and grain merchants at the same time. They sell their goods and wares on credit to the cultivators of their own and surrounding villages, and also give cash loans. But they drive hard bargains, charging a high rate of interest, from 12 to 15 per cent., and discount when an account is opened. They always count on receiving agricultural produce in lieu of principal and interest. This gives them an additional advantage. They get a good deal in weight and in the price given for the produce. They advance to the middle and lower classes of cultivators, to farm servants, and to labourers, driving particularly hard bargains with the latter from whom they demand rates of interest varying from 25 to 75 per cent. The cultivators who offer better security are charged 12 per cent. as book interest while extras cost them from 10 to 15 per cent. Every one of this group owns some land in the village, purchased or fore-closed. They have always an eye on some good field in the village and carefully watching the opportunity, take it without mercy. Any help they give to the *khedut* is based on a selfish design on his property. To new clients they advance money freely and for all purposes, and go on advancing to the highest limit. The dealings of this class may be described as harsh, but they are especially so with backward classes of people like *kaliparaj* of the Navsari district. These ryots are very primitive and backward and every advantage is taken of their ignorance. Here, the *khedut* is nothing but a serf of the *sahukar*. He can have no dealing except through the *sahukar*, from whom alone he must buy. All the produce of his farm is immediately taken to the *sahukar*, leaving very little for his own needs, and a little later when he wants anything, back he must go to the *sahukar*. No accounts are rendered to the debtor who never knows how much he owes until he finds that, having lost all his property, he must live and work for the *sahukar*. This condition generally prevails in the *rani mahals* of Songadh and Vyara and in Vaghodia and in all the other talukas where the lower classes of cultivators such as Thakardas, Kolis, or Bhils are found. This class of money-lenders, which tends to increase, includes successful cultivators or landlords—Kanbis and Patidars—who combine money lending with farming. They form the most intelligent class of the farming community, shrewd and businesslike. In their dealings with people of their own class, they are fair; in their dealings with the lower classes of cultivators such as the Kolis, they are usually grossly unfair.

Two types of money-lenders, the Parsi and the Marvadi, found in the Navsari district, deserve special notice. In the Navsari district, the Parsis generally combine in an endeavour to secure a liquor contract. If they fail they become sub-contractors and carry on dealings with the most ignorant of the village classes, usually those belonging to the *kaliparaj*. These poor people have a passion for the liquor the Parsi can supply, and the advances made to them to purchase drink are mostly repaid, by the cultivators in grain at harvest time, and by the labourers in the form of personal service. It is by these means that the Parsi commands the labour of hundreds of villagers, and, without any personal exertion and with great profit, gathers the harvest of his fields. Many of the *kaliparaj* men with their wives and children become the servants of the Parsi, and, treated kindly as they are, seldom leave his sevice.

Marvadis.

The Marvadis entered the Navsari district about a hundred years ago and have now firmly established themselves having driven the Vanias out of the field. Their success is owing to their great thrift and industry. The Marvadi comes into the country a youngster, a beggar, and a foreigner. He begins by taking service with a fellow countryman, and his master cautiously remunerates him for hard work by allowing him a small share in the profits. He learns Gujarati himself, as his sons will after him, in the school, and he keeps his books in Gujarati. He is soon found making petty advances on his own account, numerous loans on good security. His future progress is certain, and when he becomes a *sahukar* he will help some brother Marvadi to start on the road to fortune. If he does well, as is practically certain, he builds a house in the place where he has established his relations and settles in the country for years, sometimes paying his native country a visit. The length of his stay depends on the measure of his success. His rate of interest often rises to twenty-five per cent. He is always careful to recover a part of the interest due to him, but he will seldom, if ever, press for the whole amount of his claim. Rather will he let the account run, so that it is but seldom that his debtor entirely frees himself of his engagement. The small Marvadi keeps only a ledger and a receipt or signature book in which the borrower records the loan he takes.

Security.

The security required by both classes of lenders depends upon the character of the transactions and on the position of the borrower. Bankers, unless the borrower is a stranger, do not require security from the small tradesmen to whom from time to time they advance funds for trade purposes. In these transactions they keep an account with the borrower but do not require either bond or security. In other cases security in the shape of gold or silver ornaments, or a mortgage on immovable property, is demanded. Landholders and other borrowers have to sign a bond, and to furnish security in the shape of ornaments or immovable property. In such cases the lender satisfies himself by personal inspection that the security offered is good and sufficient. He occasionally asks one or two neighbours to apprise the property as there are no professional surveyors or valuers.

Pawnbrokers.

Pawnbrokers, *jansau sahukars*, form the largest class of money-lenders and includes Vanias, Shravaks and Marvadis. Some of the wealthier shop-keepers, rich cultivators, and prosperous artizans, also enter into petty transactions of this nature. The person in need of money generally brings to the pawnbroker's house the ornament to be pledged. The value is stated and the rate of interest discussed. But before settling the terms the article, is, as a general rule, taken to a *chokshi*, or tester of ornaments, or to a goldsmith, to be valued. A sum about twenty per cent. less than the assessed value of the ornament is then made over to the pledger, who, in return for the accommodation, agrees to pay interest at rates varying from 9 to 12 per cent. The date of the transaction, the description and value of the ornament pledged, the rate of interest agreed upon and the day on which the sum lent is to be repaid, are entered in a memorandum book. Corresponding notes are made on a slip of paper, which is tied up within a cloth with the ornament and placed in a wooden box called *majus*.

Mortgages.

Several modes of pledging immoveable property as security for debt are distinguished by varying rights in the property pledged. Under the form of *san-giro*, which corresponds to a collateral mortgage or hypothecation, possession remains with the mortgager. Only when the mort-

gager fails to make the prescribed payments, can the mortgagee sue for realisation of his claims by the sale of property. This is not a common form of pledge, probably because of the risk to the mortgagee. *Kabja—giro* is a mortgage in which the mortgagee receives possession of the thing pledged. This form of mortgage includes two distinct arrangements. Under one of these the mortgagee has possession of the article pledged without the use of it. He charges interest at the stipulated rate and gives credit to the debtor for all the receipts from the use of the property. Under the other, the mortgagee has both possession and use. When use as well as possession is granted, the mortgage is termed *bhog ghareniu* or enjoyment pledge. Under this form of the mortgage the creditor enjoys the use of the property pledged in lieu of interest. Under the form of mortgage which is known in Kathiawad as *oghachhut*, mortgage with usufruct, and *pulachhut*, both capital and interest are taken to have been repaid by the creditor having the use of the property for a specified period.* This is a common arrangement where money is borrowed on land and the debtor has exhausted his security. The rate of interest charged on a mortgage varies from nine to twelve per cent. a year. Forfeiture or foreclosure of the thing pledged, if not redeemed within a fixed period, is known as *sarti giro*, *atki aghat* from the word *atak*, a limit. This condition is not recognised by Civil Courts, unless it appears that by his conduct the mortgager has induced the mortgagee to spend money in the mortgaged property, and he is allowed to redeem; and if he fails to do so the property is sold by order of the Court, the proceeds are paid to the creditor, and any balance is handed to the debtor.

Khandha Sahukar.

The money-lender called *khandha sahukar* or *kestio*, that is instalment taker, carries on his business exclusively with the poor cultivator or village people. He advances Rs. 100 and recovers Rs. 125 or Rs. 150 in convenient instalments during the year. Those who want to buy a buffalo or bullock and have no ready cash for the purpose generally resort to the *khandha sahukar*. If the instalment is not paid as

* *Ogha* literally means a heap and is usually applied to a heap of millet stalks or grass. Similarly *pula* is a small bundle of grass or millet stalks. *Chhut* means release, cessation.

agreed, he goes from time to time to his debtor's door and demands repayment until successful.

Advances in kind.

It is not an uncommon practice to make advances in kind, and more especially does this mode of lending prevail in dealings with the poorer classes. The loan is made both for purposes of maintenance, and to furnish the cultivator with seed. In small villages the agreement made with the Kolis, by Vanias, Patidars, and such other people, is that the cultivator shall return the grain after the coming harvest, that is, within a period of from four to five months. In addition to the amount lent, a quarter as much again has to be returned. But in large villages, where the population is not in the same primitive condition, grain and other necessaries of life are advanced by Vanias and priced at the time of delivery at the current market rates, and the transaction appears as if it were a loan of money. At times, also, the Kolis have grain advanced to them at the market rate when it is high, and the loan is reckoned a cash transaction: they will have to repay the loan in grain at the market rate which obtains soon after harvest, thus securing a large profit to the lender.

Borrowers.

The most indebted, because the most improvident, class, are the Garassias, Kathis, and the petty land owners. Most of them are the descendants of large land-holding families who have received one or more villages from the rulers of the country. Since the original grant they have multiplied and divided their patrimony, until in some instances they have fallen to the condition of peasant proprietors. At the same time they have retained indolent habits and traditionally extravagant tastes. They habitually exceed their income, and pay no attention to the management of their estates. Men of this class have the reputation of not adhering to the terms of the bonds they execute. In some instances, when the creditor has obtained possession of the land in satisfaction of his decree, the land-owner has prevented the cultivator from sowing and thus nullified the creditor's remedy. For these reasons money-lenders are not anxious to hav dealings with borrowers of this class. When they do make advances th interest they charge is as high as 12 to 18 per cent. a year. Of the cultivating classes most of the Kanbis, Thakardas, Kolis and Ahirs are steeped in debt. They frequently stand in need of money for seed, plough,

bullocks, and social functions such as weddings and funeral feasts. The artisan classes are industrious and intelligent, but are obliged to borrow to defray the cost of their expensive weddings, funerals, and first pregnancies. A larger number of craftsmen having no capital of their own, require advances for the purchase of raw material, and the terms on which they obtain such from the local money-lender, are commonly regulated by some special understanding. The variations in local usages are almost endless but a few examples may be given to indicate their general character. Dyers receive plain cloth on free credit provided payment is made for it within a period varying with the custom of the locality from two to six months after its expiry; in case of failure to pay, interest at six to twelve per cent. is charged. Oil-pressers receive their loan in cash, but, if the amount is large, the seed when purchased is deposited in the custody of the creditor, and is given out for grinding by instalments. Dhed weavers are supplied with yarn by the Vania himself, but it is booked at an advance on the market price of from 1 to 8 *annas* per Rs. 5 according to the term fixed for payment. According to their character and resources, men of this class are charged 12 to 18 per cent. a year. The poorer cultivators, Thakardas and Kolis, are entirely in the hands of petty money-lenders. From them they obtain provisions and seed and at *Divali* (October—November) pay back from the harvested grain what they have borrowed with an additional 25 per cent. of *bajri*, and 50 per cent. of *juwar*. The provisions supplied are also paid for in cash, the money-lenders crediting the cultivator with the market price of the grain. In some cases the money-lender meets the State demands and takes the whole of the crop, part of which he advances again to the cultivator for food and credits his account with the balance. This system gives the lender many opportunities of defrauding an illiterate debtor who has no means of checking the price which the money-lender has allowed him for his grain. The poorer husbandmen seldom free themselves from the money-lender's yoke. When the cultivator is so heavily in debt that he can obtain no further advances of food to keep him until the next harvest, arbitrators are sometimes called in who examine the accounts. Where the debtor has no means of payment, the arbitrators take his bullock or buffalo, value it at eight or ten times its worth, hand it to the creditor in part payment of the debt, and fix instalments for the payment of the balance. The cultivator then proceeds to open a fresh account with another

money-lender. The first debt continues to accumulate and the amount is finally struck off as a bad-debt, the money-lender usually having really lost nothing.

Most loan transactions are accompanied by the payment of a premium which goes by the name of *vatav*, discount, *mandamani*, a fee for booking the debt, or *kothali chhodaman*, a fee for opening the money-bag, incidental charges which make even heavier the burden of debt.

Rate of Interest.

Local merchants and bankers of good repute could, thirty years ago, raise a short period loan in the city of Baroda at 2, 3 or 4 per cent. per annum, and would allow the same rate for sums deposited with them. Circumstances have now changed. Joint stock companies and banks have opened new outlets for capital and the rate of interest has risen to a minimum of 6 per cent. In lending money, the rates of interest depend, not on the occupation of the borrower, but on his credit. Both artizans and cultivators, possessed of fair credit, pay from 6 to 9 per cent. interest per annum, while those whose credit is doubtful, pay from 9 to 12 per cent. when an article is given in pawn as security. In petty agricultural advances upon personal security, the rate of interest is 9 per cent., if the credit of the borrower is good ; and 12 per cent., or more, if the credit is inferior. But in many petty advances to agriculturists, the Vania or Marvadi, who will lend trifling sums of from 5 to 20 rupees, charges one *paisa* or ¼ anna in the rupee per mensem. Advances are frequently made with a lien upon crops, especially in the Kadi district, where the rate of interest is usually 12 per cent. In the case of larger transactions the rate of interest varies from 6 to 9 per cent. when moveable property such as ornaments or articles easily convertable into money are mortgaged. The rate is rather higher when cattle, carts, and agricultural implements are mortgaged. In large transactions when immovable property is mortgaged, the rate of interest is generally 9 per cent., if it consists of houses, and 6 per cent. if it consists of lands. If the lands mortgaged are of the description of *vajifa* or *inam*, in the possession of which the owner, and consequently his creditor, feel great confidence, the rate of interest which was formerly about 4½ per cent. is now about 6 per cent. When money is borrowed with a view to purchase estates, interest at from 4 to 6 per cent. in the case of houses

and other immovable property, situated in the town, and from 6 to 9 per cent. in other cases, is considered fair.

Method of computing Interest.

Interest is charged for the *Samvat* year, but with regard to the intercalary months, two different modes are adopted. In calculating the interest due by a debtor, there are reckoned to be thirteen months, but when business is being done between *sahukar* and *sahukar*, though there are still reckoned to be thirteen months, a half day's interest is deducted on each month. For example: a cultivator has borrowed Rs. 500 to be repaid in four years in equal instalments at one per cent. per month. In the first year he pays one instalment of Rs. 125 and Rs. 60 as interest on the whole sum. In the second year he pays a second instalment and Rs. 45 as interest on Rs. 375. In the third year a third instalment and Rs. 30 as interest on Rs. 250 are paid, but as there is an intercalary month, he will also pay Rs. 2 and eight annas for that month. In the fourth year, there are to be paid the last instalment and Rs. 15 on it as interest. Again, for example, A and B are merchants who have transactions one with the other until, at the end of the *Samvat* year, it is found that B owes Rs. 500. He remains in A's debt for three months, and the interest is at six per cent. or eight annas per month, or Rs. 7 and eight annas on the whole sum. Two annas will be deducted in reference to the intercalary month which occurs every fourth year, the deduction being equal to $\frac{1}{60}$th of half day's interest. There is a form of money-lending known as *kandha* where the interest is merged in the capital, and the whole is shown as one item. The condition of repayment is that the whole amount should be refunded in fixed instalments, failing which a fixed rate of interest will be charged.

Legal Protection.

The Law and the Courts of the State aim at the protection of debtors against extortion as follows :—

The Interest Act, first passed in 1898, and revised and re-drafted in 1921, makes 12 per centum the highest rate of interest allowed by the Courts. The Law of *damdupat* is enforced on all money suits; but the operation of the rule is made applicable from the period of the last settlement of the accounts; it does not apply to the

transactions from the very beginning. Under Section 174 (*c*) of the Civil Procedure Code, a certain class of backward agriculturists can have their accounts looked into by the courts, even when they purport to have been finally settled by the parties. By the same Section, the cultivator is permitted to demand a statement of accounts. In the execution of decrees against a cultivator, his land paying assessment upto Rs. 50, his house, his cattle, and food grains, things which are absolutely necessary to his existence, cannot be attached. No agriculturists can be arrested for debt in the working season.

The law is well-intentioned, but it is evaded in a variety of ways. There are hundreds of transactions in which more than 12 per cent. is charged, but the rate is not shown in the books. A discount of one to ten or even twenty per cent. is deducted from the loan, but in the account the full amount is shown as lent; or *jarap* (advance) contracts are made for the repayment of the loan in kind, calculated at the lowest market rate. Sometimes no regular rate of interest is charged and the money transaction is obscured by reference to a repayment in grains, of which the law, as it stands at present, is not capable of taking cognisance. Such transactions are numerous and are largely used, with the result that the poorer classes of cultivators are frequently charged rates of interest varying from 100 to 200 per cent.

Relation between Creditors and Debtors.

Raja Sir T. Madhavrao, in 1875, at the outset of his career in the Baroda State, laid down the principles in accordance with which he intended to act. Considering the nature of the relief to be given to debtors by the courts, he wrote as follows :—

'Let the civil courts enable the *sahukar* to recover his just claims from the *rayats*. But the courts should not permit the *sahukar* to press the rayats to the point of crushing. This point should be well defined and ever kept in view. No process of the courts should, without the concurrence of the revenue officers of the *sarkar*, deprive the rayat of his land; of his agricultural cattle and implements to the extent necessary for the cultivation of the land; of his cottage and of food and raiment according to the necessity of himself and family. The first demand on the produce of the land is that on account of the *sarkar* tax;

the next on account of the subsistence of the *rayat* and his family; and the last is that on account of the debt due to the *sahukar*. The surplus which may be forthcoming in a good season after meeting the first two demands, may be made available to the *sahukar* for the recovery of his advances made to or for the *rayat* in bad season. This being understood, the *sahukar* will easily limit his advances. Our courts should not imprison the *rayat* on account of debts due to the *sahukars* and consign industrious hands to idleness unless when the debtor may be presumed to withhold payment from a refractory spirit.'

This sound principle has been adopted in framing the Civil Procedure Code of the State, and operates to the great benefit of the *rayat*. It would, however, appear from the returns of the last 25 years that the pressure of the civil courts upon indebted classes has on the whole increased. Roughly speaking it may be said that in about a fourth of the total number of cases, compromise is effected out of court, in another one-fourth the claim is not contested and a decree is allowed to be passed *ex-parte*; and in the rest the cases are contested on various grounds, such as denial of the execution of the bond, repayment of the loan or a part of it, or excessive and illegal interest. If the case is compromised out of court, the creditor executes a new bond for the amount settled to be paid and forces his client to mortgage his cattle, land, house, or whatever he may at the time possess. When legal process has been employed and a decree has been obtained, the creditor who first makes his demand recovers the full value of his debt to the exclusion of others. If, as sometimes happens, the creditors combine to press their claims, they divide the debtor's property proportionately to the debts due to each of them. Priority of debt is not respected. No instance is known where a creditor has abandoned his claim, because of the present inability of the debtor to satisfy it. The general practice is to bring an action in the civil court to prevent a claim from being barred by limitation of time; and, in the same way, when a decree is obtained, it is allowed to rest as long as possible, and only if it is likely to become time-barred is fresh action taken to keep the claim alive. In short, creditors show no haste to realize, but are remarkably tenacious

of the most distant prospect of recovery, so that apparently hopelessly bad debts are allowed to run on for generations. Though notorious for his exactions and ready to drag his client to the courts, it is with the greatest reluctance that the money lender resorts to extreme measures for the satisfaction of civil court decrees. When such a step is necessary the sale of the debtor's property is preferred to his imprisonment. Lands are only sold to satisfy the decrees of the civil courts under circumstances of extreme necessity. Where land has been mortgaged as a security for the money advanced, and the creditor has obtained a decree, the civil courts cause such land to be sold, if the debt is not repaid within the specified time given. The steps taken by creditors to recover their debts, seldom give rise to acts of violence. Within the last 25 years about a dozen cases have occurred in the Baroda, Kadi and Amreli districts in which money-lenders have been killed by their *Girassia* or Koli debtors. But these were exceptional cases in which the patience of the debtor was tried, not only by the coercive measures adopted by the creditors, but also by their abusive language. The prevailing feeling of the borrowing classes towards the money lender is on the whole kindly. They consider him a friend without whose timely help, their business, and the happy occasions of family festivities, would be impossible.

Arbitration.

In former times arbitration was much practised, and the courts were made use of only as a last resort, when the creditor believed the debtor to be perfectly able, but unwilling, to meet his liabilities. This was natural in a country where the ancient influence of the *patels*, *mahajans*, and *panchayats*, was enormous, and where the judicial department was a recent creation. As a rule the unsatisfied creditor first placed his case before the *patel*, the leading villager, or such persons as he believed to influence the debtor. Self-elected arbitrators then suggested an arrangement by which the most pressing demands of the creditor were to be met with, and often succeeded in effecting a settlement. But, owing to the existence of the courts near at hand, and the fear that delay may cause the claim to be barred by the law of limitation, more cases now go to the courts than to arbitrators. Only one class of people still possesses within itself a strong governing power. In the small but opulent community of Vohoras both civil and

criminal disputes are settled within the community and recourse is never had to the Government Law Courts.

Account Books.

As the object of traders in recording their monetary transactions is the same all the world over, it is natural that the same books of account should be found in widely distant countries. The accounts of Indian merchants have their exact counterpart in those kept by European firms. Even the names of the books are the same. But the intricate and extensive character of western trade has necessitated an elaboration of the system of keeping accounts at which Indian traders have not yet arrived. Thus the European system of double entry, in which the business is divided into separate branches, each keeping a debtor and creditor account with the other, does not obtain among Indian traders.

The book keeping of a native merchant doing a large business is simple to a degree. He may be seen at the close of the day's work casting up his accounts by the light of a small wick dipped in an earthen saucer of an oil, or of an oil lamp. Merchants, whose transactions are large, keep the *rojmel* or day-book in which every transaction is entered as it occurs. The transactions of each individual customer are subsequently entered into the *kharda*. In the *avaro* a further step is taken; this is either a monthly or fortnightly book in which is entered the periodical state of relations between customers and dealers, after all intermediate transactions have been squared. In the *khatavahi* or ledger the result of the year's dealings with each customer is given. A balance sheet, *sarvayu*, is written at the end of the year, in order to ascertain the balance due to and from clients. In addition to these regular account books, the larger traders keep the following books *vachhiat vahi* in which all sales to customers to their order are entered; the *hundi-nondh* or bill book in which all bills of exchange given or accepted are recorded; at seaports the *satmi nondh* or manifest book in which the invoices of the cargoes are compiled; in the cotton trade the *dhokda vahi* or bale-book, a record of all sales and purchases of cotton with the amount, date and the names of the buyers or sellers; the *vyaj vahi* or interest book in which on each *Divali* the interest on outstanding accounts is entered; the *kanta vahi* or scales book, in which all goods sold or brought or weighed in or out are entered; the *vimavahi* or insurance book containing the amount for which

the property has been insured and the name of the underwriters ; and the *kabala nondh*, a book kept by cotton merchants and those who speculate in time bargains, in which the details of each speculation are entered and from which a *kabala khata vahi* or *kabala* ledger is posted.

Money-lenders generally keep the following books : the *rojmel* or *rojkird* containing daily transactions of cash received and paid, with opening and closing balances ; the *hundini nondh*, or register of bills of exchange ; the *khatavani* or *khatavahi*, the ledger wherein items from the cash book or bill-register are transferred to their several accounts ; the *sama daskat*, or the current account book, with separate page for each dealer, in which the latter makes an entry of each transaction or attests it with his signature ; and the *vyajvahi*, or interest book, which is prepared at the end of every year at the close of the month Aso (October and November), and which contains statements of the interest due by each client or debtor. Some of the Navsari *sahukars* used to keep two daily books, a *pakamel* as well as a *rojmel*, and two ledgers, the one being made up by the *gumasta* or servant and agent, the other at his leisure by the *sahukar* himself. A certain amount of suspicion was entertained regarding the fairness of double accounts and the *sahukars* now keep but one day-book and one ledger. The petty money-lender requires only the day book, ledger, and *sama daskat.*

Each account book opens with an invocation to Ganesh, the son of Shiva, the god whose favour is necessary in the initiation of all enterprises. At the worship of account books, a ceremony which every Hindu merchant observes on the *Samvat* new year *Kartik sud ekam* (November) obeisance is made to Ganesh, Lakshmi, Bahucharaji and other deities, who are asked to witness the honesty of his transaction. Each heading in the ledger is prefaced by the syllable *shri* which refers to Lakshmi, the goddess of wealth, and the wife of Vishnu. But though *shri* prefaces each separate branch of account, it does not preface an ordinary individual's account.

Prices and Wages.

Thirty years ago prices and wages both of skilled and unskilled labour, were low. 40 lbs. of *bajri* or *juwar* could be purchased for a rupee and a quarter, and 30 lbs. of wheat or rice or pulses for about two rupees. Since the

famine of *Samvat* 1956, there has been a steady rise and the prices of foodstuffs have risen by 300 per cent. There has been a similar rise in the price of oil, *ghee*, cloth, fire-wood and other articles of domestic use. The rise in the price of commodities has resulted in corresponding rise in the wages of labour. Twenty years ago, a field labourer could be had for from 2 to 4 annas per day, a carpenter or a blacksmith for from 8 to 12 annas, and a bricklayer for from 4 to 6 annas. Now a field labourer cannot be had in the season for less than 12 annas, a carpenter or blacksmith for less than Rs. 2½ to Rs. 3, and a bricklayer for less than a rupee or rupee and a half. Domestic servants demand double and treble the pay for which they could be had formerly. The greater demand owing to the rise of industries is the main cause which has contributed to this rise in the value of labour. The cause of the rise in the prices of foodstuffs are more complex, but there can be no doubt that less production, owing to bad season, is one of the many. Curious as it may seem, there has been a rise both in the price of land and extension in the area under cultivation. Whatever be the cause of the increased cost of labour, of food, and of acquiring culturable land, the immediate effects are quite clear in respect to the classes whose incomes are fixed. For them, the rise in the prices of food, fuel, land, service, and rents, has resulted in unmixed hardship accentuated by the correlated fact that the standard of living among all classes is rapidly rising. The effect of the high prices on the labouring classes is more than compensated by the enormous rise in their wages. The general impression is that the unskilled labourer, whether paid in cash or in kind, has greatly improved his economic position within recent years. Labour has become more mobile and the labourer more independent. The scarcity of labour seriously hampers agricultural operations and its increased cost impedes the execution of improvements. The position of the agriculturists under the changed conditions, coupled with the bad seasons, has been very hard. He has to pay more for labour and his produce is small. His cattle also cost him more. The only relieving feature in his case is that his surplus pays him more handsomely than before, on account of the rise in prices of food stuffs.

Mortgage of labour.

There is a custom among well-to-do cultivators of the Kanbi, Bhathela, Parsi and Rajput castes in the Navsari district and in the Karjan, Dabhoi and

Sankheda talukas of the Baroda district to engage labourers from the lower classes, such as Chodhras, Dublas, Kolis, Dhodias, Gamits, Bhils, or Vasavas for a term of years, in consideration of certain payments made to them on the occasion of a marriage or funeral ceremonies. These bonds-men are called *hali*, literally ploughmen ; and their proprietors are called *dhaniamo* or master. Indeed, Bhathelas, Desais, Parsis, the more opulent Kanbis and a few others who engage servants could scarcely do without these people. But the servants from the lower classes who receive small sums in advance, and mortgage their labour, will continue to serve for years together at a nominal rate of salary. In the *rasti mahals* of the Navsari district such people belong chiefly to the Dubla or Koli caste; in the *rani mahals* they vary. In Mahuva, they are mainly Chodhras, in Vyara, Chodhras or Kokanas, in Songadh, Gamits, Bhils and Vasavas and in the Baroda district, Bhils.

The rates at which people mortgage their labour vary. In the *rasti mahals* of the Navsari district and in the Baroda district there is always field for employment, and a Dubla or Koli does not pledge his service for five or six years for a sum less than Rs. 200. But in the *rani mahals* or wild districts, a Chodhra, Kokana and Gamit, whose wants are few and whose ambition rarely rises higher than to secure the means by which they may purchase liquor for consumption at a marriage or funeral, will bind himself to serve a Bhathela, Kanbi, or Parsi liquor seller for four or five years for a sum varying from Rs. 50 to Rs. 100. In Songadh, a Bhil or a Vasava's marriage may cost Rs. 25 to Rs. 50, but to obtain this the poor fellow will mortgage his labour for five years. Once the contract has been made, the servant does good honest work for his master, toiling the whole day in the house or in the field. If he is a married man he sleeps in his little hut outside the village where others of his class dwell, and early in the morning he rises to go to his master's house. Here in company with other servants he has his food apportioned to him by the females of the house, a cake or two of *juwar*, a handful of *val*, and a pinch of chilli powder, and this frugal meal he generally despatches before sunrise. Then he proceeds to the fields, there to labour until midday, when his simple food is brought to him. He eats, smokes and rests for half an hour, and then sets himself again to his task until sunset. Such is his day. The night is usually

his own. In the *rasti mahals*, except in the case of hereditary servants, the master has no claim over the wife or children of his servants. These earn their own living if they can and as they can, but they often prefer to be in the service of the *sahukar* where their husband or father is employed, and for this reason the *sahukar*, if in want of extra hands, gives them preference.

The master has his duties. His servants are very dependent on him. He has to assign them the spot on which they may build their huts, provide them with building materials, clothe them and often their wives and children, pay them the incidental charges which they must incur on the occasion of a birth or death. The maintenance of the servants costs something; two *shers* of grain or five *shers* of rice in the husk every day, a *dhoti* or cloth for his body and another for his head, a jacket and a pair of shoes once in the year. He gives him, too, the luxuries of tobacco and an occasional drink of *todi*. The female servant gets a garment and bodice, a few ornaments of brass or tin. An occasional charge, in connection with a birth or death, if as slight as eight annas, is often borne by the master; though, if a large sum has to be paid, he is careful to add it to the debt owing to him by his servant, of which service is the payment.

Education, and the high wages obtainable during the last 20 years, have made this old custom of mortgaging labour very unpopular. Not only are there less offers for mortgage of service, but even those who have received advances, and entered into agreement, leave their masters, who, in the absence of written agreement executed according to law, have no remedy against the defaulters.

Forced labour.

The recovery of a superior's dues by the unpaid labour, or *veth*, of his inferior is a common practice in some places in the State, for example in the Petlad taluka of the Baroda district. The word *veth* comes from *vahitru*, unprofitable labour. It is applied to the service to which the landlord has a claim in consideration of his allowing those who render it to live on his land, or giving them a certain yearly supply of grain. The persons who receive this grain and perform the labour are termed *vasvayas* from the word *vasavu* to inhabit, that is they represent the classes whose presence is essential in populating a village. They are the *kumbhar* or potter, the *valand* or barber, the *suthar* or

carpenter, the *luhar* or blacksmith, the *darji* or tailor, the *mochi* or leather worker, the *dhed* or sweeper, and the *bhangi* or scavenger. In return for the grain given, or the license to build a hut on the land of the chief, the following services have to be performed without further remuneration:—The potter supplies him with earthen pots; the barber makes the beds in the chief's house, lights the lamps, shampoos the legs of the members of the landlord's family, fetches supplies from the grocer, and at night acts as a torch bearer. If there are several families of potters or of barbers the grain is divided among them and they take the duty by turns. Dheds fetch fuel and fodder for the landlord and his officials and carry letters. Bhangias act as guides, and sleep in the grain yard during the harvest time to watch the grain. The other *vasvayas* are bound to work for the landlord whenever called upon. Cultivators are bound to carry the landlord's share of the grain to the grain store or to the residence of the person to whom the landlord may have sold the grain. During the journey they receive forage for their cattle and food for the cartmen. Husbandmen, and sometimes tradesmen are also obliged to lend bedding or *pagran* including cots, mattresses and quilted covers, for the use of the landlord's guests. Vagharis have to provide *datan*, tooth sticks, for the landlord's guests and receive a day's food in return. Shepherds of the Rabari and Bharvad castes must provide milk for the landlord and his guests by turns. This system which can be carried out only in villages is gradually falling into disuse, and it is now becoming the rule for chiefs and landlords to pay wages as do private individuals.

Currency.

His Highness the Gaekwad, as a sovereign prince, coins his own money. There had been a mint in Baroda from very early days; it was certainly in existence at the time of the first treaty between Baroda and the British at the beginning of the 19th century, and turned out silver and copper coins.

Babashahi rupees.

The silver coins, consisting of rupees, half-rupees, quarter-rupees, and two anna bits were termed the *Siyashahi*, or, more commonly *Babashahi* rupees; the copper coins are ordinarily termed Baroda pice. The origin of these terms is doubtful; the regent Fatesing was also called Baba Saheb, and *Siyashahi* may be derived from Maharaja

Sayajirao. It is certain that there are no coins in existence anterior to Sayajirao. Some ascribe the term *Babashahi* to Babaji Appaji, one time a commander of the State army. The annual output of silver coins from the mint amounted, nearly eighty years ago, to about 75 lakhs of rupees. Each rupee was intrinsically worth 13 annas 11 pies in British currency, but its exchange value was a little more or less than its intrinsic value. In one of his reports Raja Sir T. Madhavrao remarked :—" The current *Babashahi* rupee bore a fluctuating exchangeable value with the British rupee within a known range. The exchange for 100 British rupees varied from 112 to 120 *Babashahi* rupees. The value of the *Babashahi* rupees was less than the British only because, it was lighter ; its purity was not inferior, as will be seen from the following :—

(1) Baroda rupee	Silver	24 *vals*
	Copper alloy	5 *vals*, 1/100th *gunj*.
	= 29 *vals*, 1/100th *gunj*.	
(2) British rupee	Silver	23½ *vals*
	Copper alloy	5½ *vals*, 1/100th *gunj*
	= 29 *vals*, 1/100th *gunj*."	

The charge for conversion of metal into coin was four annas per 100 rupees, and the currency circulated, with exceptions, throughout the Baroda dominion, and the Mahi and Rewa Kantha States.

Old process of manufacture.

The mint was at first of the crudest type, employing little or no machinery. A large hole was dug in the ground and in it, an earthenware vessel capable of containing twenty thousand tolas of silver was placed completly covered with fuel composed of *kher* wood. To purify the silver a quantity of borax was thrown into the pot. When it had been thoroughly melted the liquid silver was poured out of a spoon into long thin shallow moulds, each calculated to contain from 10 to 20 tolas of silver. After cooling, these slabs were entrusted to goldsmiths in quantities of from 100 to 500 tolas per man. The goldsmiths cut the slabs into small pieces, each weighing as near as possible 29 *vals*, 1 *gunj*. These pieces were then cleaned and stamped by hand ; on one side, in Balbodh characters, were the letters Kh. G., a sword and the Hijri era 1237 ; on the

reverse the words "Sikkay Mubarik, Sena Khas Khel Shamsher Bahadur," in Persian characters. The coins were defective, as was indeed only to be expected. The impressions lacked uniformity owing to the inadequacy of the dies used, a fact which facilitated the operations of the counterfeiter; the edges were not milled, and it was easy for the fraudulent to file parts of the silver away; the coins were too thick, and their shape such that use destroyed them as useful tokens of value; there was no uniformity of weight and the various devices used to correct errors in weight were ineffective. Further, there was no systematic recalling of deteriorated coin, and in every transaction that took place, the people had to take the coin to an assayer for testing.

Counterfeit Coins.

In consequence of the rudeness of the Baroda rupee it was much counterfeited. There were many coins in the market containing twelve or fifteen *vals* of alloy, instead of 6½ *vals*, termed *mohorpher*; these were admitted into use in private transactions and valued at their intrinsic worth. The State did not recognise them, but it could not, owing to the defective nature of its own coinage, prohibit them. It recognised, however, the faultiness which made it necessary for the people either to have every coin that changed hands tested or to run the risk of being taken in. In order partially to remedy the evil a notice was issued in 1880 that all old Baroda coins issued from the mint, should be received and new ones issued at the treasury, except coins of which the device was not legible and such as failed to satisfy the standards of value for various reasons.

Improved methods.

To remove these defects, machinery for striking silver coins of superior description was installed during the year 1890-91. The rupees were thereafter of uniform weight and size, and were properly milled. The seigniorage of the Baroda State consisted in a proportion of the profits made by the private individuals who brought bullion to the mint, the proportion being a matter of negotiation in each case before the coin was struck. Subsequently, this practice was changed, and bullion was received from any tenderer, converted into coin, and a regular percentage on the number of coins struck was reserved to the State.

Rate of exchange.

In intrinsic value 114½ Baroda rupees equalled 100 British rupees, but the rate of exchange was constantly varying according to the demand in the market, or in other words, according to the nature of the commercial transactions with Bombay. When the import trade was brisk, goods must be purchased with British money; but during the cotton season, that is from March to May, the produce of the fields was purchased with Baroda money. The rate of exchange for 100 British rupees in the first instance rose to 120 or 121, in the second it fell to 112 Baroda rupees. The varying rate affected the operations of the mint. The mint only worked when bullion was brought to it by private individuals to convert into coin, and naturally, these would only bring bullion when the conversion was profitable, that is, when the rate of exchange was low.

The market value of the *Babashahi* rupees in relation to the British rupees showed a great depreciation during the year 1899-1900 owing to the extraordinary and abnormal circumstances created by the famine which prevailed and the great demand for British coins required to pay for the large imports of food grains into the State. The situation having become very alarming about the middle of the year, His Highness's Government decided upon the substitution of the British for the *Babashahi* silver coins, temporarily for a period of 50 years. and the British coin was thus made a legal tender in the whole of the Raj from 13th February 1901.

Copper coins.

Baroda has still its copper coins, double pice, pice and pies. Before the coinage of pies, small exchange was effected in Baroda with almonds and cowrie shells. There was no rule to fix the number of pice going to the rupee; it is at present 80. It was the practice of each of the last two or three Gaekwads to rec on his accession, all the copper coinage of his predecessor and to issue his own. Since the adoption of the British rupee, no copper coinage has been found necessary.

The Broach Rupee.

Unfortunately, for the Baroda State, the British and the *Babashahi* were not the only currencies in the market. There was, the Broach coin which obtained in the Navsari district. The mint at Baroda was, perhaps, founded in 1748, when the Nawab was independent of the Emperor of Delhi,

and in early days its pieces might have been pure, but when Scindhia conquered Broach, an increase of alloy was introduced. Ninety-five British rupees were worth nearly one hundred of Scindhia's rupees. About 1880 the rate of exchange between the two coins varied from a rupee to a rupee and a half per cent., and sometimes they were at par. At this time the Broach currency had a market value and was in use throughout the Navsari district in all market transactions. The Government revenue collections were, therefore, necessarily made in Broach rupees, but the payments it made, were in *Babashahi* money and its remittances to the central treasury at Baroda were also in *Babashahi*. As, however, there was no trade between Baroda and Navsari, the rate of exchange between the two currencies had to be arbitrarily fixed. Add to all this the fact that Navsari is entirely surrounded by British territory, and that the British rupee, therefore, found its way into the market though it could not be used by the Baroda Government, and it will be seen that the resulting complications were enormous and the loss considerable. It became evident to Raja Sir T. Madhavrao that some remedy must be quickly applied. The Broach coin was no longer current. Sir T. Madhavrao had profited by the action of the Bombay Government, which in 1867-68 ordered the Collector of Surat to purchase a large quantity of the Broach money at par and send it down to the mint in Bombay to be converted. The State public servants and all receiving a fixed salary were paid in British instead of *Babashahi* money;* payments to the State in Broach money were forbidden, and payments in British money substituted at the rate of 15¾ annas to the Broach rupee; the value of the stamps was reckoned in British coinage; the rate of exchange of Broach rupee was fixed at their intrinsic value; and the Broach rupee was thus, in the end, driven out of this market. The benefit derived from this course was evident; not only because an exclusive coin was dropped which could not hold its own against British money without constant fluctuation, but because it put an end to a vast amount of fraud. Since the beginning of the 19th century no fresh Broach rupee had been coined, and a large quantity of illicit

* The salaries and travelling allowances of almost all the revenue and other State servants were fixed in *Babashahi* currency, but payment was made in British currency, at the rate of 14 annas British for one Baroda rupee. The salaries of the police establishment were fixed in Broach currency, but they were paid at a discount of a quarter of an anna in British coin.

money had got into the market. Such coins as were genuine had lost in weight. Naturally, though the change of currency did not affect the market value of commodities, the abandonment of Broach rupee told on the poorer classes in a bad year; those who had borrowed from the *sahukars* in Broach currency had to repay the amount in British currency. About 1882 the rate of exchange varied from 6 to 9 rupees per cent. Merchants purchasing this currency from the Navsari district generally sent it to Surat, where it was melted to be turned into ornaments or transmitted to Bombay.

The Shikai Rupee.

The *Shikai* rupee was in use throughout the Kadi district except in Kalol, Dehgam and Atarsumba, and in the districts about Palanpur. In the Kalol taluka the *Shikai* currency was in use in the State offices, while as the taluka is close to Ahmedabad, the market currency was British. In the Dehgam taluka, for the same reason, British currency prevailed in the market, but the salaries of State servants were calculated in the *Babashahi* currency, and all fixed charges were paid at the fluctuating rate of exchange of the day.

No attempt had been made by the Baroda Government to supersede the *Shikai* coin by *Babashahi* in State transactions until 1896 and all financial transactions in the Kadi district, except in Dehgam and Atarsumba, were in *Shikai* currency. Great confusion in keeping the State accounts resulted, and they had finally to be reduced to *Babashahi*. The scale of expenditure having been fixed in *Babashahi* currency, deductions had to be made according to the fixed rate of exchange, in every bill and abstract. The charges were disbursed in the local currency, but in all annual accounts the different currencies were again converted into *Babashahi*. The remittance of revenues to Baroda was another difficulty. The bulk of the collection was in *Shikai* currency, which was useless at headquarters, and the agency of private merchants had to be sought to effect a suitable transfer. The divisional officers informed the central treasury of the amount of surplus which was likely to be transmitted, and tenders were then invited at Baroda as to the rate at which merchants would pay *Babashahi* cash into the central treasury as an equivalent for the *Shikai* coin which would be handed over to them at the different taluka treasuries of the Kadi district. A tender having been accepted, the merchant, in lieu of the

Babashahi cash he had paid at Baroda, received a bill on the taluka treasury, payable on presentation. The labour of calculation incurred by the State in making up its accounts was equalled by that of the merchants in their individual transactions owing to the different rates of conversion as under :—

Coin.	Fixed rate of conversion into other description of coins.	Average market rate for conversion.
Babashahi ..	2 annas per rupee for conversion into British.	114½ *Babashahi* =100 British.
	1½ anna per rupee for conversion into *Shikai*.	113 *Babashahi* =100 British.
Shikai ..	½ anna per rupee for conversion into British.	102½ *Shikai* =100 British.

Dollars.

In the Amreli district there were current some British and some *Babashahi* coins, while in Kodinar transactions in dollars occurred. All State receipts and disbursements were, however, made in British currency. Currency in Spanish dollars or *rals* had crept into use from the neighbouring Portuguese settlement of Diu. The cash land taxes in Kodinar had long been fixed in dollars but as there had not been a sufficiency of these coins to permit of all payments being made in it, the ryots had to pay in rupees according to the rate of exchange. This being oppressive, Raja Sir T. Madhavrao on his visit to the Amreli district in November 1878, fixed the value of the dollar in transactions between the *sarkar* and the ryot at Rs. 2-5-0 of British currency. From the accounts kept in the Huzur Account Department, it appears that till Samvat 1938 Government revenue was paid in the Amreli district in various kinds of coins, such as *Babashahi*, *Shikai*, dollars (*ral*) or Koris. In Samvat 1939, the British rupee was introduced as legal tender throughout the Amreli district.

The entire list of coins in use from time to time within the Baroda State has, perhaps, not been exhausted, but the most important variations have been given. In the city of Baroda, for instance, when small coppers did not sub-divide sufficiently, almonds or cowrie shells were employed as tokens of value. So one *Babashahi* rupee equalled about 72 *paisas* or coppers and 1 *paisa* equalled 20 almonds. There was a half-*paisa* equal to 10 almonds. Of a morning four British *annas*

would fetch 18½ *paisas*; but in the evening the rate would be 17½ *paisas*, so great was the fluctuation. The number of *Babashahi paisa*, for a British rupee is now fixed at 80.

It will be seen from the above that at about the close of the 19th century there were two silver coins, the *Babashahi* and the British rupees current in Baroda. The British coin was current in the Navsari and Amreli districts and the Dehgam taluka of the Kadi district. Elsewhere in the Baroda State as also in the neighbouring Kaira district and the Rewa Kantha States, *Babashahi* coin was current. The rate of exchange between the Baroda and British coin ordinarily ranged from 113 to 120 *Babashahi* coins for 100 British coins. But during the years of plague and famine towards the close of the 19th century the rate of exchange had been above 140. It had once gone up to 148. These heavy fluctuations in the rate of exchange caused a great loss to merchants and trade with Baroda became difficult. His Highness, therefore, in view of the heavy depreciation of the *Babashahi* currency in relation to the Birtish currency, the constant fluctuations in the rate of exchange between the two currencies and the serious impediments to trade, and losses to all classes of his subjects resulting therefrom, decided in the year 1900, under arrangements with the Government of India, to substitute for a term not less than 50 years British Indian silver coinage throughout his territories. From the 13th August 1900, and within a period of six months from that date, all persons in possession of *Babashahi* coin within Baroda territory were required to present them for conversion into British rupees at the State treasuries at Baroda, Visnagar, Petlad, Karjan and Kalol. Every person presenting genuine *Babashahi* silver coin within this period was paid in exchange for the same British rupees at the rate of 100 British rupees for every 130 *Babashahi* rupees. For the withdrawal and conversion of *Babashahi* coins current in the British district of Kaira and the Rewa Kantha States, similar arrangements were made by the Government of Bombay (Financial Department, Notification No. 3685, dated 9th August 1900). On the expiration of six months, *i.e.*, on and after 13th February 1901, *Babashahi* silver coinage ceased to be a legal tender in the Baroda State and the British Indian silver currency is now the only recognised silver currency of the State (Accountant-General, Notification No. 43, dated 9th August 1900).

CHAPTER VI.

Trade and Manufactures.

Absence of Roads.

Except in the Amreli district in Kathiawad, and in those few talukas which are in the close neighbourhood of the hills, there is an almost complete absence of stone suitable for road-making throughout the dominions of His Highness the Maharaja Gaekwad. Thus it is that there exist but few *pakka*, made roads in the State. During the rains the softness of the soil causes the roads to become impassable, and for months together outlying tracts, especially in the black soil regions, are practically cut off from all intercourse with the great centres of population; and even in the fine season vehicular traffic is in most parts immensely hindered by the almost total absence of roads, or, by their dreadful condition. A certain amount of agricultural carting and cattle driving work must be done even after the rains have set in; then the tracks become in a few days quagmires. The dry season following makes matters worse, hardening the tracks into ruts and lumps most destructive to vehicles and distressing to their occupants. As it is dangerous for horsemen to ride at any speed over the deeply fissured black soil in the hot weather, they too are compelled to stick to the tracks. The deep dust into which the cotton soil is ground by heavy cart traffic adds greatly to the extreme discomfort of men and beast.

Fair-weather Roads.

The Bombay-Ahmedabad road, called the old trunk road, passes through the Gandevi, Navsari and Mangrol talukas of the Navsari district of which the portion between the rivers Purna and Mindhola, about 7 miles in length, which joins the road to Surat in the Sachin State, is *kachha*, or fair-weather. The Surat-Khandesh road, passing through the Palsana taluka, goes to Bardoli, and thence, through Vyara and Songadh, reaches the Khandesh frontier. Of this road the portion in the Palsana taluka, about 10¼ miles in length, and that from Rajputana on the frontiers of the Bardoli taluka to the frontiers of the Songadh taluka and the Pimpalner sub-division of the Khandesh district about 18 miles in length, are fair-weather roads.

The following are the fair-weather roads in the Navsari district :—

		Miles.			Miles.
1.	Kasba to Posra	6½	7.	Vyara to Kanza ..	11¼
2.	Maroli to Vesma	6	8.	Vyara to Meskatri ..	13
3.	Mahuva to Anaval ..	16½	9.	Songadh to Bhandharpada..	7¾
4.	Tokarwa Khadi to Mahuva	9½	10.	Songadh to Vagnera ..	9
5.	Kamrej to Sarthan ..	6	11.	Songadh to Vajpur ..	22
6.	Vyara to Kherwada ..	11	12.	Songadh to Otta ..	34

In the Baroda district there are fair-weather roads from Baroda to Savli, Petlad to Sojitra, and Petlad to Cambay.

In the Kadi district, the main fair-weather road is from Ahmedabad to Prantij and thence to Idar, passing through the Dehgam taluka for a length of about 15½ miles. Another fair-weather road, from Ahmedabad to Modasa, also runs through the Dehgam taluka for 15 miles. Four other fair-weather roads exist in this district :

		Miles.			Miles.
1.	Kadi to Kalol	12	3.	Kathwada to Balasia ..	17¾
2.	Kalol to Thol	12	4.	Bahial to Demalia ..	7

Metalled Roads.

Short metalled roads have been constructed in all the districts connecting towns with railways, such as Bilimora, Gandevi, Palsana, Kathor, Navsari, Vyara, Songadh, Karjan, Petlad, Bahadarpur, Sinor, Padra, Savli, Vaghodia, Kalol, Dehgam, Kadi, Mehsana, Visnagar, Vadnagar, Kheralu, Sidhpur, Patan, Chanasma, Amreli, and Dhari.

Baroda roads.

In addition to the roads connecting towns with railway stations there are good metalled roads from the capital to Chhani, to Makarpura, to Atladra, and to Amliara in the Baroda taluka. There are also semi-*pakka* sand or kunkar roads, from Baroda to Ajwa and Vaghodia, from Jarod to Samlaya, Agas to Borsad, and from Karjan to Miyagam.

Kadi roads.

There is only one *pakka* road, 4 miles long from Unjha to Unava, in the Kadi district. The want of roads has been supplied by the railways which are spread like a net over the whole district. The Government of Baroda, in view of the great expense involved in obtaining material

for making new roads, and in their adequate maintenance, has preferred to create narrow gauge railways where there is a possibility of paying traffic, as a cheaper and more effectual means of providing communications.

Navsari roads.

In the Navsari district, in addition to short station roads, the chief *pakka* roads are as follows :—

	Miles.
Navsari taluka—	
1. Navsari-Palsana ..	10
2. Maroli-Umrath	10
Kamrej taluka—	
1. Kamrej-Sayan	6
2. Kamrej-Sarthan ..	5
Palsana taluka—	
1. Mindhola-Kadodra ..	8
Vyara taluka—	
1. Vyara-Devki Unai ..	20
Gandevi taluka—	
1. Gandevi-Billimora ..	3¾

Amreli roads.

The Amreli district is well supplied with metal for road-making. During the great famine of 1899-1900, and in the years of scarcity which followed, the making of *pakka* roads was taken up on a large scale as a part of the programme of relief works. There are now sixty roads in that district, most of them twenty feet wide. Of these the chief are :

	Miles.
Amreli taluka—	
1. Amreli-Chital	7
2. ,, -Varsda ..	7
3. ,, -Kundla ..	11
4. ,, -Chalala ..	13
5 ,, -Mota Ankadia	9
6. Gavdka-Mandvada ..	8
Damnagar taluka—	
1. Dhasa-Damnagar ..	6
2. Rajkot-Chavad ..	4
3. Chavad-Lathi ..	4
4. Chhabadia-Damnagar	4
5. Dhamel-Damnagar ..	5½
Ratanpur Peta—	
1. Mevasa-Navagam ..	8
Dhari taluka—	
1. Dhari-Chalala	13
2. Chalala-Dharagni ..	7
3. Dharagni-Kantala ..	26
4. Dhari-DalkhaniaSapnes	15
5. Dhari-Ingorala ..	14
6. Dhari-Amberdi ..	8
7. Dhari-Gadhia Chavad	81
Kodinar taluka—	
1. Kodinar-Ghatwad	13
2. Kodinar-Velan ..	10
3. Kodinar-Dolasa ..	12
4. Ronaj-Pichvi	12
5. Ghatwad-Simasi ..	16
6. Kodinar-Pedhwada	5

Okhamandal taluka—

	Miles.		Miles.
1. Kuranga-Adatra ..	40	4. Gopi-Charakla.. ..	11
2. Dwarka-Samlesar ..	16	5. Arambhada-Samlesar	8
3. Dwarka-Charakla ..	13	6. Dhrewad-Tumpani	9

B. B. & C. I. Railway.

In 1853 a party of engineers of the Bombay, Baroda and Central India Railway completed a survey of the country between Bombay and Gujarat. The surveys having been favourable, work was commenced at Surat. As the line marked out passed through the territory of the Baroda State its consent and co-operation were essential to the undertaking. After the necessary negotiations His Highness Maharaja Ganpatrao agreed to a surrender of the land required, stipulating only that private owners should be compensated for the loss of their lands, and that there should be adequate guarantees against any loss to Baroda revenues on account of transit duties. These conditions were accepted, and compensation, to private owners, was duly paid. The assessment of the loss on account of transit duties was a difficult matter. After some consideration, His Highness Maharaja Khanderao agreed, in the year 1859, to receive from the British Government year by year an amount equivalent to any proved loss in transit duties. This arrangement appeared to be simple enough, yet there were considerable difficulties in the way of estimating and proving any real loss in transit caused by the opening of the railway, because the same account had to be credited with the additional customs revenue due to the increased facilities afforded to commerce. In 1876, the Baroda Government finally decided that claims on this account should not be made. The land taken up by the railway was ceded by the Baroda State in full sovereignty to the Government of India, together with civil and criminal jurisdiction. The first train ran from Baroda in 1860. In 1861 the Directors of the Bombay, Baroda and Central India Railway Company in England presented His Highness Maharaja Khanderao with a State Saloon as an acknowledgement of the assistance received.

Rajputana-Malwa Railway.

In 1877 the British Government decided upon an extension of the railway from Ahmedabad to Rajputana, and the Government of Baroda willingly granted

the land required in Baroda territory free of all cost. Full jurisdiction, short of sovereign rights, was also given over such land so long as the railway might last. On the 24th April 1879 the Government of India resolved to adopt the metre gauge for this extension which was named the Western Rajputana State Railway. The line was opened to traffic up to Palanpur, 82½ miles, on the 15th November 1879.

State Branch Lines.

The B. B. & C. I. Railway, with its auxiliary the Rajputana-Malwa Railway, passes from south to north, almost in a straight line, through the Navsari, Baroda and Kadi districts, and has many important stations, such as Billimora, Navsari, Mehsana, and Sidhpur, in Baroda territory. In addition to these main lines, there are several branch railways connecting important places in the interior of the State with the main lines and serving as its feeders. His Highness Maharaja Khanderao first conceived the idea of constructing a railway of his own on the narrow gauge of two feet and six inches, between Miyagam (Karjan) a station on the B. B. & C. I. Railway and Dabhoi, an important centre of trade in the Baroda district. The distance thus traversed is 20 miles, and the line passes through Karvan and Mandala. It was originally intended to be a light tramway to be worked by bullocks, but, as it was subsequently decided to use engine power, three light engines were ordered from England, and some carriages and trucks were built in India. The line was opened in 1869. In the same year a proposal for the construction of a railway from Karjan to Dabhoi was submitted to His Highness for approval; but, as the tramway had not earned the profits expected, His Highness declined to sanction the execution of this project by the State. In May 1870, a further proposal was made, and agreed to, that the tramway should be put in thorough repair. After considerable improvements and alterations, such as the substitution of 30 lbs. rails for the light 13 lbs. rails, the repairing and strengthening of the bridges and the provision of stations and staff, an agreement was made with the B. B. & C. I. Railway Company for the working of the line which was opened for regular traffic on the 8th April 1873. His Highness Maharaja Khanderao was the first Indian ruler to initiate a regular system of railways. Further sections have been constructed, and opened for traffic, in the Baroda district in the reign of the present Maharaja, His Highness Sayajirao

III., whose enlightened policy it has been to spread a net work of railways throughout his dominions.

The railways in the Baroda district include, in addition to the old Miyagam-Dabhoi section, the Chandod-Jambusar Railway 58.95 miles, Dabhoi-Bodeli Extension 22.08 miles, Dabhoi-Timba Extension 62.62 miles, Miyagam-Malsar Extension 23.67 miles, Petlad-Vaso Railway 19.25 miles, Anand-Petlad-Tarapur Railway 21.42 miles, the Motipura-Tankhala 26.29 miles, the Choranda-Koral 11.68 miles and the Petlad-Bhadran 13.41 miles are now open for traffic.

In the year 1880, the Government of Bombay addressed His Highness's Government, through the Agent to the Governor General, with a view to the construction of feeder lines in the Kadi district, after the completion of the Dabhoi railways. It was suggested that lines should be built connecting either Unjha or Bhandoo, stations on the Rajputana-Malwa Railway in the Kadi district, with Patan and Kheralu. The Baroda Government replied to the effect that Mehsana, in the centre of the district, should form the connecting station from which feeder lines should go eastward to Vadnagar and Kheralu, and westward to Patan. The Agent to the Governor General was requested to secure from the authorities of the railway plans and estimates for these two railways on the 2′-6″ gauge. Plans and estimates were accordingly prepared with the modification that the metre gauge was preferred, a wise decision for it is obvious that the main line and the feeders should, so far as possible, be of the same gauge. The Government of India further suggested the construction of a line from Sidhpur through Patri to Patan and Wadhwan, connecting at the latter station with the Bhavnagar-Gondal Railway system in Kathiawad. This suggestion was finally negatived, and the construction of the Mehsana-Kheralu and the Mehsana-Patan railways on the metre gauge was sanctioned as follows :—Mehsana to Vadnagar 20.73 miles ; Vadnagar to Kheralu 7 miles ; Kheralu to Taranga Hill 7.79 miles ; Mehsana to Patan 24.69 miles ; Manund Road to Harij 20.95 miles ; Chanasma to Bechraji 16.23 miles ; Patan to Wagrod 14.72 miles ; Wagrod to Kakosi 9.91 miles.

Mehsana to Viramgam Railway.

A railway connecting Rajputana and Kathiawad from Mehsana to Wadhwan *via* Patri, was first suggested in 1882 by Major W. S. S. Bisset, Manager, Rajputana-Malwa Railway. His Highness's Government however, did not approve the proposal, preferring the construction of a line from Mehsana to Viramgam. In 1886, the question having come up again, His Highness ordered that, if the Government of India undertook to construct a metre gauge line from Viramgam to a convenient point on their frontier, the Baroda Government would construct the further portion from that point on Mehsana side (8 miles) as part and parcel of the Mehsana-Vadnagar line. Ultimately, after long correspondence, the Government of India sanctioned the Mehsana-Viramgam line in 1889, the cost to be borne wholly by the Baroda State. The work of construction and management was entrusted to the B. B. & C. I. Railway Company. The line, length 40.21 miles, was opened to traffic on and from the 1st February 1891.

Vijapur-Kalol-Kadi Railway with its extension upto Bechraji, joining the Chanasma Bechraji Railway.

As it was the intention of His Highness's Government to join Vijapur with Kalol, a station on the Rajputana-Malwa Railway, by a branch line, and to extend this line to Kadi, the Baroda Residency was requested, in the year 1894 to ask the B. B. & C. I. Railway authorities to survey the route and to prepare plans and estimates. These having been received, the alignment proposed therein was approved and the estimates sanctioned by His Highness's Government in the year 1896; but the construction of the line was put off until September 1898, when the Residency was asked to address the Government of India with a view to their declaring the line to be an isolated one, over which the jurisdiction of His Highness's Government might be allowed to rest undisturbed. As the line passed entirely through Baroda territories this view was accepted. The earth-work of the Vijapur-Kalol line was started as Famine Relief Work after the rains in the year 1899 by His Highness's Government and after completion, the earthwork of the Kalol-Kadi line was taken up and finished. The first section, Vijapur to Kalol, metre Gauge, length 29-44 miles, was opened for traffic on

10-6-1902 and the second section, from Kalol to Kadi, metre Gauge, 11.93 miles in length, was opened on 13-7-1903.

After the organization of the State Railway Department the following additions were subsequently made :—

(1) Kadi to Bhoyani Road, 4.27 miles, opened on 1-4-1912.

(2) Bhoyani Road to Katosan Road, 6.46 miles, opened on 1-3-1921.

(3) Katosan to Bechraji, 15.65 miles, opened on 1-5-1920.

Some portion of the line from Bhoyani Road to Bechraji passes through the Viramgam taluka of the Ahmedabad district, and some through other States, such as Katosan and Raupura, the lands for which have been acquired on payment of compensation to the owners concerned.

Amreli district.

The question of constructing a line from Khijadia to Amreli and thence to Chalala was first started by His Highness's Government in 1889. As the Resident expressed his inability to recommend the project to the Government of India unless the claim to retain jurisdiction was abandoned by His Highness's Government, it was proposed, as an alternative, to lay a monorail between Amreli and Chital, a station on the Dhasa-Jetalsar Section of the Gondal-Porbandar Railway to be worked by animal power. This proposal also fell through as the Jetpur shareholders were not prepared to agree to it, except on condition which could not be accepted. In 1904 His Highness's Government proposed to construct the Khijadia-Amreli-Chalala railway on the metre gauge, and consented reluctantly to the proposa of the Government of India to cede criminal and civil jurisdiction thereon, as a special and exceptional case not to be cited as a precedent, and on the understanding that His Highness's Government would be allowed the benefit of any future change in policy. The Khijadia-Chalala Railway was sanctioned for construction in December 1908, and the line opened to traffic by sections as under :—Khijadia to Gavadka, 16·39 miles ; Gavadka to Chalala 9·14 miles ; Chalala to Dhari 11·69 miles ; total 37·22 miles.

Okhamandal Railway.

The difficulty of communications with the distant Okhamandal district having long made the project of a railway to Dwarka attractive, His Highness's

Government, in May 1904, initiated correspondence with the Railway Board with the object of securing estimates of the cost of surveying a line to run from Khambalia to Adatra *via* Dwarka; at the same time the Resident at Baroda was asked to ascertain to what extent His Highness the Jam Saheb of Navanagar would be prepared to co-operate, especially in the linking up of the proposed line in Baroda territory with his own capital, Jamnagar. His Highness's Government offered, either to lend money to the Jamnagar State on reasonable terms to enable them to finance the project, or to construct the line from Charakla to Jamnagar at their own cost, and link it up with the proposed line from Adatra to Charakla. As regards jurisdiction over the line His Highness's Government proposed that, so far as the line passing through Jamnagar territory was concerned, the question should be governed by the principles applicable to the railway systems in Kathiawad, and that, with regard to the extension of the line in Okhamandal, the Baroda State should be allowed to retain jurisdiction thereon on the ground that it was to be constructed for the improvement of the administration of the district. In June 1904, His Highness's Government informed the Resident that they had in view an alternative project, a line from Jam-Jodhpur, on the Porbandar line, to Dwarka. He was also requested to ascertain His Highness the Jam Saheb's wishes about the project, and to ask the railway authorities to prepare an estimate of the cost of its survey in addition to that proposed from Khambalia to Dwarka. In October 1904 the views of the Jamnagar State were communicated to His Highness' Government. These were to the effect that it was not in a position to undertake the construction of any of the three proposed lines, nor was it willing to borrow money for the construction of a railway *via* Salaya before the question of the development of the Salaya harbour assumed a most definite shape. Due consideration was promised to the proposal for the construction of the line *via* Salaya at the expense of His Highness's Government, provided the idea of the lines from (1) Khambalia to Dwarka, and (2) Jam-Jodhpur, were abandoned, and that option was given to the purchase of the line from His Highness's Government. The Residency was informed in November 1904, that it had been decided that the line should run from Jamnagar to Adatra *via* Khambalia, Charakla and Dwarka, and that the construction should be under-

taken by His Highness's Government at their own expense; the Residency was requested to move the railway authorities to survey the line, to submit plans and estimates on the narrow as well as on the metre gauge standards, and to make alignment and profiles from the Jamnagar side simultaneously, so that earthworks could be commenced to provide labour to the people of Okhamandal. In reply, in February 1905, the Government of India observed that, as the entire Kathiawad Railway System was on the metre gauge, the proposed railway should also be on that gauge to avoid a break of continuity; and that, as the line would not be an isolated local line, but would form part of the Kathiawad Railway System, the Government of India were not prepared to sanction the construction of any railway in that province unless jurisdiction over the line were first ceded by the State concerned. In May 1906 His Highness's Government addressed a letter to the Residency agreeing to cede jurisdiction on the Baroda portion of the line to the same extent and in the same manner as was done in the case of the lands handed over for the Bhavnagar-Gondal Railway, and asking for comparative plans and estimates for the proposed line on both gauges. In July 1906 alternative proposals for an alignment from Charakla direct to Adatra with a branch from Bhavra to Dwarka, and from Charakla to Adatra *via* Dwarka, were made, and plans and estimates on both gauges called for. In 1908 the Residency informed His Highness's Government that the Jamnagar State desired to construct the proposed railway from Jamnagar to Charakla at its own expense. Subsequently the Porbandar State wrote to inform His Highness's Government that it would be desirable to take the line to Dwarka *via* Porbandar.

As both the States of Jamnagar and Porbandar were ready to co-operate with His Highness's Government it was thought desirable to obtain the opinion of an expert as to which line would be the more advantageous. The Baroda State Railway Engineer-in-Chief was, therefore, instructed, in April 1909, to examine both routes and to submit a comparative report. This report he duly submitted. In it he dwelt on the relative merits of all the routes suggested for the line, and expressed himself strongly in favour of the Jamnagar-Khambalia-Kuranga-Dwarka-Adatra route, with a branch from Khambalia to Salaya harbour in the Jamnagar State. He was also strongly in

favour of the metre gauge. The distance between Jamnagar and Adatra by this route was 107 miles, including Salaya branch of 8 miles, the portion from Kuranga to Adatra being 37 miles. His Highness the Maharaja Saheb approved this alignment, and the Residency was asked to obtain the sanction of the Government of India to it, and also to move the Jamnagar State to negotiate for the construction of that portion which lay within their territory. The Dewan Saheb of Jamnagar visited Baroda in June 1920 and the preliminaries regarding the line were settled. The Resident was then informed that His Highness's Government were taking steps to draw up the necessary agreements and to commence the construction of the line in Baroda territory in anticipation of the formal sanction of Government of India, which was accorded in 1913. As the sanction of the Government of India for earthworks of the line was obtained in 1911, they were started to provide relief to the famine-stricken people of the Okhamandal district. Simultaneously negotiations with the Jamnagar State continued. Most of the earthworks on the Dwarka-Adatra section, and some bridges and station buildings were completed, and the permanent way materials brought in; but as no decision regarding the Jamnagar-Kuranga Railway was received till April 1914, the construction of the Dwarka section had to be stopped. In 1916 the works were restarted but were again stopped after a few months for the same reason.

The negotiations between Sir Vithaldas Thakersey and the Jamnagar State, on one hand, and His Highness's Government on the other, for the construction of the Jamnagar-Kuranga Railway being settled, construction work on the Kuranga-Dwarka-Adatra Railway was resumed in September 1920. It has now been completed and the line is open for traffic from 13th November 1922.

Navsari district: Kosamba Zankhvav Railway.

In the year 1899 His Highness's Government informed the Resident at Baroda, of their intention to construct a 2′-6″ gauge railway from Kosamba to Zankhvav *via* Velachha. He was requested to address the Government of India with a view to a declaration that, as this line was isolated and local, His Highness's Government would retain civil and criminal jurisdiction over it. Early sanction was invited as it was proposed to undertake

the construction of the earthworks as a part of the programme of famine relief. In reply His Highness's Government were informed that the project would require the approval of Her Majesty's Secretary of State for India; but permission was given to the commencement of earthworks as proposed, and to the adoption of 2′-6″ gauge. Civil and criminal jurisdiction would remain with the Baroda Government. In 1900 the required estimates amounting to Rs. 6,681 for the survey of the line was submitted by the railway authorities, which was sanctioned by His Highness's Government. The detailed estimates for the line, which were sanctioned in 1902, amounted to Rs. 9,44,649. The line, length 26·33 on 2′-6″ gauge, was constructed by the B. B. & C. I. Railway, and was opened on 1st May 1912. The further extension of the line from Zankhvav to Bardipada, length 22·57 miles, has since been sanctioned, but has not so far been commenced.

Bilimora Kala-Amba Railway.

The construction of a line from Bilimora to Vyara or Songadh, mainly for the conveyance of forest products to available markets, was first mooted by the Forest Department of the State. In 1908, His Highness's Government decided to take up a portion from Bilimora to Unai, and asked the Government of India to request the B. B. & C. I. Railway authorities to survey the line from Bilimora to Unai and thence on to Kala-Amba. These surveys were made; but the construction of the line was delayed as the B. B. & C. I. Railway administration objected to its extension to the Bilimora Jetty. This objection was subsequently waived under certain traffic conditions, and the construction was taken in hand by the Railway Department in 1910. The line was opened in different sections as noted below :—

Bilimora to Rankuwa 13·42 miles; Rankuwa to Unai 12·68 miles; Unai to Kala-Amba 8·69 miles. The working of the line was entrusted to the B. B. & C. I. Railway.

(A) The following statement shows the lines constructed and under construction :—

Sections.	Date of opening.	Length in miles.	Total mileage.
BARODA DISTRICT.			
GAEKWAD'S DABHOI RAILWAY.			
OPEN LINES. 2'-6" GAUGE.			
Miyagam Branch	....	....	**20·00**
Miyagam to Dabhoi	8- 4-73	20·00	
Chandod-Dabhoi-Jambusar Railway ..	....	....	**58·95**
Chandod to Dabhoi	15- 4-79	10·62	
Dabhoi to Goya Gate	1- 7-80	17·00	
Goya Gate to Vishvamitri	24- 1-81	1·63	
Vishvamitri to Padra	1- 7-97	7·14	
Padra to Mobha	10- 7-03	9·20	
Mobha to Masar Road	1-11-04	6·48	
Masar Road to Jambusar	1- 5-17	6·88	
Dabhoi-Bodeli Extension	....	....	**22·08**
Dabhoi to Gojapur-Bahadarpur ..	17- 9-79	9·64	
Gojapur-Bahadarpur to Bodeli	16- 6-90	12·44	
Dabhoi Extension	....	....	**62·62**
Dabhoi to Jarod	15-11-13	23.83	
Jarod to Samlaya	13-12-15	5.41	
Samlaya to Timba	1-2-19	33.38	
Miyagam-Malsar Extension	....	....	**23·67**
Miyagam to Malsar	15- 1-12	23·67	
Choranda-Koral Section	....	....	**11·68**
Choranda to Koral	18-11-21	11·68	
Petlad-Vaso Railway	....	....	**19·25**
Petlad to Vaso	10-12-14	15·75	
Vaso to Pihij	17- 4-15	3·50	
PETLAD-CAMBAY RAILWAY 5'-6" Gauge.			
Anand-Tarapur Section	....	....	**21·42**
Anand to Petlad	5- 5-90	13·17	
Petlad to Tarapur	20- 6-01	8·25	
2'-6" GAUGE.			
Motipura Tankhala Railway	1- 4-22	26·29	
Petlad-Bhadran Railway	1- 4-22	13·41	
Lines under Construction 5'-6" Gauges.			
Broad Gauge Siding from Vishvamitri to Goya Gate.	....	2·00	

Sections.	Date of opening.	Length in miles.	Total mileage.
NAVSARI DISTRICT.			
OPEN LINES. 2′-6″ GAUGE.			
Kosamba-Zankhvav Railway	1- 5-12	26·33	26·33
Billimora-Kala-Amba Railway	....	....	**34·93**
Bilimora to Rankuwa	23- 7-14	13·42	
Rankuwa to Unai	22- 1-15	12·82	
Unai to Kala-Amba	1-5 -17	8·69	
AMRELI DISTRICT.			
OPEN LINES. 3′-3⅜″ GAUGE.			
Khijadia-Dhari Railway	....	....	
Khijadia to Gavadka	1-3-13	16·39	**37·22**
Gavadka to Chalala	10- 3-14	9·14	
Chalala to Dhari	27- 5-16	11·69	
Okhamandal Railway.			
Kuranga-Dwarka-Adatra	13-11-22	37·02	**37·02**
KADI DISTRICT.			
GAEKWAD'S MEHSANA RAILWAYS.			
OPEN LINES. 3′-3⅜″ GAUGE.			
Viramgaum-Mehsana-Taranga Hill Section.	....	....	**75·73**
Viramgam to Mehsana	1- 2-91	40·21	
Mehsana to Vadnagar	21- 3-87	20·73	
Vadnagar to Kheralu	12-12-88	7·00	
Kheralu to Taranga Hill	20- 8-09	7·79	
Mehsana-Patan-Kakoshi Extension ..	....	....	**49·32**
Mehsana to Patan	20- 7-91	24.69	
Patan to Wagrod	15- 1-15	14.72	
Wagrod to Kakoshi	28- 5-16	9.91	
Manund Road-Harij Branch	....	....	**20·95**
Manund Road to Harij.	23-10-08	20·95	
Chanasma-Bechraji Branch	...	...	**16·63**
Chanasma to Bechraji	23-10-08	16·63	
Vijapur-Kalol-Kadi-Bechraji Railway ..	....	....	**68·32**
Vijapur to Kalol	10- 6-02	29·44	
Kalol to Kadi	13- 7-03	11·93	
Kadi to Bhoyani Road	1- 4-12	4·74	
Katosan Road to Bechraji	1- 5-20	15·65	
Bhoyani Road to Katosan Road ..	1- 3-21	6·46	

(B) Statement showing railway lines sanctioned but not taken in hand for construction.

Name of the Railway.	Gauge.	Total in miles.	Remarks.
BARODA DISTRICT.			
Nil.			
NAVSARI DISTRICT.			
Mahuwa to Anawal	Narrow.	17·91	Held in abeyance.
Zankhvav to Bardipada	,,	22·57	,,
Navsari to Palsana-Kamrej	,,	20·00	,,
Kala-Amba to Zeria	,,	2·33	Will be taken up soon.
AMRELI DISTRICT.			
Jamwalla-Kodinar-Velan	Metre.	23·00	Will be taken up soon.
KADI DISTRICT.			
Khalipur to Khakhal Railway	Metre.	17·22	Held in abeyance.
Wagrod to Khareda Railway	,,	12·44	,,
Vijapur to Ransipur	,,	14·01	,,

(C) Statement showing projected railway lines.

BARODA DISTRICT.

1. Goya Gate to Vaghodia, narrow gauge, 13 miles, held in abeyance for the present.

2. Ranu Dabka, narrow gauge, 6 miles, held in abeyance.

3. Extension of Petlad-Bhadran to Chamara, narrow gauge, 7 miles, surveyed but held in abeyance for the present.

4. Tarapur to Dhola, metre gauge, 76 miles. Permission has been obtained from the Government of India to survey the line as proposed.

NAVSARI DISTRICT.

1. Songadh-Vajpur extension, narrow gauge, 18·69 miles. Held in abeyance until the lines under construction are completed.

2. Sayan to Kathor, Motor Transport Vehicle Service. Held in abeyance.

3. Navsari to Palsana Steam Tramway, narrow gauge, 12·31 miles. Held in abeyance.

4. Extension of Kosamba-Zankhvav Railway to Sadra, narrow gauge, 10·80 miles. Held in abeyance.

5. Unai-Bansda, narrow gauge, 7·20 miles, plans and estimates submitted to Government for sanction.

6. Unai to Bulwara, Bulwara to Songadh, Songadh to Vajpur, Vajpur to Shulpani, and Shulpani to Tankhala, to join Motipura-Tankhala line. This scheme to link all narrow gauge lines in Baroda and Navsari districts which are isolated at present, has been generally approved by His Highness the Maharaja Saheb and the sanction of the Government of India to the preliminary survey has been obtained.

7. Maroli-Vesma-Mahuva, narrow gauge, 18 miles. The survey has been sanctioned.

8. Mahuva to Unai, narrow gauge, 23 miles. The survey from Mahuva to Anawal has already been made, but the project is in abeyance for the present. A line from Mahuva to Unai would be preferred as it is proposed to connect Bansda with Unai instead of with Anawal as previously proposed.

AMRELI DISTRICT.

1. Dhari to Viswadar Extension, metre gauge, 18 miles, sanctioned but not as yet taken in hand.

2. Jhar-Kantala Railway, metre gauge, 20·24 miles, surveyed. Plans and estimates completed but the line is not required if the Jamwalla-Dhari line is constructed.

KADI DISTRICT.

1. Harij-Sami-Radhanpur Railway, metre gauge, 23 miles. This has been kept in abeyance till the final views of the Government of India regarding the alignment of the Viramgam-Sami-Radhanpur section are shown.

2. Dasalwada-Ahmedabad connection, metre gauge, 30¼ miles. The question of surveying and constructing this line is still under correspondence with the Residency.

3. Patan-Chanasma Railway, metre gauge, 11·40 miles, surveyed but plans and estimates held over for the present as there is no possibility of taking up the work soon.

4. Bechraji-Mudhera Railway, metre gauge, 8·62 miles, surveyed.

Jurisdiction over Railways.

The Baroda State exercises sovereign rights in all places subject to it, and over all persons residing therein. Yet, in respect of railways, it has ceded full jurisdiction on the trunk lines passing through its territories. On isolated local lines lying wholly within the limits of the State it retains jurisdiction ; but where such lines pass through foreign territory, or make contact with foreign lines, it is asked to cede jurisdiction. There have been exceptions in Gujarat ; but in Kathiawad His Highness's Government are not allowed to exercise jurisdiction on lines within State limits, because it is urged that the other States in Kathiawad would make similar claims as regards their lines.

Management of the State Railways.

Prior to the year 1908, the construction and management of the railways in the State was entrusted to the Bombay, Baroda and Central India Railway Company. As the steady but significant progress of trade and industry in Baroda compelled consideration of the urgent need for the provision of additional facilities for rapid transport both of goods and passengers, it became increasingly obvious that the Government of Baroda would, sooner or later, find it necessary to create its own Department of Railways. This was accordingly done ; and in September 1908, with the appointment of the first Chief Engineer for Railways, the State undertook the construction of its own lines, and the development of its own railway policy from within. In more recent years progress has been rapid. The foundation stone for the Railway Workshops at Goya Gate was laid by His Excellency the Viceroy on the 25th March 1919. Notice was served on the 21st September 1920, on the B. B. & C. I. Railway, to the effect that the State would manage and work its own Narrow Gauge System from the 1st October 1921. A large and commodious

building for railway offices, and other suitable buildings for workshops, and residential quarters for the railway staff, have been built near the Goya Gate station. The station itself has been remodelled, and will shortly be connected by a broad gauge line with the Vishvamitri station on the main line. Goya Gate has thus been transformed into one of the busiest centres in Baroda.

Bridges.

With the exception of those intended for railways and one constructed years ago across the Purna river at Navsari on the road to Palsana there are no bridges of any importance. One of the most striking features of the city of Baroda is the stone bridge which crosses the main stream of the river Vishvamitri. It is probably of great antiquity and its erection is ascribed to *Vanjaras*, who three centuries back lived in the western suburbs of the city. Mr. Forbes, the well-known author of the Oriental Memoirs, a travelled man and a keen observer, writing towards the end of the last century, said of it—" I mention it because it is the only bridge I ever saw in India." It consists of two ranges of solid and rather narrow arches one over the other. It has been described as follows :—" This stone bridge is made to rise to the height of the banks on each side by being built two stories high. The real bridge is a viaduct built over a succession of arches which rise from the bed of the *nala*." Seen from the stone steps which on either side lead to the water's edge, the bridge, flanked by temples and trees, presents a very handsome appearance. An old bridge of almost the same pattern spans the Vishvamitri river on the Baroda-Savli road about three miles from Baroda; it is known as " Sama Bridge".

There are but few bridges, and these semi-important, in the Baroda district. That over the Dhadhar, in the Dabhoi taluka, was constructed in 1871 by His Highness Khanderao ; it has three arches, and is now crossed by the State Railway. In the Sinor taluka there are three railway bridges, each of a single span. In the Vaghodia taluka there are two bridges, one over the Vishvamitri, and one over the Surya. In Chandod there is a bridge between Mandva and Chandod and in the Baroda taluka, there are three bridges, one at Kelanpur, a second near Makarpura over the Jambuva, and a third at the village of Jambuva, over the river of that name.

Bridges are wanted in many places. During the rainy season when the rivers are in flood there is little movement of trade within the talukas. At best of times, the passage of the larger river beds is a grievous hinderance to commerce. It is not uncommon to see a train of laden carts halted at the bank of a river and the cattle of two, three or four, carts formed into a team to drag them separately, across, one after the other, through the deep sand.

Rest-houses.

Formerly there were only a few travellers' bungalows on the main roads intended chiefly for the accommodation of officers of British troops on the march. In the Kadi district there were such bungalows at Kalol, Langhanaj, Mehsana, Jetalvasna and Sidhpur; in the Baroda district there was one at Dabka. These were of great service before the opening of the Railway, as they are situated on the marching road to Baroda and Deesa, and the passage of British troops and officers was very frequent. The bungalows were furnished and maintained by the State, and the rules which are applicable to similar bungalows in British territory were observed. These bungalows are now but little used for the purpose for which they were intended; but new rest-houses, mainly for the use of the district officers on tour, have been built at almost all the district and taluka head quarters as well as at other important centres. Most of them are furnished and can be used by private persons on payment of a nominal daily rent. In the Amreli district even villages have similar rest-houses called *utaras*.

Of the rest-houses intended solely for the use of Indians, which are known as *dharamshalas*, there are many in the Baroda State. Portions of some of the more important *dharamshalas* have recently been converted into rest-houses convenient both for Indians and non-Indians. Two of the new *dharamshalas* which are now under construction have been designed for use both as rest-houses and *dharamshalas*. It may be said that every village of any importance is provided with some kind of accommodation for strangers. In the city of Baroda there are some immense structures, utterly devoid of all architectural pretensions, built by the State or by private individuals for the accommodation of travellers and visitors. One built by Govindrao Rode, the Dewan of Baroda in the early part of Maharaja Khande-

rao's reign, is situated near the Railway station ; another erected by another Dewan, Limbaji Dada Dhavle, in the latter days of the same reign, is situated near the Vishvamitri bridge on the cantonment side of the river ; a third large *dharamshala* built by Kamabai Saheb, the daughter of Malharrao Maharaja, is opposite the railway station. The last, however, has been of late dismantled by the Government as part of the programme of general improvement of the City. Originally intended for charitable purposes these gradually ceased to be *dharamshalas* in the proper sense of the term, and came to be used mainly by the descendants of the founders. Baroda City had thus been long without any convenient *dharamshala*, a fact which caused great inconvenience to visitors. His Highness the Maharaja Sayajirao Gaekwad, with his usual care for public welfare, has recently caused the erection of a handsome building—the Damajirao *dharamshala*—near the railway station which provides excellent accommodation for all classes of travellers.

Post Offices.

Prior to 1856 there does not appear to have been any postal arrangements in Baroda territory as between the Governments of India and of Baroda. In that year the permission of the Baroda Government was obtained for the establishment of a system of postal runners on the highways, traversing the State, to Deesa in the north, to the opium centres in the east, to Kathiawad and Gogo in the west, and to Bombay in the south. In return it was agreed that His Highness's Government should be given an annual refund of the expenditure incurred in sending official letters and packets through the Indian Post Offices. These expenses, which were paid by the Resident at Baroda from his treasury, did not at first amount to very much ; Rs. 40 was the largest sum paid in any one year, and Rs. 3 the least. After 1863, the expense rose. In 1863-64 the Bombay Post Office developed its organization in Gujarat, and, with the consent of the Baroda Government, Post Offices were opened in the larger towns in the State. The Baroda Government gave land for the erection of offices and stables, and provided the necessary guards for the protection of the mails.

Mail robberies, though now uncommon, frequently occurred, particularly in the Kadi district, which was liable to the incursions

of the Kolis and Thakardas from the hills of the Mahi Kantha Agency. A gang of these men having received intimation that the mails contained valuable articles, made a surprise attack either at a halting stage or on the highway. The *dak* runners immediately informed the nearest village or police officials, who, with the help of *pagis* set out in pursuit of the robbers. The footmarks were measured and carefully protected, and the chase commenced ; as the boundary of each village was entered the *patels* and watchmen were called out, the *paglas*, or footmarks were shown, and they were required to follow the tracks out of their village. Thus the first party was increased by a watchman or *pagi* from every village through which the tracks were traced. Finally, the village into which the tracks were followed, and from which they did not emerge, was held responsible for the value of the plundered mail or the production of the robbers. It is creditable to the State police that robberies of the mails have been practically unknown for the past 25 years.

At the end of the year 1920-21, there were in the Baroda State 255 post offices and 761 letter boxes. They were distributed in the districts as under :—

District.	Post Offices.	Letter Boxes.
Baroda	94	237
Kadi	92	302
Navsari	47	137
Amreli	22	85
Total ..	255	761

In the districts the post offices are linked each to a certain number of villages by messengers who, at fixed intervals, make their visits. In this way postal facilities have been extended to the smallest and most isolated hamlets. In conformity with the original agreement the State is now given a free grant of service postage stamps of the value of Rs. 85,000 per year to cover postage on correspondence and

articles sent by the State offices. The scale of the grant is subject to revision every five years according to requirements. Cases of offences under the Indian Post Office Act of 1898, are committed to the State courts and are tried by them according to the Baroda Code of Criminal Procedure.

Telegraph Offices.

Before 1880 there was only one Government telegraph office in the whole State, in the Baroda Cantonment. This was a third class office, open daily from 6 A.M. to 6 P.M. On special occasions, the office strength had to be considerably augmented and the station raised to the first class. A private office was opened at the Residency, to cope with the work in connection with the investigation of the charges brought against His Highness Maharaja Malharrao Gaekwad. The telegraph offices existing at all railway stations in the State were, and are, of course, also open to use. Combined Post and Telegraph offices have now been opened at Baroda, Petlad, Karjan, Mehsana, Kalol, Patan, Visnagar, Sidhpur, Unjha, Dehgam, Kheralu, Gandevi, Bilimora, Variav, Kathor, Vyara, Amreli, Dhari, Damnagar, Kodinar and Dwarka. The question of providing telegraph offices at Baroda (Leheripura), Kadi, Vijapur, Vesma, and Harij is under consideration.

Ferries.

Very few of the rivers within the State are not fordable, except during the occasional floods of the monsoon. Permission to establish ferries, or to maintain boat services, is auctioned by the State in accordance with the *Hodi Sambandhi Niyam*. The Navsari district is watered by several rivers; the more important of these, on which ferries are placed, are the Purna, Mindhola, Ambika, Vengania, Kaveri, and Tapti. On the Purna the ferry is placed at Kasba Par, Navsari, and Mahuva. Four ferries ply on the Mindhola in the Navsari and Palsana talukas. Those on the Ambika are at Khuladia, Phantabara, and Vagania Ova in the Gandevi taluka. The ferry on the Vegania is at the junction of that river with the Ambika in the village of Vatoli. The Kaveri is supplied also with one ferry at the village of Abkari. The Tapti can be crossed by eight ferries placed at the viilages of Kholvad and Variav, Ghala and Kathor in Kamrej taluka.

In the Baroda district there are twenty-two places at which ferries are supplied; thirteen cross the Narbada, four at Chandod, two at

Tilakwada and Malsar, one at Sinor, Barkal, Kanjetha, Ambali and Karnali. The Mahi river has seven ferries at Jaspur, Shinthrot, Dabka, and Tithor. The Vishvamitri, the river on which the town of Baroda is built, has one ferry at the cantonment providing a short cut to people from there into the city in the rainy season. In the Kadi district there is only one ferry, that on the river Sabarmati between Alva and Sadra. In the Amreli district, Okhamandal has ten ferries which ply between Dwarka and Rupen Bander, Beyt and Aramda, and Beyt, Rajpura and Positra. Several of the boats are of good burden. Some on the Tapti can carry 100 *mans*. One at Dwarka 500 *mans*, while some on the Narbada are safe for 800 *mans*.

Ports: Sea and River.

There are two fair-weather sea-ports, one at Rupen in Okha, and the other at Mul Dwarka in Kodinar, both doing merely local trade of but minor importance. Close by, however, there are two ports with great potentialities—Adatra in Okha and Velan in Kodinar. When the developments which are contemplated have materialised these will be important ports affording safe harbours in all seasons. Soundings have been taken, and the services of an expert Harbour Engineer have been asked for to finally decide upon the improvement scheme. With the opening of the railway from Jamnagar to Dwarka and Beyt there is every reason for optimism with regard to the future of Adatra as one of the great sea-ports of India, affording as it does deep water shelter for the largest ships at any season and at all tides.

Bilimora, the river port.

Bilimora, in the Navsari district is the only river port of any importance. An old port, it was the centre of much traffic before the construction of the railway. The discriminating rates imposed by the railway against its competition have reduced its utility to a vanishing point.

Old Lines of Traffic.

Concerning the old main lines of traffic in and around the Baroda territory, Colonel Wallace, in a letter to the Secretary to the Government of India, No. 41, dated the 16th of September 1859, wrote: "The Baroda railway runs not along, but at right angles to, the great lines of existing traffic. One of these lines, parting from Surat, runs up the valley of the Tapti and

cannot in any way be disturbed by the railway. The second starting from Broach, runs directly through the Gaekwad's territory *via* Dabhoi and Sankheda, towards Indore. The third line, parting from Broach, passes through Baroda, whence it passes *via* Halol and Dohad, into Malwa. The fourth, parting from the Tankaria Bandar, passes through Baroda and so joins the Malwa road. The fifth line departing from Nadiad as the principal entrepot but gathering all the trade of Gujarat between the Mahi and the Sabarmati rivers, together with the goods imported to the ports by sea, principally that of Dholera, passes through Godhra and Dohad into Malwa. This is the most important route of the five, but, it is beyond the limits of the State."

Baroda district.

More particular mention may be made of the lines by which traffic came to or went from the city of Baroda. The third line mentioned above includes the space from Baroda to Halol. There are two roads from the one place to the other. The first is about 40 miles in length and passes through Marlipur, Kotambi, Jarod, Paldi, Mudhela and Kanjari. It was formerly a made road, but has now fallen into disrepair, and bridges which then existed have long ago, except that at Paldi, disappeared. Going towards the north east it is still in fair condition and is much used. The second road to Halol passes eastwards from Baroda through Bakrol, Nimetha, Sakaria, Rasulabad, and Venkatapura. Thirty-five miles in length, it has a very bad surface, and crosses many unbridged streams. Much traffic used to pass along the road between Baroda and Savli, twenty-four miles in length, and running through Sama, where the Vishvamitri river is crossed by an ancient bridge, and Dumad, Asoja, Manjusar, Tundav, Bahutha, and Gothada. A fourth line of traffic, the second mentioned in the preceding paragraph, passes along an unmetalled, unbridged track, ninety miles in length connecting Baroda with Bahadarpur, and that place with Chhota Udepur. It runs side by side with the State Railway, and links the following places: Ratanpur, Kelanpur, Mahmedpur, Bhilapur, Dabhoi, Vadhvan, Vasana, and Shikodra. A fifth line of traffic is between Baroda and Cambay, *via* Petlad and Anand. A sixth line starts from Baroda and passes through Padra, Gavasad and Gajera to Jambusar, a distance of forty miles; it corresponds with the fourth line of traffic mentioned above.

Kadi district.

In pre-railway days the principal lines of traffic in the Kadi district were the following: (1) From Dehgam to Udepur in Mewar in the north-east, to Sadra, Prantij and Idar in the north, to Kadi and Pethapur in the north-west, to Kapadvanj in the south-east. (2) From Kadi to Ahmedabad in the south-east, to Viramgam in the south-west, to Patan in the north-west, to Visnagar in the north-east. (3) From Kalol to Ahmedabad in the south, to Kadi in the north, to Vijapur in the north-east. (4) From Patan to Deesa in the north, to Sidhpur and Palanpur in the north-east, to Visnagar and to Ahmedabad in the south-east, to Viramgam in the south, to Radhanpur in the west. (5) From Vadavli, through Chanasma to Viramgam in the south, through Chanasma to Unjha in the north-east, to Bechraji in the south. (6) From Bechraji to Kadi in the south-east. (7) From Sidhpur to Palanpur in the north, to Deesa in the north-west, to Visnagar in the south-east, to Ahmedabad in the south, to Kheralu in the east, to Patan in the south-west. (8) From Visnagar to Patan in the north-west, to Ahmedabad in the south. (9) From Kheralu to Danta and Ambaji and Palanpur in the north, to Idar and Samlaji in the east, to Vadnagar, Visnagar, Vijapur and Sadra in the south, to Patan and Sidhpur in the west, and to Unjha in the south-west. (10) From Mehsana to Deesa and Palanpur in the north, to Ambaji in the north-east, to Bechraji in the south-west, to Ahmedabad in the south, to Visnagar, Vadnagar and Kheralu in the north-east, to Kadi in the south, Vijapur in the south-east, to Ahmedabad in the east. (11) From Vijapur to Ahmedabad in the south, to Visnagar in the north-west, to Idar in the north-west, to Vadnagar in the north, to Amnagar in the north-east. In fact, the province is open on all sides. Each taluka is connected with its neighbourhood by broad country cart tracks for conveyance of traffic. Owing to the opening of the Rajputana Malwa Railway, and the branch railways opened by His Highness's Government, the old routes from the north have fallen into more or less complete disuse. The talukas of the Kadi district through which the Rajputana Malwa Railway runs are Kalol, Kadi, Mehsana, Visnagar, and Sidhpur, while Dehgam, Kadi, Visnagar, Kheralu, Chanasma, Harij and Patan are all con-

nected with the main line by branches. The traffic intended for the railway which formerly came from Patan to Unjha and Bhandu, and to Mehsana from Visnagar, Vadnagar, Kheralu, Vijapur and Vadavli, now goes direct from each place. The existing lines have effected a great change in the traffic along the roads of this district, and the wool, cotton, clarified butter and flocks of sheep from Marwad which used to pass through Sidhpur and other talukas are now transported by rail. Routes to Kathiawad, Marwad, Idar and Prantij, to Agra, Ajmer, and Delhi, run through this division. The prestige of the Imperial Capital is indicated by the fact that every town of any importance still possesses its Delhi Gate.

Kathiawad.

In old times the chief trade route in the province of Kathiawad followed the coast from Gogha south-west to Somnath and thence north-west to Dwarka. The chief land routes were those joining the peninsula with the main land. Of these the most frequented passed by Jhinjhuvada and Patdi to Wadhwan, and by Viramgam to Wadhwan. The routes by Dholka and Dhandhuka to Wadhwan and Valabhi were also in common use. There seems also to have been a road joining Valabhi with Junagadh and Vanathli. In the twelfth century the Solankis of Anhilvada (Patan) constructed a military road from Wadhwan to Junagadh by Saela, Dhandhalapur, Chobari, Anandpur, Bhadla, Sardhar, Gondal, Virpur, Jetpur, and trade followed this route for many years. In Muhammadan times, especially under the Imperial Viceroys (1573–1704), the interior of the peninsula became populous, and roads were multiplied, one of which was opened from Wadhwan direct to Dwarka by Navanagar and Khambalia. Before the extension of the railway to Wadhwan, the road from that town to Ahmedabad passed by Talsana, Shahpur, Sanand, and Sarkhej. When Dholera and Gogha were the chief ports the routes to Dholera from Wadhwan and other places in Jhalavad were by Limbdi and Dhandhuka, and from Halar and Kathiawad proper by Vinchchia, Paliad, Ranpur, and Dhandhuka. The trade routes to Gogha from Kathiawad proper and Gohilwad were by Jalalpur, Dharuka, Ghanghli, and Vartej. Before the Bhavnagar-Gondal Railway was opened, the chief road from Ahmedabad to Gohilwad was by Dholka, Koth, Hadala, Dhandhuka, Barvala, and Sihor, where large Shravak resthouses for pilgrims to

Palitana exist. The old trade route from Navanagar to Gujarat and Malwa was by Dhrol, Tankara, Morvi, Halwad, Dhrangadra, and Viramgam. The opening of the railway from Wadhwan to Ahmedabad, and of the Kathiawad State Railways, has of course completely changed the old lines of communications.

Exports and Imports.

Agriculture being the most important industry of the State, there is a large yield of cereals and pulses, wheat, oil seeds, cotton, tobacco and other crops. Most of the foodstuffs are consumed locally, but the commercial crops such as oilseed, cotton and tobacco are exported either to other parts of India or foreign countries. Navsari cotton, Petlad tobacco, and the yellow rape and castor of Kadi have a widespread fame of their own, and command good prices.

Baroda district.

The staple products of the Baroda district are cotton, tobacco, and the flower of the *mahuda* tree, and these form the chief exports. More especially from that portion of the district called *kanham* there is a large export of cotton especially to Bombay. The flowers of the *mahuda* tree, wheat and timber, were, and are, imported by means of country carts to Sankheda and Bahadarpur, thence to be shipped by rail. In former times one road by which they passed was through Dabhoi, or Karjan to Baroda, a second was through Padra towards Jambusar, a third was through Petlad to Khambhat (Cambay). This place has ceased to be a port of any importance owing to the opening of the new lines of railways; nevertheless it still exports its own productions into the State. Along the road which passes through Savli and other important places and terminates at Halol, there was considerable traffic owing to the large trade in cattle, horses and other live stock, while carts laden with *mahuda* flower, sugarcane and such other field or garden produce passed and repassed. All this trade now passes by the rail. From Broach, Surat, and other ports, boats laden with timber, bamboos, corn, and other articles, sail up the Narbada to Chandod, whence the goods are carried inland by train. The imports from Bombay are chiefly rice, cloth and machinery. From Godhra are imported oil, *ghee*, *mahuda* flowers and castor-oil seeds; from Ahmedabad, manufactured silk and articles of luxury.

Kadi district.

Unusual excitement in trade sprang up in the Kadi district during the years when speculation in opium was rife. This reached a climax in the year 1878 when the manufacture and sale of opium was made a state monopoly. All classes, even those least accustomed to trade, and who could not tell the difference between good and bad opium, rushed feverishly into speculation and some suffered very heavy losses. It was only the expert who profited. The subsequent reaction has been significant, and has caused much commercial apathy, except amongst the Vanias, the largest trading class. In Kadi there is a considerable traffic in grain, oilseeds, and especially in rapeseed, of which 3,000 tons is annually exported by rail to Bombay. The opening of the Rajputana Malwa State Railway and the feeder lines opened by the State has markedly stimulated the traffic of the district. Other important exports are copper vessels from Visnagar to Ahmedabad and Kathiawad, and the silk cloth, *patola* or *chir*, the cotton *mashru*, and the pottery, for all of which Patan is famous. The chief imports are molasses, sugar, timber, iron, copper, piece-goods, yarn and metal. These used to be obtained from Ahmedabad, but are now received direct from Bombay by rail.

Navsari district.

The imports by rail into the Navsari district consist of sugar, almonds, raisins, dates, cocoanuts, groceries, *mahuda*, salt, cloth, building-timber, grain, metals and live stock. The exports by rail are molasses, castor-oil and grain. The value of the molasses annually exported from Navsari alone amounts to upwards of a lakh of rupees, and from Gandevi to about three lakhs. The trade by land was formerly chiefly carried on by caravans bringing various kinds of grain from Khandesh. Several journeys were made every year, and the sales effected amounted to Rs. 20,000 or Rs. 25,000. Since the opening of the Tapti Valley Railway export and import is carried on mainly by rail. The trade by sea is confined to the ports of Navsari on the river Purna and of Bilimora on the river Ambika. Oil-cakes or *khol*, molasses, *tal* or sesamum, mangoes, *suran* or elephant foot, and ginger, are also exported from the district. From both ports the chief articles exported are building-timber (country), bamboo, gum, tamarind, mangoes, catechu, *suran* or elephant-foot, ginger, turmeric, chilly, oil cakes, *khol*, *tal*, sesamum, sweet-oil,

castor-oil, bricks, *bumla*, tiles, earthen pots, molasses, hunks, fuel, leaves of the *asindra* tree, building-stones, tobacco, dry ginger, plaintains, cottonseed, *juwar* or great millet, pickles, and vinegar. Of imports the chief articles are building-timber (Malabar), spices, tobacco, sugar, dates and cocoanuts, chilly, bamboos, wooden casks, betelnuts, piece-goods, and clarified butter.

Amreli district.

From the Amreli district the principal articles of export are cotton, wool, grain, clarified butter, hides, *khadi*, red dungri cloth, sesamum-seed, castor-oil seed, salt and grass for fodder. Some time before *Divali* that is the beginning of the Vikram new year (October-November), cultivators commence their negotiations with the dealers in the villages. They agree in return for a part payment in advance to deliver an agreed quantity of cotton in the season. The dealers in their turn bargain with the wholesale merchants receiving from them payment with which they fulfil their bargains with the cultivators. These latter hand over the cotton from the fields to the dealers who, after it has been ginned, pass it on to the wholesale traders. From them it passes to the chief trade centres, where it is pressed into bales, and sent to Bombay. Fifty years ago cotton went from the Kathiawad ports in loose bales called *dhokadas* or *kothlis*, but presses are now found in all the centres of trade in the district. Vanias, Bhatias, Luhanas, Memons and Khojas are the principal dealers in cotton.

Of imports, the chief articles are grain, sugarcandy, metals, groceries, dyes, ivory, piece-goods, cotton yarn, silk, dates, betelnut, cocoanut, timber, cordage, oil, molasses, and tobacco. Under grain come wheat, millet and rice and different kinds of pulses. Wheat, though grown to a large extent in Kathiawad is, in exceptional years of famine, brought from the North-West Provinces and the Punjab. Millet both spiked millet or *bajri* and Indian millet or *juwar* are brought from Karachi and, like wheat, in years of local scarcity, from Upper India. Rice comes from Bengal, the Konkan and Gujarat. The local supplies of *mag*, *adad* and gram are supplemented from Vagad in Gujarat, and *tuver* which is not grown in Kathiawad is brought from Kaira. From Bombay are brought, both by sea and land, sugar, sugarcandy, metals, cloth, cotton yarn, and other miscellaneous articles.

Rail-borne Trade.

It should be remembered that the quantity of cotton exported or grain imported depends to a great degree on the nature of the season in Gujarat. Owing to the great intermixture of British and Baroda territories, it is impossible to tell exactly what proportion of goods goes from these stations to British or Baroda subjects. The remark applies to goods leaving or arriving at several British stations along the lines. Rail-borne statistics compiled in the office of the Director of Commerce show that on the average of the period from 1907 to 1918, the yearly export and import of some of the principal articles from the three districts of Baroda, Kadi and Navsari was as under in Bengal maunds :—

Commodity.	Baroda District.		Kadi District.		Navsari District.	
	Import.	Export.	Import.	Export.	Import.	Export.
Raw Cotton ..	110,888	644,643	39,986	59,818	12,714	192,792
Cotton Goods ..	77,607	47,723	33,940	57,662	20,381	1,715
Sugar and Molasses	187,690	1,765	276,944	3,118	72,989	37,990
Cereals	106,544	133,885	56,413	28,561	68,908	30,041
Oilseeds	131,733	533,712	146,373	765,805	112,133	182,885
Timber	246,984	100,718	260,923	61,174	103,967	356,227

Vessels.

The sea trade of the ports is carried on by vessels of various sizes termed *kotia*, *navdi*, *batelo*, *dingi*, *padav*, and *machhva*, many of which are built at Bilimora. They are generally owned by Parsis, Vanias and fishermen. A *batelo* or *dingi* varies from 75 to 400 *khandis*, costs about Rs. 10,000 to be built and is manned by a *tandel* or captain, with a crew of from 7 to 11 men. A *padav* has a burden of from 30 to 40 *khandis*, costs about Rs. 2,000 and holds a crew of 5 or 6 men. These vessels have three sails ; a *machhva* has only one, varies in burden from 15 to 20 *khandis*, and is manned by four men. The *tandel* and crew are paid two or two and a half rupees for each trip out whatever the distance to be traversed may be. They are paid at the same

rate for the return journey if the vessel bears cargo. The men are also supplied with free provision for 8 months in the year by the owner. The freight in respect of goods of all description is charged by weight at a rate of from twelve to thirteen *annas* per *khandi*. The sailors belong to the Koli and fishermen classes, inhabiting sea-coast villages, such as Vansi, Borsi or Umrat. Their knowledge of navigation is slight, and though the compass is not unknown, they generally steer by the pole star and in light of the experience they have gained of the sea routes.

The sailing vessels in Okhamandal and Beyt belong to merchants and sailors and are built by *Vadha* carpenters. The larger vessels have two masts and sails, and small vessels, one mast and one sail. The larger vessels sail to Bombay, Karachi, and Calcutta, Basra, Aden, and Zanzibar; the middle sized vessels to Karachi, Bombay and Malabar coast. The small crafts ply within the gulf of Cutch. On their way to Bombay the larger vessels call at Porbandar, Veraval, Div and Jafrabad. They take a month and a half to go and return from Bombay, one month to Karachi, four months to Calcutta, 3½ months to Basra, 4½ months to Aden and 6 months to Zanzibar. The freight charges are generally Rs. 3, 5, 10 or 12 per *khandi*, according to the distance to be traversed. The captain is called *nakhuo*, *nakhuda* or *muallim*. The sailors who load and unload the vessels, work the sails and navigate the ship, are Kharva and Koli Hindus and Miana, Bhadela and Sidi Musalmans. Besides one *pali* (2¾ lbs.) of wheat grain a day, the sailors are paid for a trip to Bombay about Rs. 10 and Rs. 5 *kaido*, extra pay, on arrival of the vessel at her destination, to Karachi Rs. 5 and Rs. 3 *kaido*; to Malabar Rs. 10 and Rs. 5 *kaido*, and to Zanzibar Rs. 32 and Rs. 12 *kaido*. The *nakhuda* or captain receives double the pay of the sailors. A boy is always engaged to cook at half the pay and the same amount of grain as a sailor. The grain due for one trip is paid in advance and the *kaido* is paid when the ship comes to port. The trips to Bombay and Karachi are taken between September and June (*Bhadrapad* to *Jesht*), to Basra between September and December (*Ashvin* to *Margashirsh*), and to Malabar coast from September to March (*Ashvin* to *Falgun*). During the rainy season (June-September) when they never put to sea, sailors either work

at home as labourers or repair ropes, mats, baskets and other articles of *fada* or date-palm-leaves brought from Sindh and the Makran coast. Vessels trading with Bombay take cotton, grain, wool and sesamum, and bring back groceries, cloth, china ware, metals and drugs; those trading with Karachi take grain, clarified butter, and sesamum, and bring back rice, grain and dates; those trading with Zanzibar take earthen pots, silk and shoes, and bring back timber, cocoanuts, wax, ivory and grain. To Calcutta, Basra, and Malabar, vessels generally go empty, and bring rice from Calcutta, dates from Basra and timber, cocoanuts, ginger, tamarinds, and pepper from Malabar.

In 1918-19 His Highness's Government agreed with the British Government to fly the British flag on ships owned by them or their subjects, with a badge of the State marked thereon, while such ships are on the high sea and within the territorial waters of foreign powers. These ships will however continue to fly the Baroda flag when within the territorial waters of India and other parts of the British Empire, and no penalty will attach to them for not hoisting the British flag in these waters.

Carriers.

Local trade is carried on partly in carts and partly on pack-bullocks and asses.

Peddlers.

Besides carriers, there are peddlers mostly Vanias, Kansaras, Luhanas, Vohoras, Memons, and Khojas. The peddlers generally deal in groceries, cloth, vegetables, and other miscellaneous articles. They fill their packs in the larger villages and carrying them on their own backs or on bullocks sell to the people of neighbouring small villages for cash or in exchange for cotton and grain.

Weights & Measures.

The necessity for an uniform system of weights and measures had long been felt. Each district had one time its own local weights and measures. This was naturally detrimental to the interests both of merchants and consumers. From 1885 to 1904, several circulars and orders were issued regulating weights and measures, and in the latter year these were revised and embodied into special rules laying down a uniform system of weights and measures. The *sher* of 40 rupees weight of 180

grains each was laid down as unit. 40 *shers* make a maund. The *sher* is sub-divided into *achher*, half a *sher*, and *pavsher*, quarter *sher*; a *pavsher* is sub-divided into two *navtanks* and a *navtank* into two *adhols*. An *adhol* equals an ounce of the weight of two and a half rupees. As for measure, water at its maximum density was considered the standard for a measure of capacity; as a measure of length the *gaj* of 24 inches was taken as the unit. From the operation of these rules gold and silver are exempted. This question was taken up in the year 1913-14; but has been kept in abeyance until final orders are passed by the Government of India on the Report of the Weights and Measures Committee. To provide standard weights, arrangements have been made in each taluka to test and stamp weights and measures brought by merchants and artisans. Since Baroda territory is interspersed with the adjoining British territory, specially in some talukas of the Navsari district, the local merchants have been put to great inconvenience and to some loss. In Songadh and Vajpur grain is measured according to the following scale: two *champanasolkhas* make one *champana-nithva*; two *champana-nithvas*, one *champana-atiya*; two *champana-atiyas* make one *champana-adadha*; and two *champana-adadhas*, one *champa*. The *champa* is equal in weight to 280 British rupees.

Gold and silver.

Gold and silver are weighed throughout the territory according to the following scale; three *ratis* make one *val*, sixteen *vals*, one *gadiana*, and two *gadianas* or thirty-two *vals*, one *tola*. Except in Kalol, in the Kadi district, where it is equal to one British rupee, the *tola* is equal in weight in Baroda, Kadi and Navsari districts, to $1\frac{1}{75}$ British rupees.

Grass and firewood.

Grass and firewood are sold by head and cart loads as well as by weight. Millet and *juwar* stalks or *karab* and dry grass are also sold in quantities of 1,000 bundles.

Cotton.

Cottonseed is sold by weight. Cotton in its raw state or *kapas* is measured by the *bhar* of 24 *mans* and cleaned cotton by the *khandi* of 20 *mans*. The proportion of cotton to raw cotton is one-third of lint to two-thirds of seed, that is $2\frac{1}{2}$ *bhars* or 24 hundred lbs. of uncleaned cotton will yield one *khandi* or 800 pounds of cleaned cotton.

Liquids.

Milk is sold either by capacity or weight. The measures of capacity used are a ladle or *palo* and a set of metal bowls or *lotas*, serving as a quarter, a half, a one and a two *shers* measure capacity. Castor-oil or *divel* used for burning, and sweet oil or *tel* used for cooking, are sold by weight for quantities of less than 5 *shers*.

Cloth.

Cloth is measured by the yard or by the *gaj* according to the wish of the purchaser.

Timber and earthwork.

Timber is measured by the *gaj*. In such earthwork as digging ponds and reservoirs the unit of measurement is called *chokdi*. This is ten feet long, ten feet broad, and ten feet deep, or one hundred cubic feet. The local land measure is the *bigha* which is divided into sixteen parts called *vasas*. Each *vasa* is divided into 20 *visvasi*. 1.7 *bighas* equal 1 acre.

Markets.

No weekly markets are held except in the City of Baroda and in the Navsari district. In the City of Baroda every Friday, a market called *gujri* is held from 8 to 12 in the morning. The *gujri* is attended by people from the surrounding villages, who bring their cattle, and field produce for sale, and purchase household articles such as metal and earthen pots, brooms and cloth. Twenty years ago there were no grain and vegetable markets in the State. Vegetables were carried in baskets by women to different parts of the town to be sold in exchange for grain, There are now markets for grain and vegetable in almost all the chief towns. In the city of Baroda there is the Khanderao Market, and in Navsari, Bilimora, Gandevi, Sidhpur, Amreli, Dwarka and other towns, there are markets for the sale of vegetables, meat and fish. Herds of cattle are brought into the State by Charans and Sindhis, who always do business outside, but in close vicinity to town or village. As the farmers are seldom able to pay in cash, the Sindhis usually arrange to recover the amount due at the next harvest, sometimes by instalments and sometimes in one lump sum.

The most important market town in the north of the Navsari district is Surat, in the centre Navsari, and in the south Bilimora. For articles of household use weekly markets are held as follows :—

Taluka.	Place.	Day.
Vyara	Khod Talav Pancholi ..	Every Friday.
	Vyara	,, Saturday.
	Balpur	,, Monday.
	Vas Kui	,, Tuesday.
	Kapura	,, Thursday.
Mangrol	Vankal	,, Friday.
Songadh	Songadh	,, Sunday.
	Bandhar Pada & Singpur.	,, Monday.
	Umarda	,, Tuesday.
	Segu Pada	,, Wednesday.
	Budha	,, Thursday.
Mahuva	Dholi Kui and Valvada ..	,, Sunday.
	Mahuva	,, Monday.
	Naldhara Karnalia ..	,, Tuesday.
	Anaval	,, Wednesday.
	Vaheval	,, Thursday
	Kankaratha	,, Friday.
	Kharvan	,, Saturday.

Fairs.

Almost all fairs are held during the rainy season, the majority in the month of Shravan (July-August). These are not established for commercial purposes, but for pilgrimage and frequently merely for pleasure. Confectionery, cloth, trinkets, toys, metal pots, and other articles are sold at these fairs by petty dealers from temporary booths. Sweetmeats are sold by Kandois, and other articles chiefly by Vanias, and Vohoras, either for cash or grain. The principal fairs held in this State are as under—

District.	Name of the fair.	Place.		Date.	Number of visitors.
		Village.	Taluka.		
Baroda ..	Sindhvai Mata .	City.		Aso Sud 8th (Sept.-Oct.)	5,000
	Bahuchraji Mata.	,,		Aso Sud 1st to 15th (Sept.-Oct.)	5,000
	Harnina Hanuman.	Harni ..	Baroda.	Every Saturday of the month of Shravan (July-August.)	5,000
	Kakabalia ..	Por ..	,,	Every Sunday, Tuesday and Thursday.	
	Kasamsa Pir ..	Koliad ..	Karjan.	Ramjan 24th.	Mahommedans gather at this place in large number.

District.	Name of the fair.	Place.		Date.	Number of visitors.
		Village.	Taluka.		
	Shri Ramnath Mahadev.	Petlad ..	Petlad ...	Asad Sud, 11th.	
	Arjunsha Pir ..	,,	,, ..	Rajab 17,18.	
	Piran Pir ..	,,	,, ..	Rabilavar, 10th-12th.	
	Gebansha Pir .	,,	,, ..	,,	
	Darayai Pir ..	,,	,, ..	,,	
	Shri Tulja Mata	Ranu ..	Padra. ..	Aso Sud 5th to 8th. (Sept.-Oct.)	
	Shri Verai Mata	Vasna ..	Savli. ..	Aso Sud 5th-10th. (Sept.-Oct.)	
	Bathing in the river Mahi.	Valvod ..	Bhadran. ..	Chaitra Sud 15th. (March-April.)	5,000
	Orsang Bathing	Karnali ..	Tilakwada ..	Do. and Kartik Sud 15th. (Oct.-Nov.)	
	Nayakaka ..	Kukas ..	Sinor. ..	Bhadarva Sud 2nd. (Aug.-Sept.)	
	Anusuya Mata .	Ambali ..	,, ..	Aso Sud 7th. (Sept.-Oct.)	
	Unchha and Orsang Bathing.	Handod ..	Sankheda ..	Chaitra Sud 15th. (March.-April.)	
	Banaganga Bathing in the Narbada.	Chandod ..	Chandod. ..	Kartik Sud & Chaitra Sud 15th. (Oct.-Nov.) and (March-April.)	20,000
Navsari ..	Devki Unai Mata.	Near Khambhalia.	Vyara. ..	From Chaitra Sud 15th, for 6 days. (March-April,)	15,000 to 20,000
	Mata ..	Shaha ..	Mangrol ..	Chaitra Sud. 15th, March-April.	
Kadi ..	Bahuchra Mata.	Bahuchar ..	Chanasma. ..	Sud 15th of every month, specially Sud 15th of Chaitra.. March-April) & Asad Sud 15th. June-July.)	25,000
	Matru Gaya ..	Sidhpur ..	Sidhpur. ..	All the year round.	
	Umia Matano Melo.	Unjha	,, ..	Chaitra Sud 15th. (March-April.)	5,000
	Mira Datar Pir	Unava	,, ..	Mohoram, 28th.	
	Hatkeshvar ..	Vadnagar.	Kheralu. ..	Every Monday in Shravan. (July-August.)	2,000
Amreli ..	Naganath Mahadev.	Amreli. ..	Amreli. ..	Janma-Ashtami in Shravan. (July-August.)	3,000 to 5,000
	Kamnath Mahadev.	,,	,, ..	Shravan Vad 30th (July-August.)	
	Kumbhnath ..	near Damnagar.	Damnagar ..		
	Bhaveshvar ..	Italia ..	,, ..	Shravan Vad 30th (July-August.)	2,000
	Dwarka Jatra .	Dwarka Beyt	Okhamandal.	All the year round except in the monsoon.	1,000

Village shopkeepers.

Except the very small hamlets of shepherds and graziers called *nesses*, every village possesses at least one shop kept by a Vania, Kanbi, Luhana, Bhatia, Memon, or Vohora. He sells to the villagers *ghee*, oil, sugar, molasses, groceries, cloth, and other articles, sometimes for cash and sometimes in exchange for grain and cotton. He is also more often than not a money lender, recovering his dues in grain at harvest time. Connected with a merchant in one of the leading trade centres he sends to him the cotton and grain bought from the farmers ; from time to time he buys the groceries and piece-goods, in which he deals. He often lends grain on condition of being repaid at harvest one-fourth or one-half as much again, a transaction which is known in Gujarat as *kadharo*.

Strikes.

Strikes or stoppages of work (*hartals*) in sign of discontent are not uncommon. Craftsmen go on strike for one of three reasons : in a dispute between two castes, if the State supports one side, the other strikes; in a dispute with reference to taxation if redress is not obtained by petition ; and when an act of the Government or of its subordinates wound the religious feelings of the people. Some years ago at Patan some Musalmans in spite of complaint, persisted in selling meat openly in the public street. The Vanias closed their shops as a protest until the State forbade Musalmans to kill animals in public and ordered them to carry meat screened from gaze in covered baskets. Fishing in village tanks has also led to strikes. A general strike took place in the Baroda city on 22nd July 1889 for thirteen days on account of the introduction of the new Stamp Act. The contagion spread to the districts, but it resulted in no serious outbreaks of violence or crime and quietly subsided. When a strike fails to secure the desired object emigration is sometimes threatened. In former times, when people were few and States competed with each other for the services of husbandmen and craftsmen, emigration was a serious threat and was often successful. Now, owing to the growth of the population, and as labour can easily be brought from a distance, threats of emigration are rare.

Apprenticeship.

Business as a rule descends from father to son. The father is generally also the teacher, but a *sahukar*, or banker and money-lender, will receive

a *gumasta*, an apprentice, whose only reward for some time is the experience he obtains, and in some cases, the presents he gets from customers. The highest salary of a learner in a case like this would be about Rs. 25 a year. After two or three years, he leaves his master, and sets up in trade on his own account.

Trade guilds.

Each caste has its *panchayat*, which exercises control in social matters; and in the case of artisan castes, such as goldsmiths, carpenters, coppersmiths, tailors, barbers, blacksmiths, potters or shoe-makers, the caste *panchayat* also functions as a craft guild. Dealers in cotton, grain, groceries and such articles belong to several castes and form trade guilds distinct from their caste. Every large village has its guild for each trade, but this guild or association of traders is not termed *mahajan* but only a trade guild (*dhandhanu mahajan*). The Vanias and Brahmans form a *mahajan* to which other trade guilds are subordinate. Still, though all Brahmans and Vanias are considered to be members of the *mahajan*, only those who are the *sheths* or heads of each caste are invited, or are entitled to vote when meetings are convened to settle disputes as regards trade or practice. In every town where there is a *mahajan*, there are also one or more *nagarsheths*, or mayors of the city, who are usually Vanias. The *chakla-sheths* are traders in the guilds of those merchants in cloth, grocery, or grain, who are Vanias or Brahmans by caste.

In India religion and caste regulate life in such minuteness of detail that it is not easy to distinguish between the secular and the religious functions of a *mahajan*. In all these guilds, caste occupies an important place. For instance, a Musalman carpenter must conform to the rules of the carpenter's guild, which has only Hindu members but he has neither voice nor seat in its deliberations. In the same way though a Vohora grocer must close or open his shop according to the prohibition made, or permission given, by the Vania or Brahman *mahajan*, as he is not of their caste or religion he has no share in the transactions of the *mahajan*. These formerly rigid rules of exclusion are yielding, though slowly, to the pressure of modern conditions; and the Musalman and Vohora are no longer kept beyond the pale as regards the discussion of *mahajan* affairs. Still, however, they attend the meetings of the *mahajan* by invitation and not as a right.

Every *mahajan* has a *kotwal*, *pandya* or *gor*, whose duty it is to collect the members of the *mahajan* when they are wanted. He receives no regular pay, but is entitled to certain privileges or gifts. On imports he receives for every cart of grain, salt or molasses a quarter of a *sher* of the article imported; for every packload of molasses and salt a quarter of a *sher*. On occasions of caste feasts, he is entitled to a *sher* and a half of *ghee* or *shidha*, consisting of flour, rice, pulse, salt, clarified butter, sugar, and the other condiments that go to make up a single meal. On the occasion of a marriage he was paid seven pice by the bride and bridegroom, but this custom has now disappeared. This office does not debar him from trading on his own account.

Membership.

There is no entrance fee to a trade guild. In some cases a man who takes to a craft other than the ancestral, has, on joining the guild, to pay a sum which is expended on a feast or charity, *dharmada*.

Jurisdiction.

There is a material difference between the authority of a *mahajan* and that of a trade guild. The former is general and paramount, and the latter only special, that is, the authority of a trade guild extends over those who belong to that particular guild, while the authority of a *mahajan* extends over all trade guilds and castes. It is the highest authority in matters of trade, and, as far as Hindu traders are concerned, in matters of caste. A disaffected trader may appeal against his guild to the *mahajan*, and the decision of the *mahajan* becomes law both to him and to his guild. The highest penalty that a *mahajan* can inflict is to outcaste a trader, *divo devtano vyavahar bandh karvo*, that is, 'to put an end to all intercourse between him and the caste to which he may belong,' and he will then be left to starve, if need be. In the caste of a trader who is not a Hindu, though the *mahajan* cannot touch his caste, he is virtually outcasted, as grocer, grain-dealer and cloth-dealer refuse to supply him. He must, in fact, either obey the decision of the *mahajan* whatever it may be or go elsewhere. Some years ago, the carpenters' rate of wages was 6 *annas* and 9 *pies*. The carpenters' guild raised it to 14 *annas*. The *mahajan* interfered and directed the carpenters to keep to the old wages. They would not agree, and the *mahajan* decided that no one was to employ them. This situation

lasted for a month, after which the carpenters surrendered, and the *mahajan* fixed their wages at 8½ *annas* and the working hours from 8 A.M. to noon and 2 to 6 P.M. prohibiting them from working overtime or mornings, though they were allowed to do so at night. The Ghanchis, or oil-pressers, and Chhipas, or calico-printers, are prohibited by the *mahajan* from carrying on their work during certain months in the year; the former from *Vaishakh Vad Amavasya* (May-June) to *Aso Sud* 10*th* or *Dasra* (September-October), and the latter from *Jeth Sud* 5*th* (June) to *Aso Sud* 10*th* or *Dasra* (September-October). During a procession in Sidhpur in honour of Govind Madhav, a few Musalman Shipais threw stones. The *mahajan* immediately took up the matter and forbade all traders, no matter what their caste or creed, to hold dealings with the Shipai class of Musalmans. Peace was only restored with the removal of offenders from Sidhpur *thana* elsewhere. In Sidhpur, if an animal is taken through the streets to the butcher, the *mahajan* confiscates it. Butchers are not allowed to kill during the month of *Shravana* (July-August) within the State limits; but since the opening of the Rajputana Malwa Railway, the butcher has simply to go beyond the railway fencing and the prohibition ceases to have effect as British jurisdiction prevails. These are only a few of the many instances in which the authority of the *mahajan* is, or has been, exercised, but they are rapidly becoming matters of history. Since the advent of the present administration in 1875 trade has breathed more freely, as the law of the State has gradually superseded the arbitrary sanctions of the *mahajan*.

Holidays.

During the following fifty-four public holidays, which are compulsorily observed in the Kadi district, traders are forbidden by the *mahajan* to do any business:—the 24 eleventh-days, or *ekadashis* of the year; the 12 dark fifteenth-days, or *amavasyas* of the year; 2, *Divali* holidays (October-November); 1 *Dev Divali* (November); 1 *Shivaratri* (February-March); 2, *Holi* (March); 1, *Ramnavami* (March-April); 1, *Akshaya Tritiya* or *Akhatrij* (April-May); 1, *Balev* (July-August); 1, *Gokul-Ashtami* (July-August); 8, *Pachusan* of Shravak (August-September).

Fines.

The trade guilds, *panchayats*, have no source of revenue, except some occasional fines, which are devoted to the service of the particular god worshipped.

In some cases it levies a tax on trade and manufactures, the proceeds of which are spent by the *mahajan* in feeding the poor, in supporting *panjrapoles*, and in building *dharamshalas*, resthouses, and *havadas*, cattle troughs. The *mahajan* is also empowered to inflict fines, the proceeds going to the up-keep of the *panjrapole*, or asylum for animals which is to be found in every town. Some of these establishments go so far as to extend their protracting care to insects for which rooms called *jivatkhana* are provided.

Privileges of Nagarsheths.

In the past the *nagarsheths*, the mayors, had considerable privileges granted them by the State. The *nagarsheth* of the city of Patan had a village in *inam*, the *nagarsheth* of Vadnagar was entitled to a certain percentage on exports and imports ; and the *nagarsheth* of Sidhpur was entitled to import articles free of custom duty. Similar privileges had been extended to other *nagarsheths*. These formerly important personages have now lost most of their pristine power and position, though, as ancient custom dies hard in India, they still exercise considerable traditional influence.

2. Manufactures.

Industries: Weaving.

A number of small industries are practised throughout the State. Among these, weaving is of ancient repute and is carried on by artisans, mostly in their own homes. Dheds and other weavers manufacture that coarse and inferior cloth called *doti* or *khadi*, which is worn by the poorer classes, and under the pressure of modern political enthusiasm, even by the comparatively wealthy. Fine *dhoti*, *saree*, *basta*, and *bafta* made in Navsari and Gandevi were in great demand at the Portuguese, Dutch and English factories in Surat in the 17th and 18th centuries for export to Europe ; and in 1788 Doctor Hove, an English traveller, visited Gandevi to learn the art from Parsi weavers. The industry particularly died out early in the 19th century, but Parsi women still manufacture *kasti* worn by both sexes, and are skilful in making ornamental borders for *sarees*. In the Baroda district, there is a considerable industry at Dabhoi where fine turbans are prepared. Good coating and shirting is manufactured at Petlad, Vaso, and Amreli. In the Kadi district Patan, the old capital of Gujarat, was famous for its weaving industry. Unfortunately a great part of the trade has been

transferred to Ahmedabad, but the slowly decaying weaving community of Patan, still produces a superior quality of cloth for which they find a fair sale. Silks, however, are the speciality of Patan, and the silk *patolas* of this town are in great demand in all parts of Gujarat, worn as they are by high caste Hindu women on marriage occasions.

Embroidery.

Some embroidery in gold, silver, and silk, is done in Baroda, Navsari, and other places and the work both in pattern and execution is of a superior class.

Dyeing and calico printing.

In Padra, Sankheda, Petlad, and Dabhoi in the Baroda district, Kathor in the Navsari district, Nandol, Visnagar, Vadnagar and other places in the Kadi district, and in Damnagar in the Amreli district, dyeing and calico-printing in red, indigo, and black are old industries.

Iron-work.

The village blacksmith makes and repairs rude agricultural implements, and the wandering *luharias* visit every village to make the minor implements, and cooking utensils. At Atarsumba, in the Kadi district, knives and frying-pans of good workmanship are produced and sword-making industry on a small scale exists at Dehgam in the same district. At Patan good betelnut cutters are prepared, which find a ready sale through all parts of Gujarat. In the Baroda district, at Sojitra, Vaso and Petlad, locks are manufactured.

Brass and copper ware.

Dabhoi and Petlad in the Baroda district and Kadi, Visnagar and Patan in the Kadi district are known for their brass and copper ware. Sheets of copper and brass are imported from Europe for the work, and the articles made are those of ordinary use among the people. Visnagar is famous for its excellently made stools of wood inlaid with brass richly ornamented.

Ornaments.

Gold and silver ornaments of a superior description are prepared in Baroda, Patan, and Amreli. Excellent silver articles known for their fine polish are

made in the town of Amreli, and command a ready sale at high prices even in Europe.

Pottery.

Pottery is an extensive industry in a country where the mass of the people use earthenware for cooking and storing drinking water, and for domestic purposes. Patan is famous for its ornamental pottery.

Wood-carving.

Wood carving of a superior quality is done at Baroda, Patan, Kadi, Visnagar, Vadnagar, Navsari and Bilimora. Articles prepared in these places of sandal wood and ebony, are exported for sale in Europe.

Crafts : Knot printing.

Bandhni or knot-printing, is carried on in Amreli and other towns. Of the raw material the cloth comes from Bombay and the safflower or *kasumbo* from Gujarat. Whole pieces of jaconet or muslin are brought by well-to-do dyers and printers. If unwashed they are washed with soap. The cloth is then cut into pieces of the size required for turbans, *gharcholas* or scarves, and other feminine garments and given to the knot-tier. Before beginning to work, the knot-tier, according to agreement keeps the cloth single or folds it two, three or four fold. He measures with a string the different parts of the cloth which are to be printed with *geru* or red dust in the *butivel* or flower pattern, *hathivel* or elephant pattern, *morvel* or peacock pattern, *popatvel*, or parrot pattern, and *zarmar* or border pattern. With his thumb and forefinger nails, which are kept long for the purpose, he picks up the dots of cloth that are to be left white and ties them in a knot with double cotton yarn. The cloth is then taken to the dyer who dyes it yellow by dipping it into a mixture of turmeric. When the cloth is dried, the knotter ties up the parts which are to remain yellow. If green is wanted he paints little patches with a mixture of indigo, turmeric, and *jardi*, a yellow dye made from safflower, picks them up and ties them with thread. The cloth is then returned to the dyer who dips it in boiling water mixed with soap which whitens the cloth except the part which is tied in the knots. The dyer then puts safflower in a *jholi* or wallet hung in the air, and, pouring water over it, lets the water drop into a pot. This coloured water is called *jardi*. The dyer then mixes *shajikhar* or soda with the safflower, tramples the mixture to powder, and putting it again in

the wallet, pours water several times over it. The coloured water which drops from the wallet is allowed to gather for a time in one pot. When by repeated waterings the colour begins to grow faint, a second pot is set to catch it, and when it becomes still lighter it is passed into a third pot. The coloured water in the second and third pots is mixed with a water made from tamarind, lime, or *ambolia*, or dry mango rinds. After the cloth has been dipped in the *jardis* of different strength a little safflower of the first strength is taken from the first pot, and mixed with the juices of the tamarind, lime, or *ambolia*. The cloth is dipped in the mixture, put in a metal pot over a fire and, when heated, is taken out, squeezed, and again dipped in another mixture of the best *jardi* safflower and acids. The process is repeated several times, the colour improving the more often the cloth is dipped in the mixture. After a final dipping in a paste of *jardi* and acids the cloth is laid in the sun to dry. The threads that tied the knots are taken out and the cloth is drawn straight. Except during the rains, when work is dull, the dyers and knotters are fairly busy throughout the year, especially during the marriage months of February and May.

Lacquer work.

Sankheda in the Baroda district is well-known for its lacquer-work.

Sculpture.

The art of carving in stone has almost died out, though specimens of fine Hindu sculpture of the 12th and 13th centuries which are still met with in Dabhoi, Sidhpur, Patan, and Modhera, show that in ancient days excellent sculptors existed. Some still exist and are able to show that their hands have not quite lost their ancestral cunning.

Decay of industries.

The increasing competition of machinery, and the cheapness of foreign articles, are rapidly crushing the cottage industries of Baroda out of existence. Recent political activities have tended to encourage some few of these, especially weaving, but it is to be feared that this revival is somewhat artificial. The home or cottage industries which flourished under the more simple and placid conditions of the past are probably doomed, regret the fact how we may.

Dairy.

The most important industry connected with agriculture is that of the dairy. Almost every cultivator keeps one or more buffaloes, and the *Rabaris* and *Bharwads* or professional cattle breeders keep large herds of cows, goats and sheep. The milk is utilized for domestic use or for the manufacture of *ghee*, which is sold to local dealers who export it to Baroda, Ahmedabad, Bombay and other cities. *Charotar* in Gujarat (Baroda district) and the *Gir* in Kathiawad (Amreli district) are specially noteworthy for their dairies which have been wonderfully developed during the last ten years, almost every village having a cream separator. The cultivator sells his milk to the merchant who separates the cream and sells it to the Bombay, Ahmedabad, or Nadiad butter factories, while from the separated milk casein is extracted. From the Gir, *ghee* is exported to Jaffrabad and thence by sea to Bombay.

Miscellaneous Industries.

Certain petty local manufactures deserve mention only because from such petty beginnings large industries may, and probably will, at some future date be evolved. In Navsari in the southern district, eight persons were engaged in the manufacture by hand of a coarse paper, 200 reams of which were turned out annually and sold at a rate of from four to ten annas per quire. But the industry seems to have died out, doubtless by reason of a failure to command sufficient capital adequately to exploit the resources which are admittedly plentiful. The tanning processes in the State are rude and elementary. For three or four weeks the skin is allowed to soak in lime water till it is divested of hair. It is then saturated several times in a solution of the *baval*, Acacia arabica, bark. After being rubbed with salt and dried, it is handed over to the shoemaker who blackens it with *hirakasi* or sulphate of iron. The butcher tans the goat skin in a different manner. To divest it of hair he places it in salt for a fortnight, then rubs lac into it to give it a red colour, and finally soaks it in a solution of *garmalu*, Cassia fistula, to make it pliable. Of the two classes of leather-workers the Dabgars are the lowest and chiefly make scales or *tajvas*; the Mochis make shoes and saddles. In the Kadi district *oos* or soda is found in abundance. The *mahuda* berry is easily obtained from Idar and the two are converted into soap at Patan, Sidhpur, and Visnagar. From

the latter place soap is exported to Ahmedabad. In every town of the northern division snuff is manufactured, but the snuff of Vadnagar and Kadi is the best and is preferred even in Ahmedabad to that of Viramgam. In Sojitra, Vaso, and Petlad in the Baroda district, fair carts are made and good locks turned out ; also excellent brass and copper pots, betel-leaf holders, boxes for jewellery, sweets or spices, rings, lamps, bells and tongs are made. A very good black snuff is prepared in Petlad and at Sojitra oil is extracted from *kabri* and the gumpickle termed *gundarpak* is successfully prepared.

Industrial development.

Before the inauguration of the administration in 1875, except in one case when silk and gold lace weavers were imported into Baroda from Ahmedabad, no serious attempts appear to have been made either to revive old industries, or to start new ones. The early eighties was a period of reconstruction in the State, and as a beginning, a few model cotton and sugar mills were started. The people also organized a few small industries, such as pencils, the manufacture of buttons, and soap ; but the promoters lacked scientific knowledge and information, and most of the enterprises failed. The second period in industrial development dates from the early nineties, when the Kalabhavan and the Museum were started in Baroda ; a number of students were sent to Europe to acquire first hand knowledge of industries ; railways were built all over the State ; loans were given to new industries at a low rate of interest ; and custom duties were revised. The result of these various activities was the rise of a number of small industries, such as flour and rice mills, cotton ginning and press factories. As was to be expected, these met with varying fortunes.

Growth of Industries since 1905.

During the third period which began with the year 1905, a special Department of Commerce and Industry was organised ; the Bank of Baroda, Limited, was founded, and has from the begin ning materially assisted in the financing of local industries ; import and export duties have been abolished ; and rules have been laid down for the development of commerce and industries on definite lines.

Organization of the Department of Commerce and Industry.

In the beginning the important work of developing commerce, trade, and agriculture, was entrusted to the Revenue Department. In 1905, a separate branch was opened in that Department under a special officer in charge of Commerce, Industry, Agriculture, Customs and a few other allied branches. It was found, however, that no one Officer could cope with the work of all these Departments. In 1906, the office of Economic Advisor was created and converted, in 1907, into that of the Director of Commerce and Industry. In 1909, the Department of Commerce and Industry was separated from the Revenue Department and was placed under the Dewan so that industries should come in the direct charge of the head of the administration. In 1915 the Department was again placed under the Joint Revenue Commissioner, an arrangement which continues at present.

The functions of the Department are defined as under :—

Functions of the Department.

(*a*) To study industrial and commercial conditions ;

(*b*) to conduct industrial experiments and to give demonstrations of successful processes ;

(*c*) to advise manufacturers, merchants, and artisans ;

(*d*) to advise Government of measures affecting commerce and industry ;

(*e*) to assist the people in the organisation of trade, commerce and industries ; and

(*f*) to investigate and recommend applications for concessions to His Highness's Government.

Lines of work.

The following are the important lines of work at present being carried on by the Department :—

I. Investigation of and encouragement to industries.

II. Geological Survey.

III. Hand-loom Demonstration.

IV. Fisheries.

V. Regulation of Joint Stock Concerns.
VI. Administration of the Mining Act.
VII. Boiler and Factory Inspection.
VIII. Bureau of Commercial Intelligence.
IX. Press and Stationery Department.
X. Collection of Statistics.
XI. Administration of the Electricity Act.

Industrial Advisory Committee and its Constitution.

In order to associate the people in the work of developing the resources of the State on proper lines, an Industrial Advisory Committee was appointed by His Highness the Maharaja in 1914. The Committee, at present, consists of 32 members out of whom 13 are non-officials. The non-official representatives are recruited 4 from each district, two from the Legislative Council, two from the Baroda City Municipality, one from the Baroda Chamber of Commerce, and one from the Millowners' Association. The principal function of the Advisory Committee is to study local needs both as regards industries, agriculture and forests, and advise the Department as regards economic development. It is financed by Government, and meets once a year, though its sub-committees meet more frequently.

Geological Survey.

As mentioned elsewhere in Chapter II the first geological survey of the State was made in the year 1892 by Mr. Bruce Foote of the Madras Geological Survey and his report was published in the year 1898. To determine the economic value of the various geological deposits another survey was ordered in 1907-08 for which the services of Mr. Sambashiva Iyer of the Mysore State were engaged. His report suggested various steps that should be taken for the determination of the quantity and the economic value of the deposits. This work has since been to a great extent completed. The completion of the work thus begun has now been entrusted to a Geologist attached to the Department of Commerce and Industry. Most of the deposits consist of lime and sandstone, marbles, China clays, ochres, calcites, and such other minerals.

Natural Gas.

Natural gas was found at Jagatia in the Kodinar taluka in 1919 and at Baroda in 1921. Borings were made at various places, but the flow of gas was

small and its source of supply very limited. At Baroda the gas was observed at two places in wells while boring for water. The supply in one of the wells seems to be fairly large.

Ceramic Survey.

In 1920-21 a ceramic expert was engaged and all the clays were analysed and physical tests were made. The possibilities of working clay industries on economic lines are now under consideration.

Industrial and Economic Survey.

The first industrial survey of the State was made in the year 1893. A Commission, consisting of three officers and one non-official member, visited every taluka and submitted a Report in the year 1895-1896. It was concerned both with agriculture and industries, but so far as the latter were concerned only the existing hand-industries received attention. The important fact brought out by the Commission was that the old hand-industries were dying out. Consequently, several branches of the Kalabhavan (School of Art) were started in some of the taluka towns. These have since been closed as they failed to gain public support.

Agricultural Indebtedness Inquiry.

Another important inquiry was in connection with agricultural indebtedness in the State. The problem attracted the notice of His Highness the Maharaja Saheb during the year 1899—the year of the memorable famine of Gujarat—and a comprehensive enquiry was instituted and a report submitted.

Village and Town Sociological, Inquiries.

Soon after the submission of the above report, His Highness ordered that periodical inquiries into the economic condition of people "living in particular villages or situations" should be made and that as an immediate step a Sociological Survey may be made of the servants (numbering 800) of the Khangi (Palace) Department. This inquiry was made in 1914 and a report was published in the same year. The second step in making a similar inquiry was the survey of a typical village. Under the orders of His Highness the Maharaja, a village in the Petlad taluka was selected and a full economic survey was made. Besides these general economic surveys, industrial surveys of towns like Petlad, Bilimora, Dabhoi and Baroda have been made.

These towns' surveys are useful in so far as they reveal the needs of local industries. A general survey of the Okhamandal taluka has also been made and the report published.

Cotton Mills.

His Highness the Maharaja, from the commencement of his rule, had noticed the absence in Baroda territories of industrial institutions of a modern type; and, thinking that this was due in a great measure to the conservatism of the people, His Highness resolved to start, in the year 1885, a Cotton Spinning and Weaving Mill as an object lesson to capitalists. 10,328 spindles and 104 looms were set up. The total cost of machinery and building amounted to Rs. 3,63,500. Subsequently, some more looms and machinery were added, and to the date of selling the Mill in 1905 the total capital expenditure amounted to Rs. 6,35,000. By that time, it was realised that the importance of the Cotton Mill Industry was well understood and that private enterprise was forthcoming to start new Mills. Therefore, it was decided to sell it. During the 21 years of its existence as a State concern it paid on an average 3 per cent. As the result of this pioneer work and better returns in private management three Cotton Mills were started in the years 1905-07, two in Baroda, and one in Sidhpur, all by the Baroda subjects; since then several Cotton Mills have been started in Kalol, Petlad, Navsari and other places.

Sugar Factory.

The second industry pioneered by the State was the Sugar Factory at Gandevi, in the year 1884. At first it was started as a joint stock concern, the State owning half the shares. But as this did not work satisfactorily the State purchased the factory at a cost of Rs. 3,00,000 and worked it for some time. The experiment was unsuccessful and resulted in a heavy loss. The factory ceased to work in 1894, and was sold ten years later for Rs. 70,000. When the factory was first started it was taken for granted that an ample supply of cane would be obtained from the surrounding district. Unfortunately no serious effort was made to develop the cultivation of cane, nor to extract juice from the date palms found in quantities in the district. The new purchaser organised a joint stock concern and leased the factory to another merchant who worked it only for a short time. As far as can be gathered from the past history of this concern a full and proper trial has never been given to

the industry. Very recently the factory has, by the process of liquidation, passed into new hands.

Brick Factory.

To meet the growing needs of the Public Works Department, a Brick Factory was started in the year 1890 at a cost of Rs. 24,722. Provision was made in it for the manufacture of Manglore tiles, earthen ware pipes and jars, and the necessary machinery was purchased. For some time, experiments were made in the manufacture of the other articles mentioned, besides the regular manufacture of bricks, but none of the experiments proved successful. In the year 1907, the factory was sold to a local contractor for Rs. 16,699, on condition that he should supply the Public Works Department with a fixed number of bricks at special rates. It is now working successfully and besides bricks, it is manufacturing Manglore tiles. Experiments are also being made in the manufacture of jars and earthen ware pipes.

Chrome Leather Tanning.

In 1909, machinery for Chrome Leather Tanning was purchased. Before, however, it started working, a private company came forward to whom the machinery was transferred at cost price.

Furniture and other factories.

In order to meet the requirements of the palaces as well as the Departments of the State, a furniture factory was started in 1909. Equipped with modern machinery driven by electric power it is turning out high class furniture. A complete electrical generating plant has been installed, originally intended to supply the palaces, but it is now supplying power to private consumers in the Baroda City and the suburbs. The plant is now being largely extended and when this is completed electricity will be available in ample quantities for all private and public needs and also for the Railway Workshop.

Investigation of Industries.

An important function of the State is the adequate investigation of the natural resources of the country with a view to their industrial development. The Government of Baroda has spared no effort

in the fulfilment of this duty. Experiments have been made and experts engaged in several industries as will be seen from the following brief statement :—

1. **Glass.** Experiments were made in Baroda in 1887-88 with the various sands found in the State to meet their suitability for glass manufacture. Samples were sent to Europe, but as the Consulting Engineer advised unfavourably as regards the quality of the sand, and as the cost of manufacture was likely to be high, the project was temporarily abandoned. A better class sand has been recently found, and a Glass Factory which has been established in Baroda is now showing promising results.

2. **Cement.** An English Cement expert was engaged to report on the suitability of clays and limestones found at Dwarka and Velan for the manufacture of cement. Favourable reports were received for Dwarka and a lease was immediately granted. The factory was opened by His Highness the Maharaja Saheb on 16th December 1921 and is the largest in Western India. The Velan deposits have been further investigated, and a lease has been granted to a Bombay capitalist.

3. **Cotton-seed Oil.** A thorough inquiry into this industry was made. Local seeds were sent to America to be tested for their oil-yielding properties and the results of the investigations were published. As a result a mill was started in Baroda, for which, however, machinery of an unsuitable type was purchased. The factory crushes castor and other oil-seeds, but cannot deal with cotton-seeds.

4. **Oil and Soap Industry.** An American expert was engaged in the year 1910 to investigate the possibilities of oil industry and the manufacture of soap and other products. His report, however, failed to give either adequate information or practical advice.

5. **Tanning.** In 1907, an expert trained in America was engaged to make experiments in Chrome Leather Tanning and a set of machinery was purchased. It was proposed

to make experiments in the Kalabhavan, but before the work was started a joint-stock concern purchased the machinery and started a factory. Unfortunately, both the agents and the expert proved incompetent and the factory was closed.

6. **Calico-printing**. In the early period of the Kalabhavan a set of machinery for calico-printing was purchased. The experiments proved unsuccessful and the machinery was sold.

7. **Hand-looms**. Experiments were made in order to find out a new type of hand-loom to replace the present old style throw-shuttle loom. As its result a new type of fly-shuttle hand-loom has been designed and is being introduced. Experiments in better class weaving in silk and wool are also being conducted. A weaving expert, with a staff of demonstrators, has been engaged and is attached to the Department of Commerce and Industry.

8. **Alkali Manufacture**. The possibilities of manufacturing many alkalis from the salt deposits of Dwarka and Kodinar were investigated and as a result, concessions have been granted to two parties one at Dwarka and another at Velan. Arrangements for the erection of factories are progressing.

9. **Button making**. All the shells found on the coast of Okhamandal were tested to ascertain their value as button material. The results showed that some of the shells were suitable and a scheme was prepared for the development of a factory.

10. **Wood distillation.** The woods found in the State forests were analysed and tested for their value for wood-distillation. The experiments having been successful a concession has been granted by Government to a syndicate to work in the Vajpur forests of the Navsari district.

There are some other industries, the possibilities of which are being investigated such as the refining of China clay, of pottery from China clay, soaps, and tanning. Enquiries are as yet incomplete.

The Department of Commerce and Industry also assists private capitalists in making thorough preliminary investigations. The policy of Government in this respect is embodied in a Government Notification (23rd March 1920) which is as under :—

1. If any person or a company is desirous of starting some new industry in the State and is anxious to receive State help in the preliminary investigation, an application with full particulars should be made to the Director of Commerce and Industries, Baroda State, Baroda.

2. On receipt of the application, the Director of Commerce and Industries will make preliminary inquiries and if he is satisfied that the application is *bona fide* and worth further inquiry, he will prepare an estimate of expenses involved in the inquiry, shall inform the applicant of the same and after deciding the line on which the inquiry should be made, shall submit proposals to the Government for sanction. The Department shall look after the work of primary investigation in consultation with the applicant from time to time ; and the cost of the investigation will be shared by the Government and the applicant in proportion to the scale fixed in each case. Usually this expense will be borne half and half.

3. After arrangements of the line of the preliminary inquiry, an agreement will be made with the applicant and he shall place with the Government a deposit of the amount agreed upon ; thereafter the Department will commence the investigation.

4. If, as a result of the inquiry, it is found that the industry could be organised profitably, the whole cost of the inquiry shall be borne by the applicant, individual or an institution ; in case the result is unfavourable the cost will be borne both by the Government and the applicant in the proportion previously fixed upon in the agreement.

5. Further particulars of this system of co-operative investigation of industries may be obtained from the Director of Commerce and Industries.

6. The Government of His Highness the Maharaja Gaekwad hope that the promoters of the new industries in the State will take advantage of the liberal policy of His Highness and start new industries on a sound basis.

The State also gives financial assistance to industries in the shape of debentures, and about 45 lacs have been provided for this purpose. When His Highness the Maharaja Saheb visited Dwarka in December 1903, he was informed that real pearl shells were occasionally found in the creek near Beyt. His Highness was pleased to direct that an expert in pearl fishery might be engaged to investigate the possibility of finding in this creek pearls in sufficient quantity and of a quality which would stand the test of trade competition. The services of Mr. James Hornell, F.L.S., Marine Biologist and Inspector of Pearl Banks, Ceylon, were engaged. He visited the Okhamandal coast and submitted report in the year 1909, in which he made several suggestions for the development of the fisheries of the Okhamandal taluka. Upto the time of Mr. Hornell's visit the right to collect chanks alone from the Okhamandal coast was annually auctioned. As a result of investigations, the right to collect window-pane and real pearl oysters is also leased out by which the annual revenue of the State has increased on an average by about Rs. 15,000.

Fisheries: Inquiry of Mr. J. Hornell.

With a view to give more practical effect to Mr. Hornell's suggestions, he was again consulted during the year 1913-14 ; and on his recommendation Sir F. A. Nicholson, I.C.S., K.C.I.E., the Director of Fisheries, Madras Government, undertook to train two students from the State. Two science graduates were selected, and were sent to Madras, one for training in pearl and edible oyster culture, the other in fish-curing, canning, and allied subjects. After their return they were asked to make a survey of the coast of the State and to submit reports of the existing conditions of the fisheries, and the future lines of their development. The schemes submitted were sanctioned and two experimental stations were started, one at Okha for window-pane and pearl-oyster culture, and another at Madhwar in Kodinar for fish-curing and fish-canning. At Okha most

of the work was confined to the inspection of the coast, the study of the life history of window-pane oysters, and the relaying of the immature ones in new creeks, so that new beds may be formed. All the experiments were completed in 1920-21. The whole Okha coast was inspected, new oyster beds were created at Balapur, Gopi and Kamusen where nearly 20 lac oysters were relayed. The life history of the oyster was fully studied. The Madhwar station was open for two years, once for experiments in fish-curing and second time for experiments in fish-canning, especially of pomphrets where these are caught in great abundance. The experiments in fish-canning have been successful, and it is hoped that private parties will be sufficiently interested to take up the work industrially.

Tariffs.

According to an agreement made with the British Government in 1863 A.D. customs dues at the ports of the Okhamandal and Kodinar coast are levied at rates not lower than the British Tariff rates in force from time to time. The ports that come under this treaty obligation are 12 in number.

Kodinar taluka.	**Okhamandal taluka.**
Muldwarka (Kodinar)	Rupen
Velan (Madhwad)	Ratneshwar
Kotda	Aramda
Fatalbara	Rajpura
	Poshitra
	Beyt
	Kuranga
	Adatra

Export tariff duty at 15 per cent. *ad valorem* is at present levied only on rice, skins, and hides. The right of levying customs dues at the ports on the Gujarat coast—Navsari and Bilimora—is with the British Government, as the successors of the Peshwa. His Highness's Government however, levies port dues known as *valava* on vessels at the ports and derives a revenue of nearly Rs. 5,000 a year from this source.

In 1875, when the new administration commenced its work of reform and reconstruction, there was a system of duties on imports and exports both by land and sea. Goods had to pay duties every time they passed the frontiers of the several talukas. These duties operated severely against the development of trade and commerce. The first principle in the levy of duties under the new regime was laid down as under :—

> "No more than one import and one export duty will be levied at the railway station and on the frontier. All land *nakas* and all duties and imports levied at them will be abolished. No article taxed when imported will be taxed again when exported and *vice versa*. Only a limited number of articles will be taxed and *ad valorem* rates converted as far as possible, as rates on weight."

Transit duties were abolished in most places, as customs brought a substantial revenue (about 8 lakhs). The administration could hardly go further than this in its simplification. But later on, preliminary to the total abolition of these duties in 1904, the Customs Act was revised and minor items of duty were removed. By this act most of the town duties were abolished; export duties,except on cotton and *mahuda*, were removed ; and the whole schedule was simplified. The principle of protection of nascent industries was accepted in framing the schedule.

In 1909, however, with the growth of industries in the State, it was found advisable, even at the sacrifice of the large revenue involved to abolish all import and export duties except at the ports of Kathiawad where the State was bound to levy them under its treaty obligations. Even town duties were removed. The state territories do not form a compact block. They are interspersed with foreign territories everywhere and the advantage of import duties was not properly realised. At this time, the Municipal Act came into operation and Municipalities were permitted to levy octroi within their own limits. Wherever possible, the town authorities are asked to levy house tax instead of octroi. The octroi schedules are closely scrutinised and all articles intended for local manufacture are scrupulously removed from the list. Besides town duties, there is only

the income-tax that industries have to pay on their profits. The incidence of the tax is 1½ per cent. The cotton mills have to pay excise duties on the same scale as in British India.

Legislation: Act and rules.

In order to facilitate the promotion of industries and to regulate them on well-established principles the following rules and regulations have been passed :—

Acts and Rules.	Year of passing.
Factories Act	1913
Companies Act	1897
Mining Act	1908
Boiler Act	1898
Customs Act	1904
Rules for opening factories and acquisition of lands therefor	1904
Weights and Measures Rules	1904
Rules for the Development of Commerce and Industries in the State	1915

Except the last two, all these are based on similar legislation in British India with suitable local variations.

Factories.

The result of all these various activities for the development of Trade and Industries in the State may be gauged from the following table which shows the number of modern industries of some importance, small and large, working at the present moment :—

Kind of Factory.	Power Used.			Total.
	Steam power Boilers.	Oil Engine.	Hand Power.	
Ginning Factories	86	7	4	97
Oil Mills	4	4	....	8
Cement Factory	1	....	....	1
Cotton Presses	15	....	....	15
Cotton Mills	4	....	....	4
Distilleries and Chemical Works.	2	....	1	3
Metal Works	....	2	....	2
Cutlery Works	....	1	....	1
Agricultural Water Pumps ..	4	63	....	67
Rice Mills	2	5	....	7
Flour Mills	....	20	....	20
Flour, Rice, Oil, Ginning Factories (Combined)	2	28	....	30
Dyeing Factories	4	....	....	4
Soda Water Factories	1	2	4	7
Ice Factory	1	....	....	1
Printing Presses	....	4	9	13
Slate and Slate-pen Factories ..	1	2	3	6
China Clay Refinery	....	1	....	1
Kala Bhavan	....	1	....	1
Furniture Works	....	2	....	2
Electric Works	1	....	....	1
Brush Factory	....	....	1	1
Leather Factories	....	....	2	2
Coach Factories	....	....	5	5
Glass Factory	....	....	1	1
Silk Weaving Factories	....	....	2	2
Brick and Tile Factories ..	....	2	3	5
Candle Works	1	....	1	2
Sugar Factory	1	....	....	1
Chocolate Factory	....	1	....	1
Saw Mills	....	2	....	2
Total ..	129	147	36	312

Besides these the following factories were under construction at the end of 1921-22:—

11 Large cotton spinning and weaving mills.

4 Small weaving mills.

1 Woollen mill.

3 Chemical factories.

1 Oil mill.

1 Factory for manufacture of (Hume) concrete pipes.
1 Saw mill.
5 Miscellaneous small factories.
3 Dairies.

Owing to the enlightened policy of His Highness the Maharaja Saheb the prejudice against starting factories in Indian State has considerably disappeared and local and outside capitalists have freely come forward to start industries. Licenses have been granted for electric installations at Sidhpur, Kadi, Navsari, and Dabhoi.

Joint Stock Companies.

At the end of the year 1921-22 there were 93 Joint-Stock Companies working in the State with capital as under:—

Authorised.	Subscribed.	Paid up.
Rs. 10,42,84,814.	Rs. 4,33,77,269	Rs. 2,22,76,574

Of the 93 Joint Stock Companies, there were:—

3 Banking, Loan and Insurance Companies.
43 Trading and Manufacturing Companies.
37 Mills and Presses.
3 Transit and Transport Companies.
2 Dramatic Companies.
5 Other Companies.

Future possibilities.

The State's record of trades and industries, encouraging though it is, is yet a poor one. It is true that the combination of abundant mineral resources and cheap motive power, upon which the industrial development of modern times principally depends, is lacking in the Baroda territory. There is, however, an abundance of raw materials. The two geological surveys have brought to light natural resources for the alkali, cement, and ceramic industries. There is an enormous surplus of raw agricultural products, such as cotton, oilseeds, and tobacco; but these as well as hides, and bones are unfortunately exported in their natural state. It should be the endeavour of the people to see that these products are worked up within the State itself. There is ample room for more cotton mills, oil-mills, soap-factories, and leather factories.

CHAPTER VII

History.

Gujarat: origin of the name.

Gujarat, in which are situated the territories of His Highness the Maharaja Gaekwad, derives its name from the Prakrit *Gujjar-ratta*, Sanskrit *Gujjar-rashtra*, the country of the Gujjars, a tribe which in legendary times, made its way into India from the north-west, and eventually made a home for itself in the fertile plains round about Ahmedabad. Some caste names still exist to remind us of these settlers, such as *Gujjar-Sonis* and *Gujjar-Sutars*.

Early history.

The early history of Gujarat is a matter of legend, occasionally illuminated by inscriptions on rocks or copper-plates, and by ancient coins. The Puranas tell of a Yadav kingdom at and near Dwarka; and other evidence shows that, in the fourth century before Christ, Mauriyas and Greeks ruled the country, to be succeeded by the Traikutkas, the Guptas, and the Vallabhis. All these have left behind them nothing but their names; but close to Ratanpur in the Amreli district in Kathiawad, there are the ruins of what was once a town of some importance in the midst of which stands a small and insignificant village, Vala by name. This is all that is left of the Vallabhis.

Early Hindu Kings.

The history of Gujarat, in a formal sense, based, that is, on documentary evidence of historical value, commences with the Chavda dynasty of Anhilwada, the modern Patan, in ancient days the capital of the country. Towards the end of the seventh century a chieftain called Jayashekhar Chavda ruled over a State of which the capital was Panchaser, still standing, though sadly reduced in importance, on the borders of Cutch and Gujarat. Of his reign the chroniclers record that it was great and glorious, rendered happy by the constant devotion of his queen, Rupasundari. In the end Jayashekhar's fame waxed so great that it drew down upon him the jealous hatred of the Solanki king of Kalyana, Raja Bhuvad, who attacked his rival, slew him, and took his

Jayashekhar A. D. 696.

capital by storm. The Chavda family would have been extinguished but for Rupasundari's brother, Surpala, who escorted her to a place of refuge deep in the forest. There she gave birth to a son to whom she gave the name of Vana raja.

Vana raja, 720-780.

Vana raja, happily for the Chavdas, grew up a man of character and determination; so much so that, in the face of terrible odds, he won back the kingdom of his father, and founded a dynasty. In Samvat 802, which corresponds with the year 746 of the Christian era, he commissioned his servant Anhila to select a spot for his new capital which he named after him Anhilavada or Anhilapura. About the same time his minister Champa erected the town of Champaner at the foot of the hill Pavagadh.

Mula raja, 961-996.

The house of Vana raja ruled in Gujarat for 184 years, the last of the line being Samanta Singh, foolish and incompetent, whose sister married Rajai, a son of the Solanki house. This princess died in giving birth to Mula raja, whom his uncle adopted. When he grew up the ungrateful Mula raja deposed and slew his uncle, and made himself king in his stead, at the same time murdering all his mother's relatives. Either because of, or in spite of, this ferocity of temper he prospered exceedingly.

Attacked by the allied Rajas of Ajmer and Telingana he succeeded in beating them off, and secured a favourable peace. He it was who erected the magnificent temple of Rudra Mala at Sristhala, the modern Sidhpur, for which act of piety he was rewarded by Shiva with the kingdom of Sorath, a conquest to which he afterwards added Latdesh, the country south of the Mahi river. In his old age, repenting the sins of his early youth, Mula raja left the world and retired to the depths of his temple at Sristhana, there to end his days in meditation, having first bestowed on the Brahmans his lands and villages near Cambay and Sinor.

Mahmud Ghazni's invasion, 1024.

Chamunda, the son of Mula raja, succeeded to the throne of Gujarat in the year 997. His reign opened with a promise of peace and prosperity; but suddenly a thunderbolt fell from a clear

sky. Sultan Mahmud of Ghazni, at the head of great armies, invaded Gujarat so swiftly as to gain all the advantages of surprise, attacked Nehrvala, the Musalman name for Anahilavada, and took it by storm. The Sultan did not remain in the city ; his ardent gaze was fixed on the ancient temple of Somnath and its immense store of riches. The capture of this holy place, however, was delayed by a desperate assault on the Musalman camp by the heir-apparent, Vallabha, and his nephew, Bhima Deva. So fierce and determined were the Hindu troops that for a time it seemed that victory would be with them, that the Sultan would be routed. But fortune willed it otherwise ; the Sultan was victorious; and, at the head of an army flushed with triumph, marched on to Somnath which he took and sacked. Vallabha and Bhima hung on his flanks, and their constant attacks became so annoying to him that he was compelled to postpone his return with his booty to Ghazni until he had disposed of them. Bhima Deva he dislodged from his stronghold at Khanthkote, Vallabha he made prisoner, and on the throne of Gujarat he placed Dullabha, a treacherous brother of his prisoner. Still the valiant Bhima Deva would not give up the struggle ; aided by the Raja of Ajmer he attacked the Sultan's army as it was on its homeward way laden with booty, and so harassed it that he compelled it to change its line of march. The Sultan was driven into the desert of Sind, to make his way across it with great difficulty, losing a tenth part of his followers from starvation and fatigue.

Visaldev, founded Visnagar.

Bhima Deva, having refused to join a confederacy against the Musalmans, was attacked and defeated by Visal, the Chohan king of Ajmer, who in token of his overlordship founded in Gujarat the town of Visalnagar. He also conquered a portion of the dominions of Bhoja, king of Dhar. His successor Karan Sing subdued the *mewas* lands of Gujarat held by the Bhils and Kolis and after a further conquest over one of their chiefs founded a city where Ahmedabad now stands. Karan Sing also built the great reservoir called the Karan Sagar (Kun Sagar), which was to be seen in the time of Anandrao Maharaj, and a beautiful temple still in existence near Modherapur (Modhera), whence the Modh Brahmans, and Vanias derive their name.

Sidh raja, 1094-1143.

As a reward for this last act of piety the gods granted his dearest wish. His wife, the munificent Minal Devi, gave birth to a son, destined to be the most famous of all the old Hindu Kings of Gujarat—Sidh raja, the builder of the Sahasra Ling Tank, at Anahilavada, the restorer of Sristhala (hence called Sidhpur), the conqueror of Malwa, of Wadhwan, Girnar, and of all Sorath. During his reign the kingdom reached the acme of its glory and prosperity. Achalgadh and Chandravati to the north, Modhera and Jinjuwada to the west, Champaner and Dabhoi to the east were the pillars of the king's throne. Anahilavada, in the reign of Sidh raja, was the richest town in all India, and marvellous stories are told of its markets and mints, its palaces and schools, and its gardens where, in the shade of sweet-scented trees, the learned met to discuss philosophy and religion. The kingdom of Sidh raja included not only Sorath and Malwa but Cutch, and lands beyond, perhaps reaching to the Indus, the Deccan to the confines of the Kolhapur State, and, in the north to the Ganges and the Himalayas.

Kumara pala, 1145-1174.

Sidh raja, the magnificent, left no son to succeed him. When he died, in 1143, a distant relative, a Chohan, Kumara pala, was adopted, and he and his heirs ascended the throne in succession, till at last Bhima Deva, the Mad, closed the line. Like his predecessor, Kumar pala upheld the Jain religion, but unlike him he suffered defeat at the hands of the raja of Ajmer. The two kingdoms maintained a foolish and bitter war until their common enemy ended their divided counsels. Bhima Deva in 1178 repelled with great success an invasion made by Muhammad Ghori, but he fell a victim to a subsequent attack made by that monarch's general Kutb-ud-din, who in 1194 drove him from his capital. Bhima Deva did not fall without a struggle, and Anahilavada had to be retaken a second time by the Musalmans, who then garrisoned the town. But, as the years passed on, the tide of invasion receded, and once again, though shorn of its ancient glory, Anahilavada was the capital of a Hindu kingdom, ruled by Visal Deva the first of the Vaghela dynasty, and a descendant of Sidh raja.

Karan Ghelo, 1296-1304.

The last of this line of kings was Karan Ghelo, who met defeat and death fighting against the armies of Ala-ud-din Khilji, surnamed the Bloody.

The year after he had murdered his uncle Jalal-ud-din, Ala-ud-din sent his general Alaf Khan into Gujarat. Karan's resistance was brave but ineffectual; the Musalmans this time occupied the country and held it until, after many years, they were ejected by the Marathas. The royal line of the Rajputs was either destroyed, or driven into exile. Kamla Devi, the queen of Karan, and Deval Devi, his daughter, entered the harem of the Delhi emperor and his son; cities of fabulous beauty were destroyed; and ancient Hindu fanes were levelled with the dust, so that of their stones mosques might be built.

Muhammedan period, 1297-1760.

The history of the Muhammedan kings of Gujarat may be divided into three periods. During the first, covering rather more than a century, Gujarat was a province of the Delhi Empire which, under the houses of Khilji and Tughlak, reached a point of high prosperity, and then collapsed. During the second period, commencing with the 15th century an able viceroy asserted his independence of the Delhi court and carved out for himself and his house the kingdom of Ahmedabad. Under successive rulers this kingdom increased in powers and riches, eventually becoming the most important state outside the empire. During the third period, a struggle with the second of the Moghal emperors brought ruin on the kingdom which was easily annexed by Akbar in the latter half of the 16th century. The rule of the Moghal viceroys was generally prosperous until the unwieldy empire broke up in the latter years of the reign of Aurangzeb, at the commencement of the 18th century; and soon after the death of this monarch Maratha armies, including that of the Gaekwads commenced their invasions on Gujarat.

Alaf Khan, first Viceroy, 1297-1317.

Alaf Khan, the invader of Gujarat, continued for 20 years (1297-1317) to be governor of the province which included the large towns of Anahilavada, Surat, Broach, and Cambay, after which he was recalled by Ala-ud-din and murdered. He was succeeded by men who were without his vigour and ability, and for several years the country was a scene of rebellions, of combinations among the powerful nobles against the emperor or his viceroy, of distrust at Delhi and disloyalty at Patan. During this period some of the neighbouring Hindu princes regained a portion of their independence, and others, retreating

before the Musalmans, took refuge in Gujarat and settled there. Such were the Rathods of Idar, the Gohils from the north, who occupied Perim; the Parmars, and the Kathis from Sindh. At the same time the hill tribes, whom the Anahilavada kings had never subdued, the Bhils and the Kolis were constantly in revolt.

In 1347, some confederate Amirs defeated Aziz, the governor of Malwa, who had been sent by Muhammad Tughlak to quell their disturbances, whereupon the emperor himself marched into Gujarat, and sacked the towns of Surat and Cambay, at the same time driving the Gohils out of Gogo. But after his departure for Daulatabad, the nobles rose again under the leadership of one Malik Toghan, and the emperor was forced to return. Meeting the rebels in a battle near Kadi, he gained a complete victory, but while pursuing his conquest in and beyond Kathiawad, he died of fever in 1351.

Zafir Khan, Governor, 1391-1403.

The next Governor who rose to prominence was named Farhat-ul-Mulk who, owing to the distracted state of the empire, and the power he himself had acquired by conciliating the Hindus, of whom his army was chiefly composed, ruled almost independently. In 1391, a very able man named Zafir Khan, himself a converted Rajput, was sent to displace him. Zafir Khan not only defeated his opponent, but exacted tribute from some of the principal Hindu rajas—Junagadh, Delvada, and Jhalavad—and spoiled the temple of Somnath. His attempts against Idar were, however, frustrated by circumstances, and the narrow tract in the plain over which he ruled was threatened not only by Idar on the east, and the Bhils and the Kolis all along the mountains southward, but by the rajas of Jhalor and Sirohi on the north-west, and, in the peninsula of Sorath, by very many Hindu tribes.

Zafir Khan reigns as Muzafar, 1407-1419.

In 1403 Zafir Khan's son Muhammad, took the title of king, and reigned as an independent sovereign over Gujarat. A few years after his death Zafir Khan himself, as Muzafar, ruled the country from Ahmedabad, then called Asawal, though he lived much at Patan where in the end he was buried as was his son. It was his successor, the vigorous Ahmed Shah, who gave the capital his name, after he had defeated his relations, out rivals, the gover

nors of Baroda and Surat. As Alaf Khan had spread his religion through Gujarat proper from Patan to Baroda, so Ahmed Shah extended it to Kathiawad, after rendering the Rai of Junagadh and the Sorath chiefs tributary. He also increased the influence of Ahmedabad over the Hindu kings of Champaner, Nandod, Idar, and Jhalavad. Again and again he harried the country round Champaner, and, to settle Idar, he built the fort of Ahmednagar, and subjected the Rai to a heavy tribute. Besides these he defeated their ally the Musalman king of Malwa, and repulsed the Brahmani king of the Deccan at Mahim, in the northern Konkan, which belonged to him, and in Baglan, of which he held some portion. This rapid growth of the kingdom was the result of two measures, by one of which he assigned lands in *jagir* for the support of regular troops, and by the other conciliated the Hindu land-owners by granting them the *wanta*, or fourth-share in their villages.

Ahmeda Shah builds Ahmedabad, 1413.

Eighty years after his death—that is in 1459—began the reign of the most famous of the kings of this house, Mahmud Begada ('the two forts') who in 1472 captured Girnar and Junagadh annexing Sorath, who afterwards destroyed the temple of Jagat (Dwarka), and who in 1484 took the fort of Champaner.

Mahmud Begada, 1459-1513.

Mahmud Begada died in 1513, and his son continued the ancestral contest with Malwa, Idar, and Chitod, but no marked change took place until the accession of Bahadur Shah (1526-1536). To increase his conquests he ruined his finances; and he alienated the sympathies of his people by introducing the system of farming the revenues of the districts. Bahadur Shah extended the boundaries of the kingdom to the furthest limits it ever attained. Besides the nine districts of Gujarat proper, which included Ahmedabad, Patan, Baroda, Broach, Rajpipla (Nandod), Surat, and Champaner, there belonged to him Jodhpur, Jhalod, Nagor, and Sirohi in Rajputana; Dungarpur and Bansvada in Malwa; a portion of Khandesh and Baglan; Janjira, Bombay, Bassein and Daman in the Konkan; in the western peninsula Somnath, Sorath, Navanagar; and finally, beyond these, Cutch. The rulers of Ahmednagar, Bijapur, Berar, Govalkonda,

Bahadur Shah, 1526-1536.

and Burhanpur, at times were his tributaries—surely it was the most powerful kingdom in the south of India. This was the time of the greatest glory of Ahmedabad and of its neighbours Mahmudabad and Champaner, but especially of the harbours of Surat and Cambay which, under the Musalmans, were thronged with shipping.

After capturing Mandu, the capital of Malwa, and taking by storm Chitod, Bahadur Shah drew destruction on his head by daring to cross swords with the hardy men of the north, the soldiers of the Moghal Humayun. Gujarat was overrun by the Imperial armies in 1535; in the following year Bahadur Shah recovered his kingdom, to enjoy it for one brief year only. He died in 1536 at Diu, fighting the Portuguese, then the masters of the seas which wash the coasts of Gujarat. His death revealed the unhealthy condition of the kingdom; the succeeding kings retaining only a nominal power, while the country was divided between the parties of a few great nobles, who were constantly plotting one against the other. Finally one of their number invited the aid of the great emperor of Delhi, Akbar. The province was annexed by him in the year 1573, but some time elapsed before peace was firmly established.

Akbar, Emperor, 1573-1605.

In his government of Gujarat, Akbar aimed less at innovation, than at the retention of what was best worth preserving. The country continued to be divided into two parts—that directly administered by the viceroy, who took the place of the Ahmedabad kings, and that which was merely tributary. The first viceroy appointed by Akbar for the province of Gujarat was Mirza Aziz. At the same time the emperor rewarded his supporters by grants of land, assigning Ahmedabad, with Petlad and several other districts, to the viceroy, Mirza Aziz, Patan to the Khan-i-Kalan, Mir Mahamad Khan, and Baroda to Nawab Aurang Khan.

Moghal period.

Mirza Aziz, 1st Moghal Viceroy, 1575.

The tributes were fixed according to the terms made at the time of the conquest, and bore no relation to the financial resources of the subject states. They were not regularly levied, but were in general, extracted either actually by force, or by military display,

under the system called *mulukgiri*, subsequently adopted and amplified by the Marathas. In the feudatory states the revenue consisted of a share in the crops, levied either directly on the cultivator by agents, or collected through the superior land-lords. There were also certain cesses on trade. In the Sarkar districts, in accordance with the practice of the Ahmedabad kings, Akbar associated an accountant with each governor whose duty it was to check the management of internal affairs, and who corresponded with the head accountant at Ahmedabad, an officer second only to the viceroy.

Bahadur Shah had introduced the custom of farming the revenues through contractors (*ijara*) an example followed by the nobles in the management of their estates. Although this innovation greatly increased the revenue, in the end it brought about the disorganization of the kingdom. Akbar abolished this system, but it was revived under the early Maratha rulers.

Under the Ahmedabad kings certain lands assigned in *jagir* gradually became the personal property of the powerful military lords, who were kept under supervision and control while the government was strong. The military ambitions of Bahadur Shah increased the army to an immense extent, and so enhanced the power and position of the military chiefs that they became virtually independent. Under the Moghal emperors the *jagirdars* were again subjected to the control of the government; but after Aurangzeb's death, and during the confusion caused by the Maratha invasions, they once more became independent, as in the case of the Babi family and the Nawabs of Surat and Cambay.

In addition to the *sarkari* lands, and those held by the great *jagirdars*, which composed the larger portion of the province there were the estates of the *jamindars*, the semi-independent Hindu landholders, the *Rajas*, *Raos*, and *Ravals*. Akbar sought personally to conciliate these by courteous treatment and allowed them to retain their *wantas*. A turbulent class of small land-owners, called *girassias*, also existed, who found a living in a species of blackmail levied on their more peaceable neighbours.

The province of Gujarat under the Moghals did not embrace so large a territory as that over which the more powerful of the Ahmeda-

bad kings had ruled, but its importance may be estimated by the high rank of many of its viceroys.

Survey by Raja Todar Mal, 1573.

The second of the viceroys appointed by Akbar was Mirza Khan, a son of the great minister Behram Khan, who was assassinated at Patan while travelling on a pilgrimage to Mecca. During his brief tenure of office a portion of central Gujarat received the blessing of a revenue settlement, made by the famous Raja Todar Mal, which lasted until the Marathas swept away every trace of Musalman rule.

The struggle to regain Gujarat made by the last of the Ahmedabad kings and his son, aided by the Hindu ruler of Rajpipla and by several of the Kathiawad chiefs, lasted till the beginning of the 17th century. Shortly after 1609, Baroda and Surat were invaded by Malik Ambar, a noble of the Nizam Shah's court and governor of Daulatabad. At this time also the rival traders of England and Holland were allowed to establish factories at Surat, a privilege previously held only by the Portuguese.

Shah Jehan, Viceroy, 1618-1622.

Shah Jehan was viceroy in 1616, and made an ineffectual attempt to become independent of his father, Jehangir. Unlike the latter, Shah Jehan liked the climate of Ahmedabad, where he built the beautiful palace called the Shahi Bagh, which he revisited as Emperor in 1627. Under him, his viceroy Azam Khan, during a period of office characterised by much energy, did much to keep in order the Kolis of Gujarat and the Kathis. His successor introduced into Gujarat the *bhagvatai* system of levying revenue.

Aurangzeb, Viceroy, 1644-1646.

These competent officers were succeeded in 1644 by Aurangzeb who, in two years, owing to his religious intolerance, threw the whole country into confusion. In 1654 Murad Baksh was viceroy; and three years later, he left Gujarat to join Aurangzeb in their united struggle for empire. After Aurangzeb had used him as a tool he cast him into prison, but before doing so he had appointed his father-in-law viceroy of Gujarat. This man, Shah Navaz, to rescue Murad, struck a blow for the fugitive prince Dara, but was

defeated, and Aurangzeb gave his post to his former gallant rival the Maharaja Jasvant Singh. During Aurangzeb's reign, the years 1664, 1666, and 1670 were marked by repeated spoilings of Surat by Shivaji, signs of coming change. Four years after the last event we hear of the rise of the family destined to be the chief rival of the Gaekwads; a son of Sher Khan Babi was then appointed governor of Kadi, while a little later Safdar Khan Babi was made governor of Patan, and then of Bijapur. The death of Aurangzeb in 1707, was followed by fifty years of disorder, during which the Musalman empire fell to pieces and the Musalman Amirs lost all sense of cohesion. Each to defend or exalt himself was ready at a pinch to join the Marathas till the viceroy in person found no other course left open to him but to solicit their alliance.

Early Maratha invasions, 1664-1721.

The first Maratha force that made its appearance in Gujarat was led there early in 1664 by Shivaji. This leader was at the time engaged in a warfare with the Moghals which, however desultory, required him to keep up a much larger force than could be supported out of the revenues of his dominions. He therefore looked to plunder to supply the deficiency, and Surat, then the richest town of Western India, was marked down by him as an easy prey. His mode of attack was cautious. He first sent one Bahirji Naik to spy out the land and to report on the prospects of booty, whilst he himself moved a force up to Junnar as if he intended to visit forts in that direction recently acquired by one of his subordinates. On receiving a favourable report from Bahirji, Shivaji gave out that he was going to perform religious ceremonies at Nasik, and taking with him 4,000 picked horsemen, he made his way down the Ghats and through the Dang jungles, and appeared before Surat. Taking completely by surprise an insignificant garrison, which could offer no resistance, he rested outside the city for six days whilst his men plundered at their leisure. On hearing of the tardy approach of a relieving force sent by the governor of Ahmedabad, Shivaji beat a retreat with all his booty to the stronghold of Raygadh. By the time the reinforcement reached Surat the only trace of the invaders was the emptied coffers of the inhabitants. About the same time, or shortly

Shivaji's first inroad, 1664.

after, the fleet which Shivaji had equipped at Alibag, about two years before, came up to the mouth of the gulf of Cambay and carried off one or two Moghal ships which were conveying to Mecca a large number of pilgrims with their rich oblations.*

Shivaji's second attack, 1670.

This insult to the Muhomedan religion was enough of itself to incense Aurangzeb, apart from the additional offences of the sack of Surat and the assumption, in 1665, of royal insignia by Shivaji. He therefore sent an expedition to the Deccan strong enough to keep the Marathas for some time away from Gujarat. One of Shivaji's officers, however, seems to have attacked a part of the Surat district in 1666, and to have got away safely with his spoils; and, in 1670, Shivaji again descended upon the city with about 15,000 men. The only serious resistance he experienced was from the English factories. He plundered the town for three days, and only left on receiving information about the Moghal's movements in the Deccan which made him fear that his retreat might be cut off.

1671.

Shivaji left a claim for 12 lakhs of rupees as a guarantee against future expeditions. It is possible however that, as he does not appear to have taken any immediate steps to recover this sum, the demand was made only in accordance with Maratha policy, which looked upon a country once overrun as tributary, and assumed a right to exercise paramount authority over it by virtue of the completed act of a successful invasion. In 1671 the Maratha fleet was ordered to sail up the gulf and plunder Broach, and it seems probable that Shivaji intended at the same time to levy tribute from Surat, but the whole expedition was countermanded before the ships sailed.

Salher taken, 1672.

In 1672, Shivaji took some of the small forts to the south of Surat, such as Parnera and Bagvada, now in the Pardi sub-division of the Surat district, whilst Moro Trimal got possession of the large fort of Salher in Baglan, which guarded one of the most frequented passes from the Deccan into Gujarat. The Marathas were thus able to command the

*Surat was known as Bab-ul-makkah or Gate of Makka on account of its being the starting place of the ships annually conveying the Muhomedan pilgrims of India to the shrine of their Prophet.

routes along which their expeditions could most conveniently be despatched.

The Narbada crossed, 1675.

No further incursion was made until in 1675 a Maratha force first crossed the Narbada. On the resumption of hostilities between Shivaji and the Moghals, Hansaji Mohite, who had been made Senapati with the title of Hambirrao, marched into the north Konkan, and divided his army into two forces near Surat. One portion plundered towards Burhanpur, the other commanded by himself plundered the Broach district. Ten years later a successful expedition was made against Broach itself, led by a younger son of Aurangzeb, who had taken refuge with the Marathas. Broach was plundered, and the booty safely carried off before the local force could get near the invaders. Gujarat was now left in peace for 14 years probably because the attention of the Maratha leaders was concentrated on their quarrels in the Deccan.

Raids by Dabhade, 1699.

In 1699, Ram Raja appointed one of his most trusted officers, Khanderao Dabhade, to collect in Baglan, the *chauth** and *sardeshmukhi* imposts which had by that time become regularly instituted. This chief, whose name was afterwards so intimately connected with Gujarat, not only collected all that was due to his master from the village officers in Baglan, but also made an incursion into the Surat district, on his own account.

1700-1704.

Between 1700 and 1704, Khanderao attempted two expeditions, but was foiled by the vigilance of the Moghal authorities.

1705.

In 1705, however, he made a raid on a large scale and got safely across the Narbada, where he defeated two Muhomedan detachments sent against him, and got back to Salher with his booty.

1706-1711.

Khanderao now kept bodies of troops constantly hovering on the outskirts of Gujarat and along the road to Burhanpur. He himself led several expeditions into the Ahmedabad territory, and is said to have once got as far as Sorath

**Sardeshmukhi* is ten per cent. on the revenue. The *chauth* was nominally one-fourth, but both these claims were fluctuating in their proportion to the total revenue.

in the peninsula. In 1711, he was severely defeated by the Moghals near Ankleshwar in the Broach district, and had to withdraw to the borders of Khandesh.

State of Kathiawad in the 18th Century.

At the time of the advent of the Marathas into Kathiawad the greater part of the population consisted of two classes, chiefs and cultivators, called *bhumias* and *ryots*. The power of the chief ranged from the headship of a single village up to absolute jurisdiction over several scores: the ryots were usually tenants long resident in the province. The chiefs were in almost every case foreigners, invaders from the north and north-east; Muhomedan adventurers from the Court of Ahmedabad; Kathis animated by the love of plunder and cattle lifting; and Mianas and Vaghelas who had settled on the coast on account of the facilities it afforded for their favourite pursuits of wrecking and piracy. A powerful leader, with a sufficient band of followers, oppressed his weaker neighbours until glad to come to terms, they placed themselves under his protection, so as both to escape themselves and to take their chance of sharing in the plunder of others. It frequently happened in the growth of one of the states that the *bhayad*, the relations of the chief, were influential enough to assume, in their turn, a partial independence. The groundwork of these states being itself so unstable, their relations with each other were conducted on no principle but the law of the stronger. General distrust reigned throughout. Each chief well knew that his neighbours had won their position, as he had won his own, by the gradual absorption of the weaker; and that they were ready enough, whenever opportunity offered, to subject his dominion to the same process. The administration of his territory consisted merely in levying, within certain limits sanctioned by long usage, as much revenue as would suffice to maintain himself and his forces in their position with regard to the surrounding states. When a foreign enemy appeared there was no co-operation amongst the local chiefs in resistance. It was a point of honour not to yield except to a superior force. Each chief, therefore, resisted the demands made upon him until he considered that he had done enough to satisfy the family conscience, and then, agreeing to the terms proposed, he allowed the wave of extortion to pass on, to deluge the domains of his neighbour.

Mulukgiri, a revenue raid system.

Owing to this local peculiarity and to the general want of union in the province, both the Moghals and Marathas found it advantageous to follow a system of successive expeditions rather than to incur the expense of permanently occupying the peninsula with an army which would necessarily have to be a large one.

The Marathas found their way to Sorath very early in their Gujarat career. The first raid probably took place about 1711 when the Muhomedans were occupied near Ahmedabad. Incursions were subsequently frequent and, under Damaji Gaekwad, became annual. The Mulukgiri, as this system of raising revenue by raid was called devastated the country over which it passed. There are well authenticated stories of the depredations and deeds of violence committed during those expeditions. A village is said to have been deserted by order of the *bhumia* in order that the timber of its houses might furnish fuel for the Maratha army on its march. The wealthy, or those supposed to be wealthy, who were reluctant to hand over their property, were subjected to the gentle persuasion of torture, a means of obtaining financial aid not unknown to European rulers in the early middle ages.

The Maratha arms seem first to have been carried into Kathiawad by Senapati Khanderao Dabhade and his Lieutenant Damaji Gaekwad. Pilaji, the son of Damaji, and Kantaji Kadam conducted operations against the Gohils of Sihor in 1772. But it was Pilaji's son, Damaji, who laid the greater part of Kathiawad under the contributions. These conquests were shared with the Peshwa by a Partition Treaty in 1752-53. From this time up to the close of the 18th century the troops of the Peshwa and Gaekwad jointly collected the tribute of Kathiawad, and from 1799 to 1814 the Gaekwad farmed the Peshwa's share employing his own troops to collect the whole.

1712.

In 1712, a rich caravan of treasure escorted by a detachment under Muhammad Ibrahim Tebrizi was attacked on the march from Surat to Aurangabad, the troops put to the sword, and the booty removed. The robbery is credited to Khanderao Dabhade, who for many years subsisted his followers in Gujarat and Kathiawad, and who, when his friend Daud Khan was appointed viceroy in Gujarat, had with-

drawn from the neighbourhood of Ahmedabad and established himself between Nandod and Rajpipla. Grant Duff adds that Sayad Husain Ali Khan, after defeating Daud, endeavoured to open communications between Surat and Burhanpur, in order to suppress the depredations of Khanderao, who commanded the road, and who was exacting from all travellers who did not purchase his passport, a fourth of their effects. But the army of 8,000 men sent out under Zulfikar Beg was defeated and their leader slain. Subsequently joining the Sarlashkar, Khanderao fought an indecisive battle with Mahkubsing, the Dewan of Husain, and Chandrasen Jadhav, near Ahmednagar after which he returned to Satara and was there created Senapati (1716). Two years later, he accompanied the Peshwa to Delhi in order to support Husain Ali Khan who had come to an understanding with the Marathas. After a two year's stay in the capital the Marathas obtained from the newly risen Emperor, Muhammed Shah, many *sanads* to levy tributes. The Marathas affirm that they were confirmed in the right to levy tribute in Gujarat from this time. It is of little consequence whether or not such a permission was given, but it is of importance to note that shortly after this, the Senapati, who had to support a large portion of Shahu's army, received authority from him to realize the dues established by usage from Gujarat and Baglan.*

1716.

The Senapati is authorized to levy tribute in Gujarat, 1720.

About this time Asaf Jah, Nizam-ul-Mulk, having first defeated Dilavar Ali Khan, fought a victorious action at Balapur in Berar against Alam Ali Khan. The latter, who was deputy viceroy of the Deccan, and who had attacked Asaf Jah in obedience to orders from the Sayads, had with him many Maratha auxiliaries, including Khanderao Dabhade, the Senapati. Alam Ali Khan was killed, but the Marathas came out of the action with

Damaji Gaekwad created Shamsher Bahadur, 1721.

*But the Peshwa Bajirao authorised Udaji Pawar to collect the *chauth* in Malwa and Gujarat in the year 1724, and this leader did so between that year and 1729 from Bundelkhand to near Ahmedabad. In 1721 Udaji organized an expedition to reduce Gujarat. In 1734 Anandrao Pawar was vested with powers to collect dues in Malwa and Gujarat, but probably did not act on his commission. Soon after this he settled at Dhar. Malcolm's Central India, 64-66, 100.

great credit, especially Damaji Gaekwad who, on account of his bravery and skill was reported to the notice of Raja Shahu, and was promoted to be second-in-command to the Senapati, with the title of *Shamsher Bahadur*—illustrious swordsman—a title which has belonged to the Gaekwads ever since. The fact is of importance to the present history as being the first occasion on which the ruling house of Baroda is mentioned.

Asaf Jah, the Nizam, now assumed the style of an independent ruler ; but Khanderao and Damajirao, the latter being fated not long to survive to enjoy his new honours, soon died. Khanderao was succeeded by his son Trimbakrao; and Damajirao's post as second-in-command to the Senapati was taken by his new nephew, Pilajirao, son of his brother Jhingoji Gaekwad.

PILAJIRAO GAEKWAD, 1721-1732.

The Gaekwad family, originally of the village of Davdi near Poona, where the family was held in respect, holding the hereditary headship of more than one village,* had long before this left it in order to follow the fortunes of Dabhade. Pilajirao was first in command of a detachment of forty or fifty horsemen of the *khas paga* ; though some hold that his original post was that of a *jasud*, a confidential messenger.

Pilajirao, who may be regarded as the founder of the fortunes of the family, was stationed at Navapur in Khandesh. His conspicuous energy and devotion soon secured him promotion. He first obtained command of three hundred horsemen, and later, after a successful incursion into the Gujarat plains, of a whole *paga*. Two other Maratha leaders also distinguished themselves in the course of incursions into Gujarat and Malwa, Udaji Pawar and Kantaji Kadam Bande.†

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*Pilaji purchased the *mukadami* or *patilki* of Bhor in the Maval *pargana*, in 1723-24 (S. 1645). It was granted in *inam* by the Chhatrapati in Svasti Shri Rajyabhishek era (Shivaji's year) 54, *i.e.* in 1728. Davdi in Khed was granted in inam by the Chhatrapati to Pilaji in the same year. The *mukadami* was purchased in the following year. The *patilki* of Kendur in the Pabal *taraf* was purchased by Damaji in 1741 (S. 1663). The Kalas *patilki* was purchased by Damaji in 1762. Half was granted to him by the Chhatrapati the same year as *Saranjam inam*.

†The standard of the Gaekwad is of red and white stripes. Sir John Malcolm says that these were originally the colours of the Bande family and were afterwards adopted, as a token of respect by his follower the Gaekwad, and by the chief of the Holkar family.

Pilajirao was forced to remove from the station he had taken at Navapur by the representations of Bande that the place was within his sphere. He therefore fixed on Songadh, a hill in a wilderness difficult of access, belonging to the Mehvasi Bhils, from whence to conduct his future raids.* He took the fort by storm from its savage lord and strengthened it. Here in 1719, Pilajirao fixed his head-quarters after defeating an army sent against him by Shaikh-ul-Islam, Mutsaddi of Surat, commanded by Sayad Akil and Muhammad Panah, the latter of whom was wounded, taken prisoner, and finally released on paying a heavy ransom. From Songadh, Pilajirao began to direct the operations of the three *pagas* which had been entrusted to him, sometimes singly and sometimes in combination with Bande and Pawar, as his master directed him. Not only was Songadh, therefore, the cradle of the Gaekwad house, but it continued to be their head-quarters, their capital it may almost be said, till Damaji moved to Patan in 1766.†

Songadh taken, 1719.

For several years these three chiefs annually made their way through the passes into Gujarat at the head of their bands, in order to enforce the payment of tribute from the *atthavisi*, the twenty-eight sub-divisions, of the Surat province. At the same time the Gaekwad was steadily but surely strengthening his position; he was careful to cultivate the friendship of the Raja of Rajpipla, thereby profiting to the extent of securing permission to erect his own forts in the Rajpipla country, to attach to his cause the Bhils and Kolis of the hilly borderland surrounding his Gujarat headquarters. He was now representing the Senapati, Trimbakrao, who had returned to the court of the Peshwa with a view to the consolidation of his influence there. While he was so engaged, another of Raja Shahu's officers, Kantaji Kadam Bande, who had been sent up towards Malwa, entered Gujarat by the north-east, and ravaged the country round Dohad.

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*Bom. Govt. Sel. XII (New Series), 1, Pilajirao's early acquired villages were Sonera, Mamula, and Jokurda sixty four miles from Surat. After building a fort at Songadh, he built forts at Konde, Vajpur, Sakulkheda, and Rupgadh.

†According to the popular story the Gaekwad and the Senapati married sisters. The Senapati's wife had no son, and feared lest, if her husband was killed in taking Songadh by storm, his younger brother, who had a son, might assume the headship of the family. So she recommended her husband to get Pilaji ordered to take Songadh which he did.

Kantaji Kadam Bande.

Kantaji was, in 1723, engaged by one of the parties struggling for the viceroyalty of Ahmedabad to bring his horsemen into the province and take part in the civil war. The leader of the opposite party, Rustom Ali, enlisted the services of Pilajirao Gaekwad. The Nizam-ul-Mulk, whose influence in the Deccan was very great, managed to detach Pilajirao from Rustom Ali's side. The two had for long fought on opposite side, and Rustom, as governor of Surat, had more than once defeated Pilajirao's attacks on that city.

The Maratha chiefs met with but little serious opposition. The Musalmans in Gujarat, instead of closing their ranks against the invaders, were engaged in intrigues, and were preparing for actual civil war. Nizam-ul-Mulk, whose *jagir* in Gujarat included Dholka, Broach, Jambusar, Makhbulabad, and Bulsar, had finally asserted his independence of Delhi, and was intent on adding the rest of Gujarat to his possessions ; while the viceroy at Ahmedabad, in accordance with his orders from the Emperor, had instructed the valiant Shujait Khan to take the field against the Nizam whose representative was Hamid Khan.

1724.

At this time Bande had made a raid into Gujarat from Malwa, in the north-east, and had camped at Dohad, having met with no opposition. On behalf of the Nizam Hamid Khan made overtures to Bande, promising him, in return for assistance in the field, the *chauth* of Gujarat. Bande agreed, and the two in alliance defeated the Imperial forces at Ahmedabad in 1724. Shujait Khan was killed in the engagement. The Governor of Surat at this time was Rustom Ali Khan, brother of Shujait Khan. He had encountered Pilajirao Gaekwad near Surat, and on the whole had got the better of the exchanges.

The Gaekwad had in this and the few previous years entered Gujarat by crossing the Narbada at the famous ford of Baba Piarah. Thence he went to Karnali where he was joined by the three Gujarat *patels* or *desais* of Padra, Chhani and Bhayli in the Baroda district. The first of these three men, by his knowledge of the country, gave

the invader great assistance in directing his ravages as far as the Mahi river.*

On the other hand, Rustam Ali Khan had since gained some advantage over Pilajirao, and he had succeeded in compelling the Raja of Rajpipla to desert his cause. As soon as he had received news of the death of his brother, Rustam Ali Khan resolved to abandon all else in his desire to avenge him. To strengthen himself he entered into negotiations with Pilajirao and was able to persuade him to join him in this new adventure against Hamid Khan and Bande. Together the two leaders left Mandvi. They passed by Baroda, crossed the Mahi river at Fazalpur, and made contact with the enemy at Adas near Petlad. Rustam had placed Pilajirao in command of his artillery, and in the first engagement it seemed that his confidence had been justified for he succeeded in driving back his enemy; but, when battle was renewed, Pilajirao, who had been won over by emissaries of the Nizam, turned his own guns on his ally. Rustam Ali, seeing that nothing was left him but defeat and captivity, put an end to his own life at Vaso near Nadiad. Pilajirao was rewarded by Hamid Khan with half the *chauth*, the whole of which had previously been promised to Bande.

1724.

1725.

The division of the spoils soon led to disputes between the rival Maratha chiefs, which culminated in a struggle at Cambay.† The chief ground for quarrel seems to have been the relative position of the Gaekwad as Agent for the Senapati who had a right to collect

*Popular stories, though not strictly accurate, serve to show how the people of the country sided with the Maratha freebooter against the Musalmans. A daughter of Dala *desai* of Padra came one day to Baroda to make her purchases in the market. Her beauty was noted by the pimps of Imam Meddi, the Musalman minister, and by him described to his master. He sent a palanquin to fetch her to the palace, but she succeeded in tricking the minister's servants and fled to her father's house. The lady was married to the son of Vagji *patel* of Virsad, and the husband and father combined to conspire against the wicked Babi lord. They were later on joined by their friend, the influential Sureshwar *desai* of Baroda. Vagji *patel* was however subordinate to Rustam Ali Khan, as was also Daji *patel* of Vaso. The latter's daughter, while on her way to the temple of Ambaji, was seized by Shujait Khan and detained in his house for fourteen days, when she was dishonoured. In consequence of these insults and outrages, the four *desais* or *patels* agreed to ruin the Musalmans by calling in the Gaekwad, and they managed to meet him secretly by pretending to go on a pilgrimage to Devki Unai near Bilimora. There they concerted the plan of invasion.

†For full account, see Cambay Statistical Account, Bombay Gazetteer, VII, 221.

all dues from Gujarat, and of Bande, who claimed superior rank as holding his commission direct from Raja Shahu. Pilajirao was worsted and forced to retire to Matar near Kaira. Hamid Khan, who feared nothing more than a disagreement between his two supporters, exerted himself to compose their differences. He apportioned the districts north of the Mahi to Bande, and those south of that river, namely, Baroda, Nandod, Champaner, Broach, and Surat to Pilajirao. At the end of the year's campaign Bande went back into Khandesh, and Pilajirao retired to his stronghold of Songadh, while, at about the same time, his master, the Senapati, established himself at Dabhoi, not far from Baroda, making that town, which had been captured by Pilajirao from Udaji Pawar, his regular head-quarters.

1725.

Sarbuland Khan was then directed to make a vigorous attempt to eject Hamid Khan, the Nizam's deputy from Gujarat. So ably did he carry out these orders that for a time the Marathas almost lost the hold they had gained over Gujarat.

Pilajirao Gaekwad* joined Hamid Khan and Bande on the Mahi, and the three concerted to oppose the viceroy, who had succeeded in obtaining the assistance of the Babis and of Abhayasing, Raja of Jodhpur. The result of the first encounter was that the Marathas were defeated in engagements at Sojitra and Kapadvanj, and Hasan-ud-din was appointed governor of Baroda, Broach, Jambusar and Makhbulabad, displacing the Nizam.†

The Peshwa, 1726.

Next year they returned for the tribute and plunder as usual. The Peshwa Bajirao then opened for the first time direct negotiations with the Moghal viceroy of Gujarat.‡ The rapid increase of the authority of the Brahman ministers at the Raja's court in the Deccan had aroused the jealousy of the Maratha nobles, amongst whom Trimbakrao Dabhade was one of the most influential. Bajirao being

*Watson's History of Gujarat, 101, 102.

†Grant Duff (Marathas, 217) relates that Hamid Khan and his allies gained a victory over the new viceroy Sarbuland Khan near Ahmedabad soon after the latter had seized that city. But the victory was so dearly bought that Hamid Khan, like the two Maratha chiefs, was forced to give up the contest, and became a mere plunderer.

‡Bombay Gazetteer, Vol. 1, part 1, page 391.

fully aware of the fact, and having by this time acquired from the Raja the power of acting with foreign powers independently of the throne, determined to undermine Trimbakrao's authority in Gujarat by aiming at the rights said to have been formerly granted to him by Hamid Khan over the country south of Mahi. He therefore applied to the viceroy for a confirmation of the right to levy *chauth* and *sardeshmukhi* over the whole country, on condition that he would protect it from the inroads of Kantaji, Pilaji, and other irresponsible free-booters. The viceroy had still some resources left at his disposal and was in hopes that his repeated applications to Delhi for assistance would soon meet with a favourable answer. He declined therefore to accede to Bajirao's proposals at once, on the ground that the court at Delhi had repudiated the concessions made to Pilaji and Bande by his predecessor's deputy. As, however, the depredations on the frontier caused serious injury, he allowed the Peshwa to send a feudatory, Udaji Pawar, chief of Dhar, through the Moghal territories to operate against Pilajirao. The latter, who was fully aware of these negotiations, persuaded Bande to join him in expelling the agents of the Peshwa party, as it was clear that, if his force were scattered, the way would be open for Udaji to attack Bande himself. The two then proceeded to Baroda and after a while drove back Udaji, and occupied Baroda and Dabhoi. Here Pilajirao remained, and next year Bande succeeded in taking Champaner, thus advancing his posts to the centre of the province. With such an advantage gained these two chiefs instituted raids still more frequently than before. In these straits, and finding himself utterly neglected by the emperor, the viceroy re-opened negotiations with the Peshwa, who lost no time in sending his brother Chimnaji Appa with an army through Gujarat. Petlad and Dholka were plundered, but Bande was left undisturbed, so he took this opportunity of marching to Sorath, where he remained for some time extorting tribute. The viceroy agreed formally to cede the *sardeshmukhi* of the whole revenue, land and customs (with the exception of the post of Surat and the district attached to it) and the *chauth* of the same district, with five per cent. on the revenue from the city of Ahmedabad. Special clauses were inserted in the grant of *chauth* to suit the convenience of the Peshwa and the viceroy. The latter stipulated that as few collectors as possible should be kept by the

Cession of Tribute, 1728.

Marathas in the districts under tribute, and that no extra demand beyond the one-fourth should be made. He also insisted that the percentage should be calculated on the actual collections and not on the *kamal* or highest sum recorded as having been collected.* The Marathas were also to support the Imperial authority and to maintain a body of horse. The Peshwa agreed, as it was obviously to his own interests, to prevent all Maratha subjects from joining disaffected chiefs, or other turbulent characters, thus receiving the right to suppress Bande and Pilaji, as well as the Bhils and Kolis with whom the latter had so great an influence.

After the execution of this agreement, Bajirao made over part of the *sardeshmukhi* to Dabhade, as well as the *mokasa* or three-fourths of the *svaraj* as settled by Balaji Vishvanath. The consideration, as set forth in the preamble of the agreement, was the great improvement effected by the Maratha chiefs as regards the wealth and tranquillity of the Deccan provinces.

First struggle between the Peshwa and the Gaekwad.

The grant of the *chauth* and other tributes to Bajirao had two consequences. One was that the Delhi court, which had shown culpable negligence in refusing assistance to Sarbuland Khan, now blamed him for surrendering to the Marathas these rights to levy tribute, and after refusing to ratify the agreement, bestowed the Government of Gujarat on the Rathod Maharaja of Jodhpur, the infamous Abhayasing. Sarbuland Khan met and defeated the new viceroy's troops at Adalaj, near Ahmedabad, and again in a second battle; but he was finally forced to leave his post having made good terms for himself. Another result was a more definite split between the Maratha parties. The Peshwa had promised to assist Sarbuland Khan against Pilajirao, and Bande; and in 1729 his brother, Chimnaji Appa, to carry out these views, ravaged the Petlad *pargana*. Now that Abhayasingh was in power Bajirao concerted with him to oppose Pilajirao, and, if possible, to turn him out of Baroda. The latter was naturally assisted by Kantaji Kadam Bande;

1730.

*The Maratha practice was to base against their demands on the standard or *tankha* assessment (which was seldom if ever collected), so that by this means they evaded all possibility of claims against them for over collections.

and his master, the Senapati, urged to the act by Nizam-ul-Mulk, put himself at the head of a whole party whose aim it was to humble the Peshwa, a party which included Pawar himself, Chimnaji Pandit, and other leaders.

In 1731 the Peshwa was advancing to lay siege to Baroda, when he was called away by the news that Nizam-ul-Mulk's army was preparing to attack him. On his return march to the Deccan he met with a body of the Gaekwad troops, and almost met with disaster. He was able, however, to continue his march; and, on meeting the main army under the Senapati, who was supported by the Gaekwad, the Pawars, the Bandes, and others, he did not hesitate to join battle, for his men, though fewer in number, were much more efficient in the field than those of his enemies. The battle that then took place (1st April 1731) is named after the village of Bhilapur near Baroda, and resulted in the utter discomfiture of the confederate chiefs. Trimbakrao Dabhade, the Senapati, was slain; Pilajirao Gaekwad was grievously wounded, and had great difficulty in reaching Songadh with his two younger sons, Damajirao and Khanderao, his eldest son Sayajirao having been killed, as were also Janoji Dabhade and Maloji Pawar; Udaji Pawar and Chimnaji Pandit were taken prisoners; Anandrao Pawar was wounded, and the army was scattered to the four winds.*

Battle of Bhilapur, 1st April 1731.

Fortunately for the confederates the Peshwa wished to come to terms with Nizam-ul-Mulk, and therefore did not deem it politic utterly to crush the Maratha chiefs. He appointed the youthful Yeshvantrao Dabhade Senapati to take the place of his father, and as he was a minor, nominated Pilajirao as his *mutalik*, giving him the additional title of *Sena Khas Khel*†. The young Senapati was to manage the entire revenues of Gujarat, but he was to account for all contributions

*Bajirao by making great haste contrived to reach the Deccan without having to fight the Nizam's troops. While crossing the Tapti near Galha his baggage which was with the rear guard was plundered by the enemy.

†*Sena Khas Khel* is translated by Grant Duff as 'Commander of the Special Band', or 'Leader of the Sovereign Band'. It is also alleged that this appellation once belonged to the Senapati and that it was granted to the Gaekwad for a victory gained over the Musalmans. Probably it was granted afresh to Damaji. It came to be the distinctive title of the Gaekwad, and for some time each succeeding chief of the house had to purchase investiture of his title from the Poona Darbar before ascending the *gadi*.

levied in countries not mentioned in the deeds of cession of *chauth* granted by Sarbuland Khan to the Peshwa, and of the revenue derived from Gujarat he was to pay one-half to Raja Shahu through the Peshwa. This reciprocal agreement was executed at the command of Raja Shahu who had not yet quite abrogated his authority in favour of the Peshwa.* Thus ended the first of the three struggles between the Peshwa and the Gaekwad.

Death of Pilajirao, 1732.

After these negotiations Pilajirao returned to Gujarat. As *mutalik*, he now had all the resources of the Senapati at his disposal, and he did not waste time before he attacked Abhayasing. He met with considerable success, because the people of the country were on his side. In the end the viceroy, Abhayasing, the man who had persuaded his brother to kill his father, could think of no better plan to get rid of his enemy than to cause him to be assassinated. He succeeded in his purpose, and Pilajirao† was murdered by his agents at Dakor in 1732. The death of the founder of the Gaekwad family was the signal for a wonderful turn in its fortunes. Pilajirao left behind him a worthy son in Damajirao, a free-booter who was destined to become the sovereign of a large country.

DAMAJIRAO GAEKWAD, 1732-1768.

Temporary discomfiture of the Gaekwads.

Abhayasing resolved promptly to take advantage of the confusion into which the death of their leader must, as he thought, have thrown the Marathas. His general, Dhokalsing, at the head of an army which had long been ready, marched rapidly on Baroda and took both the fort and the town, which were made over to the care of Sher Khan Babi. The Marathas having lost Baroda, fell back on Dabhoi to the south, there to maintain their position.

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*In order further to conciliate the Dabhades the Peshwa continued in Poona the custom which had obtained at Talegaon Dabhade of distributing food and charities to the Brahmans. This was the origin of the *dakshina*, which survives to this day, if in a somewhat modified form.

†The murder of Pilajirao is variously described; a popular account has the merit of being sensational. Pilajirao was riding alone in Dakor when he noticed two armed Marwadis engaged in a furious quarrel. He rode up to arbitrate and pacify them, when they both turned on him and cut him down. The quarrel was a feigned one, and its purpose was to entice Pilajirao away from his suite.

The success of Abhayasing went no further than this; the set-back to the Gaekwad's cause was but temporary. Damajirao, delaying only to perform the last sad rites for his dead father at Savli, a town which, as having witnessed the funeral ceremony of the great Pilajirao, is still held in reverence, retired to Karnali, conveniently placed near the Rajpipla country and the Bhils and Kolis, there to prepare for a striking revenge. Pilajirao's old ally, the Desai of Padra, stirred up the Bhils and Kolis all over Gujarat so effectually that the Moghals were thrown into confusion; at Songadh the Gaekwad family gathered its forces together; and Umabai,* the widow of the late Senapati, was appealed to for assistance—and not in vain.

The Gaekwad's energetic measures.

These energetic measures soon bore good fruit. Damajirao's raid on Ahmedabad met with some success. His uncle, Maloji or Mahadaji, was despatched from Jambusar to oppose the Moghal army which had crossed the Mahi, and this he successfully did. In 1734 he did more; he recovered Baroda after defeating the governor Sher Khan Babi, who, at the time of the opening of the siege, was at Balasinor and was advancing to its rescue. Baroda has ever since remained in the hands of the Gaekwads.†

The re-capture of Baroda, 1734.

Damajirao then issued from Songadh with a strong army, and made incursions into the heart of the Jodhpur country, after taking many strong places in the east of Gujarat. Abhayasing then grew so anxious about the safety of his own dominions that he abandoned Gujarat (1737).

The spread of the Gaekwad power, 1736.

Umabai had recognised Damajirao as her agent in succession to Pilajirao, but as she required him in the Deccan he had been obliged to leave a deputy, Rangoji, to take his place in Gujarat. Quarrels arose between Rangoji and Kantaji Kadam Bande, and the latter was defeated at Anand Mogri. Rangoji next obtained from Momin Khan the *chauth* of the revenues north of the Mahi, and entered Viramgam with Damaji who had returned from the Deccan. He expelled the Kasbatis,

*For a full account of Umabai's assistance, see Watson's History of Gujarat, 111.

†Grant Duff's Marathas, 227

but his further advance was stopped by Ratansing the *bahedhari*, or agent, of the Rathod Abhayasing, who defeated him near this town in 1736.* Subsequently, Damajirao's brother Prataprao, and Devaji Takapir, his general, gained many advantages and ravaged the whole of northern Gujarat, while Damajirao levied contributions in Sorath, Kathiawad, and Gohilvad. During this crisis in the history of the Gaekwad family not only Bande but Pawar attempted to seize the apparent opportunity of pushing their interests in Gujarat, but Damjirao was strong enough to repel them.

Momin Khan succeeded Abhayasing, and, unable of his own strength to fill the position of viceroy, owing to the continued presence of the Marvadis in Ahmedabad, summoned to his assistance Rangoji promising him that he would in return grant the Gaekwad one-half of the revenues of Gujarat, excepting those of the city of Ahmedabad, the land near that city, and the port of Cambay, which he had made his own head-quarters.

Alliance between the Gaekwad and the viceroy Momin Khan.

The court of Delhi ostensibly restored Abhayasing to the post from which he had been ejected, but secretly instructed Momin Khan to take Ahmedabad, which Ratansing by the directions of his master refused to surrender. Momin Khan accordingly undertook the siege of the capital, and during the operations he was joined by Damajirao in person, to whom he had, for all arrears, ceded the district of Prantij ; subsequently in order to outbid the offers made by Ratansing, he gave him not only half the revenues of Gujarat, but one-half of the city of Ahmedabad, and instead of Cambay a share in the whole district of Viramgam. Ratansing, after a brave resistance* capitulated† and the allies entered the capital.

1737-1738.

According to the agreement made, several of the gates were handed over to Rangoji,‡ who in the absence of Damajirao at Sorath, commanded the Marathas ; and it is needless to add that this divided authority led to constant disputes, in the course of which at one time the Musal-

*History of Gujarat, 115-116.

†Major Watson gives 1738 as the date of the capture of Ahmedabad Grant Duff and others, the 20th May 1737.

‡See Watson's History of Gujarat, 120-121.

man population almost succeeded in expelling the Maratha garrison, which was replaced, however, by the interference of Momin Khan. This viceroy, in spite of many slight quarrels, remained the faithful ally of the Gaekwad till his death, which happened in February 1743. Thus we find that, in 1738, he aided Damajirao in punishing the Koli chief of Chaniar in the Chunval, in 1741 he gave Rangoji assistance in recovering Viramgam from Bhavsing, and he interposed to make terms between the two parties when the same officer of the Gaekwad was defeated at Dholka by the governor, Kaim Kuli Khan. Damajirao's power increased very rapidly during these years both in Gujarat and Kathiawad, as may be conjectured from his capture of Borsad not far from Ahmedabad and his demonstration against Broach, which was held by an agent for the Nizam, when he probably succeeded in obtaining a share in the customs of that city. His power was none the less that he was still the agent of Umabai, the late Senapati's widow, for her son Yashvantrao Dabhade, as he grew up, proved incompetent for his station and when the lady died in 1747, Damajirao was nominated deputy of the Marathas in Gujarat.

Further growth of Damajirao's power.

He was in a position to limit the designs of the Peshwa Bajirao even after this chief's great victory over Nizam-ul-Mulk in 1738,* and while Rangoji was pushing his interests in Gujarat, he himself was chiefly occupied in watching from Songadh the turn, affairs were taking in the Deccan. Bajirao died in 1740, and a claimant to the post he held was found by Raghoji Bhosle in Bapuji Naik of Baramati, a rich banker and a connection, but an enemy because a disappointed creditor, of the late powerful minister. Raghoji Bhosle was at this time on friendly terms with Damajirao and incited him to make an inroad into Malwa, which was very successful, though it ultimately led to the establishment at Dhar of the Pawars, who were supported by the Peshwa, and were actually sent there to act as a counterpoise to the Gaekwad. Raghoji Bhosle was, however, subsequently bought over

Rivalry with the Brahman party.

*Too great a stress cannot be laid on the greatness of the rivalry between the Peshwa and the Nizam. The declared policy of the former was to combine all the great Maratha princes in order to crush the latter, but the Gaekwad and Raghoji Bhosle stubbornly refused to assist the Peshwa against the only great foe the Marathas then had in India.

by the Peshwa who feared that he might enter the Deccan simultaneously with Damajirao. The latter was therefore left to act alone and he remained sometime in the Deccan, probably to carry out designs Umabai entertained for lessening the power of the Peshwa, though he effected nothing, and his presence at home was much required. For in 1744, or more probably in 1742, Bapuji Naik, who had now sided against the Gaekwad, invaded Gujarat and burnt Songadh, but on Rangoji's approach he came to terms with the commander of the fort and retired.

1742-1744.

Momin Khan's death was followed by changes which threatened to extinguish Rangoji altogether. Fida-ud-din was appointed to act as viceroy, and he was assisted by Muftakhir Khan and Sher Khan Babi. He vigorously attacked Rangoji, defeated him, and obliged him to agree to the surrender of Borsad and Viramgam. But on Damajirao's return matters took a turn in favour of the Marathas. Fida-ud-din fled from the country, Rangoji captured Petlad and Khanderao Gaekwad established the right of his brother to a share of the revenues of the city of Ahmedabad. In 1744, Javan Mard Khan, who, after Momin Khan's death, had become the most powerful noble in Gujarat and had refused to acknowledge Muftakhir Khan as viceroy, endeavoured to face the Marathas. He called to his assistance Abdul Aziz Khan, the chief of Junnar, who entered Gujarat with Fatehyab Khan, commander of the fort of Mulher, and Rustamrao Maratha, but Devaji Takapir fell upon their army not far from Surat, and routed it. Abdul Aziz was overtaken in his flight from the field of battle and killed.* Fakr-ud-daulah was next appointed viceroy, but was defeated and captured by Javan Mard Khan, who had at this time made terms with Rangoji in Damajirao's absence, and who was assisted by him and Devaji Takapir. Khanderao Gaekwad demanded the accounts of the tribute from Rangoji and not being satisfied with this agent disgraced him by confining him in Borsad and putting in his place Trimbakrao Pandit, who soon began to intrigue with Fakr-ud-daulah.

Difficulties of Damajirao in Gujarat after the death of Momin Khan.

1744.

*This was the battle of Kim Kathodra (Ankleshwar), and it is alleged that on this occasion Damajirao was confirmed in the title *Shamsher Bahadur.*

Damajirao, to put an end to the dissensions which ensued and which threatened to ruin his interests, returned to Gujarat, and to dissolve so disastrous an alliance as that between his brother and Kafr-ud-daulah, gave up to Khanderao Gaekwad the fort of Borsad and the districts of Nadiad and Borsad, as his private estate, while he himself continued to give assistance to the family of his old ally, Momin Khan.* In 1747, however, Rangoj quarrelled with Javan Mard Khan and sided with Fakr-ud-daulah. He also fought with Khanderao Gaekwad and captured his fort of Borsad, where he was himself subsequently besieged by the Gaekwad brothers and taken prisoner.

1747.

Affairs at Surat, 1734—1759.

It has been mentioned that Pilajirao, after betraying Rustam Ali and aiding Hamid Khan and Bande in the campaign which ended in that person's death, took Baroda from his widow. He failed at the time to turn Rustam Ali's son Sohrab Khan out of Surat, and the Nawab with his Faujdar, Sind Valah, long fought on even terms with the Gaekwad and perhaps recovered from him territories worth six or seven lakhs, until at last the latter made terms with Tegbakht Khan, a person who with the aid of his brother Mulla Mahammad Ali, a rich banker, and the commander of the fort of Surat, had aspired in 1729 to become governor in Sohrab Khan's place. Subsequently, Sohrab Khan bought the assistance of the Mulla by allowing him to build a fort at the entrance of the harbour, but in 1732 the Mulla turned Sorab Khan out of the city, when Tegbakht Khan became governor. In 1734 Tegbakht Khan treacherously seized and murdered the Mulla, and thus acquired the whole authority in the maintenance of which he received the assistance of Damajirao, who held the Surat *pargana* on payment of Rs. 2,36,000, besides *amals* which with deductions brought the Nawab a yearly income of Rs. 1,09, 992.

Tegbakht Khan† governor, *hakem*, of Surat, died in 1746, and two years after, a brother of the Nizam's agent called Sayad Miah Achind

*Major Watson's account (History of Gujarat 133) differs somewhat from this. It certainly appears that Khanderao's policy was directed by personal interest and that he acted on this as on other occasions in a manner adverse to the welfare of the reigning Gaekwad. Major Watson adds the Baroda district to Khanderao's acquisitions.

†Res. Rec. 1, B. B. 106.

persuaded the Gaekwad to aid him in expelling the Hakem's brother, Safdar Mahammad Khan, with the promise of paying the Gaekwad one-third of the revenues of Surat.* Not very long after (1750-1751) a revolution occurred, and Safdar Khan was restored to the governorship, while his son Vikar Khan became *killedar* of the fort.† The latter had promised to grant Damaji one-half of the revenues of the city, but Safdar Khan refused to give so much, and the grant was reduced to one-third. It may here be added that, in 1752, Raghunathrao, the Peshwa's brother insisted on the Surat Nawab's paying the Peshwa a share equal to that granted to the Gaekwad; so it was settled that one-third of the revenues should be equally divided between the two Marathas.‡ In 1758 and 1759 changes took place which, without lessening by a great deal the Gaekwad's share in the city, admitted a fresh partner. Safdar Khan died, and the Sayad managed once again to become governor by expelling, with the approval of the Peshwa, the late Nawab's son who was supported by the Gaekwad. The third share of the customs was now divided between three powers, the English getting their portion of the spoil, as well as the charges of the maritime protection of the eastern seas hitherto entrusted to the Sayad of Janjira and the possession of the fort. But as both the Gaekwad and the Peshwa continued to retain their *chauthais* or agencies at Surat, it may be imagined that the unfortunate towns-people and traders suffered grievously from the continual jealousies and squabbles of their different masters, whose interests on a vast number of points were continually clashing.

Damajirao's contest with the Peshwa, 1749.

In 1749, Damajirao Gaekwad§, anxious as usual to throw his weight on the side of any party opposed to the Peshwa, took advantage of the intrigues

*Major Watson states that, in 1747, Kedarji Gaekwad demanded of the Sayad three lakhs or a third of the revenues of Surat till that sum had been paid off, and that from time to time the toll of two of the city gates was collected by the Marathas.

†The authority in the city was divided between the Mutsaddi (Hakem) or civil governor who administered the finance, and the military officer who held the *killedari*. The two were generally independent of each other, or of other authority than that of the emperor. Briggs' Cities of Gujarashtra, 20.

‡The combined shares of the *muka's* or custom duties amounted to about Rs. 90,000. Damaji never ceased interfering with Surat and in 1758 he designed to take the town or to establish in it his partisan. Ali Navaz Khan as successor of Safdar Khan, who had just died, probably by poison.

§Grant Duff's Marathas, 266.

which preceded and followed the death of the poor Raja Shahu of Satara to support the pretensions of the Raja of Kolhapur, Sambhaji who was put forward by the Rani Sakvarbai or Savitribai, a bitter enemy of Balaji Peshwa. In 1750, he refused to proceed to the Deccan on the summons of the Peshwa to do duty there as the representative of the imbecile Yashwantrao Dabhade, but he could not prevent the formation of the great coalition which virtually made Balaji the head of the Maratha nation and Poona the capital of the confederate Maratha States.

The Peshwa's second great victory over the Gaekwad, 1751.

In 1751, the Peshwa demanded of Yashwantrao Dabhade one-half his possessions in Gujarat, and the demand was refused by Damajirao. The same year the latter was called upon by Tarabai to rescue the Raja of Satara and all Maharashtra from the power of the Brahmans and he hastened to respond to the call. He left Songadh with his army of 15,000 men and rapidly marched down the Salpi pass, attacked and finally defeated the much stronger force which met him at Nimb under the command of Trimbakpant (Nana Purandhare) and Govindrao Chitnis* and then went to Satara to pay his respects to Tarabai, who had possession of the person of Ram Raja. The Peshwa, who was away from Poona during these events, hurried from Aurangabad to Satara in great alarm, but in the meanwhile Trimbakpant had a second time attacked the Gujarat troops and forced them to retire to Jore Khora where Damajirao halted in expectation of reinforcement from Gujarat, and of aid from the Pratinidhi. In these hopes he was disappointed, and he soon found himself hemmed in between the Peshwa's army and the troops of Shankarjipant, which were forming in his rear. Damajirao offered to come to terms with the Peshwa, and the latter, pretending to consider the matter, enticed him into his neighbourhood and suddenly seized his person. He then called on him to pay up all the arrears due by the Senapati, and to cede a large portion of his territory. Damajirao represented that he was powerless to do this, as he was merely the *mutalik* of Dabhade. The Peshwa, thereupon, sent private orders to arrest some members of the families of the Gaekwad and of the Dabhade, then residing at Talegaon, and to imprison them in the fort of Lohgadh,

*Grant Duff's Marathas, 274.

while at a set time he treacherously surrounded and plundered the Gaekwad camp. Damajirao and his *karbhari*, Ramchandra Yaswant, were imprisoned in Poona,* Damajirao's son Sayajirao was also sent to Mangalvedha but the younger sons, Govindrao and Fatesingrao, remained safe with Tarabaiat Satara. Since the death of Pilajirao no such misfortune had befallen the Gaekwad family, but as on that occasion, its members kept a brave front and came out of the crisis with credit. The *karbhari's* cousin, Balaji Yamaji, assembled the *pagas patkas*, and *kamavisdars*, and these agreed to place at their head Kedarji Gaekwad. This leader, making Songadh his headquarters, acted with great energy. At this time perhaps the Gaekwad still retained a share of the revenues of Broach and certainly collected a third of the Surat dues. Shankarji Keshav Phadke, *Suba* of Vasai (Bassein), invaded the Surat *atthavisi* and besieged Parnera, but the Gaekwad commander of the fort repelled his assault; prompt succour was sent from Songadh, the hostile army was defeated, and its leader fled. Soon after the Gaekwad's *karbhari* Ramchandra Yasvant, effected his escape from prison and repaired to Poona in disguise. Here he intrigued to obtain his master's release, but, on being discovered, he was forced to flee from the capital and to proceed to Songadh where Khandoji Bande assisted him in collecting an army. From the day of his escape his unfortunate master was more strictly watched and he was placed in irons.

The Peshwa comes to the understanding with Damajirao.

After thus capturing Damajirao, the Peshwa made great efforts to wrest Gujarat from the Moghal and the Gaekwad party. The task was entrusted to his brother Raghunathrao so well known as Raghoba but it proved to be beyond his strength, and Javan Mard Khan took advantage of the occasion to increase his power in Kathiawad. The Peshwa, therefore, determined to come to terms with his former rival, and Damajirao was anxious at any cost to obtain his release that he might settle his affairs, which had been thrown into confusion, mainly owing to the intrigues of his brother Khanderao. Mortified though he was at the conduct of the Peshwa,

*A Maratha MS. According to a popular account Damajirao's first *karbhari*, or minister, was Takapir and under him was Mahadaji. Damajirao did not like him, because he thought he had been disrespectfully treated by him in his youth. He removed him for Madhavrao Nimbaji Vanekar. During his office Umabai, being pressed by creditors, went to Bhatgaon and Damajirao passed a year and a half there, settling debts. Ramchandra Yasvant succeeded Madhavrao.

whom after his treachery he refused, so the story goes, to salute except with his left hand, and vexed at the necessity of paying during the years of his imprisonment besides his annual tribute of 5¼ lakhs, fines and tributes which amounted to 10 lakhs of rupees, Damaji accepted the Peshwa's condition.* These were as follows : 15 lakhs were fixed as the sum due for arrears, and the half of Gujarat and of all future conquests, whether in territory or in kind, was to be ceded. He agreed to maintain an army of 10,000 horse in Gujarat, as well as to furnish a contingent to the Peshwa's army in the Deccan and to contribute towards the support of the Raja, now in reality a state prisoner dependent upon the wishes of his minister. As the *mutalik* of Dabhade, he consented to pay 5¼ lakhs as tribute due on account of the Dabhade family, besides an annual sum for the support of the Senapati's establishment.

Partition Treaty 1752-53.

From a money point of view Gujarat was almost equally shared between the Gaekwad and the Peshwa.† The share that fell to the former comprised :

Gaekwad's share in the partition.

*Aitchison's Treaties (1876), VI, Appendix I.

† In a brief note the Peshwa's half share is given that the whole partition may be understood :—

(*a*)	of the Surat *attharisi* : Hansot, Ankleshvar, Olpad, Sarbhon, Supa, Parchot, Balsad, Bhutsar, Parnera, Vasda, Buhari, Bardoli, Balvad and customs.		
	Value—Svarajya ..	8,15,500	
	Moghlai ..	88,200	
			9,03,700
(*b*)	between the Rewa and Mahi Kantha, Dabhoi, Dahajbare, Jambusar, Savli, Amod, Bahadarpur		7,15,000
(*c*)	North of the Mahi: half of the Daskroi, Borsad, Dhandhuka, a share in the Cambay customs, Thamna, Mehmudabad, Viramgam		8,50,000
	Total ...		24,68,700

Seventeen villages, worth *svarajya* 77,051, *moghlai* 3,867, total Rs. 80,918 were not included in the partition.

Svarajya seems to have been the amount set apart for the Raja of Satara, that being the name given originally to the territories acquired by Shivaji.

The word *moghlai* means 'belonging to the Moghals.' *Moghlai* was, accordingly, that part of the revenue of a village which was the share of the Moghal government and which the Marathas did not appropriate. Grants made from this Moghal share of the revenue were also called *moghlai*. It was originally a charge upon land, and the grantees used to collect it direct from the villages. *Moghlai* was the revenue set apart for the protection of trade by the person who held the office of the admiral of the empire and to which dignity was attached the castle of Surat.

See notes on *sardeshmukhi*, and *chauth* at pp.

First.—In the *amali mahals*, or the country which had been fully reduced.

(1) In the Surat *atthavisi* districts and dues worth Rs. 7,62,500.

Parganas.	Svarajya.	Moghlai.	Total.
Vasrai	64,000	....	64,000
Mandvi	30,500	....	30,000
Tadkeshvar	6,500	....	6,500
Kamrej	30,000	14,000	44,000
Chorasi	1,05,000	32,500	1,37,500
Balesar	60,000	25,000	85,000
Kadod	500	....	500
Temba	....	500	500
Teladi	66,500	6,000	72,500
Maroli	40,000	2,500	42,500
Galha	50,000	9,000	59,000
Navsari	15,000	2,000	17,000
Gandevi	46,500	18,500	65,000
Bisanpur	12,000	....	12,000
Mahuva	36,000	5,000	41,000
Anaval	3,000	....	3,000
Khadke	3,000	.....	3,000
Patmahali	6,000	.....	6,000
Mhasret	3,000	.....	3,000
Rajpipla (comprising 5 districts.)	70,000	.....	70,000
Total	6,47,500	1,15,000	7,62,500

	Rs.
(2) In customs from five districts (Panch Mahals).	33,000
In customs from Vyara	12,000
Total ..	45,000

(3) In the districts to the north of the Rewa and south of the Mahi, including customs.

Baroda..	5,00,000
Broach..	2,25,000
Koral Bandar	40,000
Vaghodia	25,000
Sankheda	25,000
Total ..	8,15,000

(4) In the loyal districts, *rasti mahals*, north of the Mahi

The Daskroi *pargana* and haveli of Ahmedabad exclusive of half the city	1,00,000
Half Petlad, including the Thana	3,00,000
Dholka	2,50,000
Matar	50,000
Nadiad	75,000
Mahudha, including Umrath	75,000
Total ..	8,50,000
Grand total ..	24,72,500

Thus the settled and already conquered portion of Gujarat was evenly divided between the Peshwa and the Gaekwad though, later on the former asserted that his share was not in any way equal to that of the Gaekwad and consequently insisted on the cession of certain districts. But it is curious to observe that this was probably because the Gaekwad knew more of Gujarat than the Peshwa's officers did, and because the former was assisted, it is said, by the advice of the *desais* of Gujarat who were still partial to his cause. It remains but to state that in addition to his half share of the settled districts, the Gaekwad obtained for the maintenance of his family districts worth Rs. 3,00,500 in the Surat *atthavisi*. They were as follows :—

Parganas.	Svarajya.	Moghlai.	Total.
Vyara	11,000	..	11,000
Temba	31,000	9,000	40,000
Kadod	29,000	1,000	30,000
Mota	9,000	1,000	10,000
Kasa	3,500	..	3,500
Raner	10,000	..	10,000
Chikhli	51,500	15,500	67,000
Vanavada	11,000	..	11,000
Dhamed	3,000	..	3,000
Variav	16,500	8,500	25,000
Sinor	85,000	..	85,000
Tilakwada	5,000	..	5,000
Total	2,65,500	35,000	3,00,500

Secondly.—In the *jortalabi mahals* of hitherto unsubdued districts the Gaekwad was to obtain half the city of Surat, half that of Ahmedabad, the *parganas* of Thasra, Vadasinor, Vijapur, Prantij, Modassa, Palanpur and Harsol and of the Babi territories Kheralu, Vijapur, Radhanpur, and Samajpur. With reference to the Babi territories we have just read that, owing to the difficulty found in taking Ahmedabad, a promise was made to Javan Mard that he should retain his possessions. Nevertheless we shall find that, after the great Maratha defeat at Panipat, the Musalmans of Gujarat tried to shake off the Gaekwad and the Peshwa but failed. Thereupon Damajirao took all the Babi territories except Radhanpur and Sami. It was then agreed that he should keep those above mentioned except Samajpur, instead of which he was to have Dhamni and Mujpur. To the Peshwa went Patan, Vadnagar, Visalnagar, and Sidhpur, but in the end the Gaekwad got these districts also and even pleaded successfully that he need pay no revenue for them.

Thirdly.—Taking a still wider view of the territories to be divided in the west of India, the Peshwa and the Gaekwad partitioned other unsubdued districts.

The arrangement was that the armies of the Peshwa and the Gaekwad should act conjointly in expelling the Musalmans and that the tribute was to be divided in proportion to the relative number of troops employed by each government. After complete reduction, however, the territory was to be equally divided.

The unsubdued *mahals* were: talukas Mohan, Revapar and Gohelvad, Sorath including Junagadh with the Mint and 62 *mahals*; talukas Ismalnagar or Navanagar, Surai, Rajvada, Kutch Bhuj, Sindhu Sagar, and Nagarthatta, Jatvada Santalpur, Shri Dwarka, Div and Danta.

In addition to a partition of territory the right to send *mulukgiri* expeditions into Sorath, Gohelvad and Kathiawad was more particularly divided. The *mulukgiri* collections reserved for the Gaekwad were held to be *parganas* Morvi and Malia worth Rs. 43,000 ; Abarona 5,000; Dharola 17,250; Badipane and Jadia 1,625; Balambe 1,600 ; Labitpur Lalubpur 1,000 ; Bhanvad and Bhagol 13,500 ; Dhanoli and Khadpur 500 ; Gawhana 500 ; Gola 650 ; Raval 750 ;

Mipani Bandar 675; Barda Ranpur 7,500; Amroli 30,000; Balser 3,000; Kansari 4,300; Dharali 2,000; Avbik 7,500; Daulatabad 500; Viral and Patan 20,000; Kodinar Muta Bandar 12,000; Salja Mai Bandar 10,000; Moha 1,000; Khatvada 200; Dhongar 200; Dhatarwada 200; Ran Govind 200; Malikpur 500; Nagsari 1,000; Gadia Dhavpalitana, Mandvi, Satrajgad 32,500; Kalian 20,000; Damnagar (Chhabad) 5,000; Kothi 2,000; Hastani Chauk 4,000; Buikhe 4,400; the half of Junagadh 10,000; Dharoni 30,000; Maneli 15,000; and Kala 5,000; the total value being Rs. 2,55,300. To the Gaekwad was also reserved a half share of Shri Jagat Dwarka Bandar, of the city of Junagadh, and also of the customs of the Kasba, and of Div Bandar.

1753.

In 1753 took place the great campaign of Damajirao, Raghunathrao, and other powerful Maratha chiefs, which ended in the fall of Ahmedabad. Before that, however, and while Damajirao was settling his compact, Raghoba or Dadasaheb, as Raghunathrao was sometimes termed, had taken possession of the Rewa and Mahi Kantha districts, and asserted the Peshwa's right to a share in Surat, while shortly after Pandurang Pandit had made an ineffectual demonstration before the capital of Gujarat. The tedious siege now undertaken by the confederate Marathas and the bold defence of Javan Mard Khan Babi have been fully related elsewhere.* The city was finally surrendered, and the possessions then in the hands of the Babis were solemnly guaranteed to them by the Maharaja Holkar, Jayaji Sindhia, Pawar of Dhar, and others. At this time Mahabat Khan held Junagadh in Kathiawad, Khan Dauran Khan held Kaira, and Sardar Muhammad Khan Balasinor. Javan Mard Khan himself held in *jagir* the *Panch Mahals* or Patan, Visnagar, Vadnagar, Vijapur and Sami, and Radhanpur with several other districts† north of Ahmedabad, all of which except Sami and Radhanpur, Damajirao, as we shall see, took from the Babi family before his death.‡

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* See Major Watson's History of Gujarat, 140-141. Javan Mard Khan Babi had now reached his highest point. The family from which he sprang started life in about 1659, Sher Khan Fauzdar in the Chaval being the founder. In 1715, Javan Mard Khan Babi became Fauzdar of Radhanpur and some time after obtained from the Moghal viceroy the *jaghir* of Radhanpur, Sami, Mujpur, Tharad, Tharvara, and Varoi.

† Such as Mujpur Tharad, Kheralu, Tharvara.

‡ The Raja of Idar, Raising, at the time of the taking of Ahmedabad, seems to have surrendered to Raghunathrao Prantij, Vijapur, half of Modasa, half of Bayar, and half of Harsol.

From this time the Moghal Empire in Gujarat practically came to an end and the country was divided between the Peshwa and the Gaekwad according to the terms first settled in 1751-52 and elaborated in 1753.*

1755-1757.

After the campaign of 1753, Damajirao levied tribute in the Vatrak Kantha and took Kapadvanj from Sher Khan Babi, but neither he nor the Peshwa's agent, Shripatrao, succeeded in keeping the Kolis in order. The defence of Ahmedabad was mainly left to the Peshwa's troops, one gate only being retained by Damajirao. He was soon called upon to give all the assistance he could to the Peshwa's Officer, Sadashiv Ramchandra, in expelling Momin Khan, the Nawab of Cambay, who had taken sudden possession of the city it had cost the Marathas so much trouble to win. The truth was that Momin Khan had of late been much annoyed by the new comers, and especially by Shripatrao, and, after retaliating on him by an attempt to take Borsad which almost succeeded, he made himself master of the capital of Gujarat by a *coup-de-main* (1755). A second regular siege became necessary, and, after all, the departure of Momin Khan was purchased by the Peshwa rather than enforced (1757).† It must not be supposed from this sudden act of vigour on the part of the Musalmans that these had either the spirit or the means to combine in shaking off the Marathas. It was the result in the Marathas of a careless confidence, and of a growth of power so rapid that it left no time for its adequate consolidation. It exemplified, too, the incapacity of the Marathas in siege operations. From the moment that the Peshwa abandoned his policy of hindering the Gaekwad, the Maratha rule in Gujarat was not to be disputed. The Nawab of Cambay, a few months after his exit from Ahmedabad, had great difficulty in keeping his authority intact in Cambay itself. Even at the moment when the defeat of the Maratha nation at Panipat pressed most severely upon him, the Gaekwad was able to deprive Javan Mard Khan of almost all he had.

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* In 1753 the Gaekwad's *mulukgiri* force began intermittently to collect *ghasdana* tribute from the *mehvasi* Thakurats, regulating his demands not by the wealth of each little power, but by the greater or less capacity of each chief to resist impositions.

† For a full account of this second siege see Watson's History of Gujarat, 145-147. Allusions are frequently made to it in Maratha MSS.

Battle of Panipat, 1761.

Damajirao Gaekwad was one of the many great Maratha chiefs who joined Sadashivrao Bhau's army when it marched towards Delhi to fight Ahmed Shah Abdali. The fate of the vast host need not be told here. It is enough to record that in the last great struggle which took place on the plain of Panipat, Damajirao's horse was in the immediate rear of Ibrahim Khan Gardi's cavalry. It was his duty to protect the guns placed in front of the line. Later on, Damajirao and Ibrahim Khan fell on the Rohilas who were stationed on the right wing of the enemy with such fury and success that they left 8,000 of them dead on the field. But, still later in the day, fortune changed sides, and the Gaekwad escaping death, left the battle field after Madhavrao Holkar had abandoned the contest.

Conquests from the Babi family, 1763—1766.

Damajirao, after his honourable and fortunate return to Gujarat, crushed with undiminished vigour the combined efforts of the Musalman rulers in Gujarat, who had hoped to win something by the great disaster which had befallen the Marathas. He assisted the Peshwa's agent in punishing Momin Khan and set about his conquests over the Babi family. For two years he made Visnagar his head-quarters and captured the fort of Kaira. He afterwards moved to Patan, Javan Mard's chief town, and made the ancient Anhilvada (Patan) his capital in the place of Songadh. Between the years 1763 and 1766 Damajirao dispossessed the children of Kamal-ud-din of Patan, Visnagar, Vadnagar, Kheralu, Vijapur and all their other territories, saving only the old Babi inheritance of Sami and Radhanpur.*

Idar.

Damajirao made many campaigns against the Raja of Idar whom he reduced to the status of a tributary. In 1728, just before he took up the Viceroy's post in Ahmedabad, Abhaysing of Jodhpur had made over to his two younger brothers, Anandsing and Raising, the little independent country of Idar. These two chiefs, though they had frequently fought with success against Javan Mard Khan were quite willing to aid him against the Gaekwad. Raising, with all the disposable forces of Idar

* From information given to Colonel Walker by Amritlal, long the *vakil* of the Peshwa at Ahmedabad.

proceeding to Borsad, was surrounded by the Marathas and his force placed in great jeopardy. Meanwhile Anandsing was attacked in Idar itself by some of his own subjects, the Rehvar Rajputs, whom he had in some way injured, and scorning to yield to them was killed. Raising only managed to get out of the trap into which he had fallen at Borsad by the aid of a Hindustani Chief in Damaji's camp, named Sajjansing, but his army was destroyed. This occurred about 1752. His subsequent cession of territory and tender of allegiance to Raghunathrao after the fall of Ahmedabad have been noticed. Later on, perhaps the complete annexation of the Idar country by the Gaekwad was only prevented by the jealous interposition of the Peshwa.

Rajpipla.

Damajirao also re-imposed on Rajpipla the tribute long ago levied on that country by the Emperor Akbar, a tribute which had for many years been either most irregularly paid, or not paid at all. After one campaign he wrested from Rajpipla the cession of the half of four districts, Nandod, Bhalod, Variti, and Govali; at which time he also seized Rund and some other villages. From 1764 to 1780, it may here be stated in the continuation of the history of the Gaekwad's relations with Rajpipla, that a yearly tribute of Rs. 40,000 was exacted. Fatesingrao Gaekwad raised the imposition to Rs. 49,000 at which sum it remained till 1785. Ajabsing, an imbecile prince, then succeeded to power, and the Gaekwad government increased its exactions. They became heavier and heavier, especially during Manaji Gaekwad's short reign and in 1805, till in 1813 the ruined state came wholly under the management of the Gaekwad and the revenue was collected by his officers. Ramsing succeeded Ajabsing who had to resign the rule to his son Pratapsing. But Ramsing's blind brother, Narsing, proved this boy to be illegitimate and obtained leave from the Gaekwad and the British government that his own son Verisalji should be proclaimed Raja. The Gaekwad had taken advantage of these family quarrels to wring still more money out of the unfortunate country, but in 1821 the British interfered, fixed the tribute at Rs. 65,001 and appointed a receiver of the money. Nevertheless a balance of Rs. 3,23,973 was estimated as being due from Rajpipla to the Baroda State, while other large sums were owing to the farmer Mairal Narayanbhau, with whose name should be associated, as a reproach, that of the yet more rapacious

Bacha Jamadar. The debt was cleared off by 1837-38. In 1852 a series of disputes between the two states were brought to a close by the transfer to the Gaekwad of certain villages, while the right to collect certain customs was conceded to Rajpipla on an annual payment of Rs. 13,351. The story of Rajpipla has here been briefly given that it may be seen how Damajirao's encroachments were carried on by his successors till the whole process was stopped by the interposition of the British, when arbitration took the place of gradual absorption.

Conquest in Kathiawad.

As stated before, the Kathiawad *mulukgiri* had become, in the time of Damajirao Gaekwad, an annual institution. His expedition through the peninsula, generally as near the time of harvest as possible, was made regularly every year as soon as he had amassed a sufficient number of troops in the main land. The object of these inroads was the exaction of tribute, and not the acquisition of territory. But Damajirao acquired territory also. In the village of Loliana is a temple which bears an inscription : " Shri Shiva's foot-impress with assiduity Damajirao Gaekwad continually worships. S. 1794." (A. D. 1738).

Amreli and Damnagar.

At the time of the appearance of Damajirao Gaekwad in Kathiawad about the year 1730, Amreli was held by three parties ; Kathis of the Jebalia tribe, some Saiyads who had obtained grants of land from the Emperor of Delhi, and the Fojdar of Junagadh who was subordinate to the Subedar of Ahmedabad. Damajirao imposed tributes on all of them. The Saiyads being harassed by the Kathis, and being unable to pay the *jamabandi*, sought the protection of Damajirao by ceding to him a one-third share. The Gaekwad in the course of time absorbed the whole of the land of the Saiyads and Kathis, and made good his present footing in two ways :— he appropriated the lands of the Kathis and others on their failure to pay the *jamabandi*, and he took over the lands of *girassias* who were unable to protect themselves from the attacks of the local chiefs and who surrendered a portion of their patrimony in order to retain the rest. The extension of the Amreli *mahal* to its present dimensions was effected by Vithalrao Devaji between 1809 and 1820. The next acquisition in point of order was that of Damnagar formerly called Chhabhadia. This belonged to Lathi which about the year 1730

gave a daughter in marriage to Damajirao. Chhabhadia and six villages formed the marriage dowry, and at the same time the tribute from Lathi was commuted to a *nazarana* of one horse per annum. This gave Damajirao the footing he sought in the heart of the peninsula. After Colonel Walker's settlement Vithalrao Devaji added to this nucleus by getting some villages written over by the Kathis of Babra and others. These acquisitions made up the present Damnagar *mahal* of twenty-six villages. Damajirao also obtained some footing in Kodinar by stationing a *thana* at Mul Dwarka.

Damajirao, the ally of Raghunathrao, vexes the Peshwa.

To return to the account of Damajirao's attempts to shake off the Peshwa's supremacy. The disaster at Panipat was shortly followed by the death of the Peshwa Balaji, when the rule passed to the youthful Madhavrao, who soon found himself thwarted by his own ambitious uncle Raghunathrao. Damajirao, after the partition of Gujarat, had abstained from any active share in intrigues against the Peshwa, though it is doubtful whether he remitted tribute with any regularity. He entered now into a close alliance with Raghunathrao, and, for many years to come, the fortunes of the Gaekwad house were to be bound up with those of this man and his son.

1763.

It is interesting to note that in one of the vigorous campaigns the young Peshwa waged against Nizam Ali, Damajirao accompanied Raghunathrao, and in the battle of Tandulja (Rakisbon, 1763) on the Godavari, one of his troopers cut down the prime minister, Raja Pratapvant. For his share in this victory Damajirao obtained from the Raja of Satara a *khilat* and the title of *Sena Khas Khel* which has ever since been one of the titles borne by the Maharaja Gaekwad.

In the battle of Godnadi, Damajirao greatly contributed to Raghunathrao's victory over the Peshwa's troops, headed by Gopalrao Patvardhan and Bhonsle. During the next few years his alliance with Raghunathrao became still more pronounced and brought down on him the vengeance of the able young Peshwa Madhavrao.

The six districts temporarily ceded.

Though the passage is an obscure one, let us endeavour to point to one result of this alliance between the Gaekwad and the discontented member of the Peshwa family. Mr. Elphinstone states

that, in the year after the battle of Panipat, Damajirao assisted Raghunathrao against his nephew, and through his assistance got the title of *Sena Khas Khel* and a *sanad* for his share of Gujarat. Soon after this the Peshwa appears to have bestowed, on Raghunathrao, Teladi and five other districts, and, to have granted to the Gaekwad the right of reserving to himself the whole of any future conquests he might make.* However that may be, the young Peshwa Madhavrao, irritated with Damajirao, asserted that the original partition of Gujarat had not been a fair one and that the following districts should be ceded outright to the Peshwa, the very ones which had been made over to Raghunathrao as a consideration :—

Parganas.	Svarajya.	Moghlai.	Total.
	Rs.	Rs.	Rs.
Teladi	66,500	6,000	72,500
Maroli	40,000	2,500	42,500
Galha	50,000	9,000	59,000
Bisanpur	12,000	...	12,000
Moha	36,000	5,000	41,000
Vaghora	25,000	...	25,000
Total ..	2,29,500	22,500	2,52,000

The districts were at this time, however, computed to be worth Rs. 2,54,000 and, after the third great struggle between the Peshwa and the Gaekwad, they were restored to the latter on condition of his paying that sum as additional tribute.

It is most probable that in his claims to return the whole of all future conquests Damajirao was making special reference to the Babi *mahals*. If so, here should be made mention of the fact that in 1749 (H. 1163) a *sanad* was granted to Damajirao by the Peshwa, bestowing on him as *saranjam* the nine districts of Kamal-ud-din Babi, of which mention has been made in the 'Partition.' In later times the Peshwas frequently tried to obtain tribute for this territory from the Gaekwad, or a portion of the districts for themselves. But, though on one occasion the Gaekwad paid one lakh and on another Rs. 21,000 for the Babi *mahals*, he successfully resisted all further

*There is extant a memorandum in the handwriting of Raghunathrao confirming an arrangement by Balaji Bajirao, in which Teladi and the five other districts are termed 'districts of my share to be taken from the Gaekwad.'

attempts in this direction, basing his resistance on this *sanad* which he connected with the arrangements here hinted at as having been made between Damajirao, Raghunathrao, and Madhavrao.

The third great defeat inflicted by the Peshwa on the Gaekwad, 1768.

Madhavrao Peshwa had, we have said, taken increasing umbrage at the now open hostility of Damajirao, when in 1768, the fortune of war placed both the Gaekwad and Raghunathrao at his mercy. The rebellious Raghunathrao with upwards of 15,000 men was encamped, at Dhodap, a fort in the Chandor range, and with him was a force commanded by Damajirao's son, Govindrao. He was suddenly surrounded and defeated by the Peshwa in person, who took him and Govindrao prisoners. The latter was conveyed to Poona, where he remained a prisoner at large to the day of his father's death.

Again onerous terms were exacted of the Gaekwad. The six ceded *mahals* were indeed restored, except that, of them there were still held back, for Darbar *kharch*, Sattargam *pargana* and the three villages of Dabhoi, Pasrc and Umran. But instead of 5¼ lakhs he was held bound to pay an annual tribute of Rs. 7,79,000. His arrears for three years computed at 15¾ lakhs and he was fined for his non-attendance, that is, his rebellion in 1768, the sum of 25¼ or 23¼ lakhs*.

The sum of 41 lakhs (or 39 lakhs) was to be paid in instalments of 5¼ lakhs a year. Damajirao was also held bound to satisfy the claims of the Dabhade family and of Khanderao Gaekwad, and to keep strictly to his agreements concerning the sharing of the customs of Surat and Ahmedabad. Finally, it was agreed that the Gaekwad should supply the Peshwa with 3,000 or in time of need 4,000 horse. This appears a falling off, as the Gaekwad had previously consented to supply 10,000 troops, but now the attendance was intended to be regularly enforced. Mr. Elphinstone, when reviewing in 1816 the relations of the two States, was doubtful if Damajirao ever paid tribute before the battle of Dhodap or ever served the Peshwa with a fixed number of troops; but after that disaster either punctual payment was made, or the arrears were

* See Aitchison's Treaties (1876), IV. App. V. Here the larger sum is mentioned Grant Duff gives the smaller sum ; in old Maratha MSS., in the *daftar*, as well as in the translation made by Mr. Elphinstone in 1816 of the engagements between Baroda and Poona, the smaller sum is mentioned.

carefully remembered. In short, the Gaekwad succumbed. The terms of this treaty were finally ratified, not by Damajirao himself, but by his sons Fatesing and Govindrao, who as rivals endeavoured to outbid each other in their attempts to gain the support of the Poona Court. For, unfortunately, Damajirao died at Patan* soon after the battle of Dhodap in 1768, and the prosperity of the Gaekwad family came temporarily to an end. This able man had proved himself in every way fit to win and hold a kingdom in the midst of the great scramble for power made by a number of bold adventurers. He had brought the fortunes of the Gaekwad house to a very high pitch, and had succeeded in holding his own against the Peshwa's party in spite of great reverses. His death at this particular juncture was most unfortunate for the Gaekwads; a severe blow had just been struck at them, and several sons, of whom the only capable one had no near claim on the *gadi*, disputed the inheritance. Sayajirao, the eldest son, was born to Damajirao by a second wife Kashibai, the second son Govindrao, who was in confinement at Poona, was the offspring of a first wife Manubai, and besides these two, were four other sons, Fatesing, Pilaji, Manaji and Murarrao, the sons of the third wife called Gangabai. The quarrel for the succession that arose on Damaji's death was the first step towards the breaking up of the Gaekwad power.

Damajirao dies and the State is torn by intestine war, 1768.

GOVINDRAO GAEKWAD, 1768-1771.

One of the two claimants to the *gadi* was Sayajirao. He was himself an idiot, but he was supported by Fatesing, a shrewd, active and intriguing person, led to take his side by the hope that he might himself obtain the administration of the State. The other claimant was Govindrao, a man of a weak and vacillating character, who from the outset took the advice of foolish counsellors, an unfortunate creature destined to be abandoned by every person with whom he successively sided, Raghunathrao, the English, the Poona Court, Sindhia, and his cousin of Kadi.

Govindrao Gaekwad.

* Damajirao died, it is said, in consequence of some injury received while conducting an experiment in chemistry or rather alchemy. An old man of reverend aspect who was, in reality, the emissary of his enemies, induced him during the course of some experiment to shut himself up in a room where a charcoal fire was burning, the consequence being that he was asphyxiated.

The rival brothers were under the necessity of abiding by the arbitration of the Peshwa, who did not lose the opportunity of weakening by dividing the family interests of his late enemy. Fatesing, who was in Gujarat at the time of his father's death, promptly secured Baroda, a town he never subsequently abandoned. Govindrao was still a prisoner in Poona and by dealing with the Darbar succeeded in persuading the Peshwa to recognize his title after agreeing to pay nearly 50½ lakhs, that is 23 lakhs, as a fine for the rising in 1768, 5¼ lakhs as a last year's tribute, 1 lakh for the new conquest from the Babis, and in addition to these sums, 20 lakhs and 1 rupee as *nazar* for the confirmation of his title of *Sena Khas Khel* with fifty thousand rupees for Durbar expenses, besides other items.*

SAYAJIRAO (I) GAEKWAD, 1771-1778.

Sayajirao Gaekwad, 1771-1778.

But in 1771 Fatesing, who, after strengthening his party at home, had come to Poona, won a reversal of this decision. In the Hindu law current amongst the Marathas there are to be found precedents in favour of the heirship of either Govindrao or Sayajirao. Some authorities support the right of the son of the first wife whether he be the eldest or not; others again, regard simply the age of the claimants deciding in favour of the first born, of whatever wife he may be the son. Ramrao Shastri, the celebrated adviser of Madhavrao Peshwa is said to have expressed an opinion in favour of the right of Sayajirao who was therefore now declared to be *Sena Khas Khel*, and as he was of a weak mind, Fatesing was appointed his *mutalik* or deputy. Fatesing's promise rivalled Govindrao's: the fine was estimated at 21 lakhs, the *nazar* at 20½ lakhs and the Darbar expenses at half a lakh. As the Peshwa had promised before to support Govindrao against his brother Sayajirao so in the present treaty a stipulation was made that Fatesing was to be supported if Govindrao attempted to disturb the State, though he was to get two lakhs a year and Padra. Certain guaranteed bankers' debts were to be paid, and the Dabhade family was to be satisfied. It is worthy of notice that in this and other similar treaties between the Peshwa and the Gaekwad the latter begs constantly to

* On account of Padra Rs. 500 were deducted. A somewhat different account is given in Aitchison's Treaties (1876), IV App. V.

be supported against rival Gaekwads, his cousins the *jagirdars* of Kadi, importunate creditors, and disaffected subjects.

In both the above treaties the future yearly tribute was fixed at Rs. 7,79,000 and the service of horse at 3,000 or in time of need at 4,000. The yearly personal attendance at Poona of the reigning Gaekwad or of his brother was strictly insisted on, and these were no longer the times when the Gaekwad could absent himself with impunity, whenever it did not please him to do the Peshwa service.

Khanderao, of Kadi.

In this manner was the family divided against itself, and, to add to its misfortunes, one of its members now began to play on a larger scale the baneful part he had long contemplated. It will be remembered that Pilajirao Gaekwad had two sons, of whom the younger was named Khanderao. On him his father had bestowed the government of Kadi with the approval of the Senapati, who had also bestowed on him the title of *Himmat Bahadur*. Khanderao on several occasions attempted to advance himself by intrigues with the Musalmans, and at one crisis wrested from Damajirao a grant of the fort of Borsad and of the districts of Nadiad and Borsad. He now sided with one or other of his nephews but in the main with Fatesingrao. He thus helped to rend the country by a selfish policy which his son Malharrao afterwards carried out with still greater pertinacity, till at length the whole of this little principality was swept into the Baroda State by the British. Under these circumstances the Poona court would have had little difficulty in dismembering Gujarat, had not the Peshwa family soon after been weakened by family dissensions, which left room for the interference of the British who themselves were for a time less than ordinarily successful owing to the squabbles of their two Governments at Calcutta and Bombay.

Fatesingrao seeks an alliance with the British, 1772.

Fatesingrao, to all appearance gratified with the treatment he had received at Poona, obtained leave to withdraw his contingent of horse from that place to Baroda,* alleging that he wished

* Instead of military service he agreed to pay every year 6¾ lakhs. This sum subsequently came to be considered as a fixed charge, and the yearly demand of the Peshwa accordingly amounted to Rs. 14,54,000, whenever the troops were not called out for foreign service. Fatesing did not pay the money compensation willingly, for the expression used in the Baroda Records is 'Sayajirao Gaekwad being intimidated by a threat of the Peshwa, that he would confer the chieftainship on Govindrao agreed &c.

to be in a position to control his brother. But his real policy was one of distrust towards the Poona Court, and on his return he made proposals to Mr. Price, Chief of Surat, for an offensive and defensive alliance with the Honourable Company.* Bapuji, his agent, after stating that his master when at Poona met with such treatment as obliged him to leave it suddenly, said: he 'is much incensed thereat having had two pistols fired at him.' Again, alluding to Damajirao's visit to Poona, where he was detained, he said, three years, 'till he gave up half of the Surat *pargana* to the Brahmans,' he informed Mr. Price that Fatesingrao intended to withhold his tribute; and, if the English would aid him with 1,000 sepoys, 300 Europeans and 20 guns, Fatesingrao would grant the Honourable Company 'the share the Brahmans received on account of the Surat *pargana*, and would at a later time surrender to them his share of the *chauth* of Surat.' These terms, eight years later, formed the basis of the treaty of Baroda, but as yet the Bombay Government had the wisdom to refuse the bait which was eventually to draw them into a war with which they had no concern.

Capture of Broach by the Bombay Government.

The Bombay Government, in consequence of the refusal of the Nawab of Broach to recognise certain duties he owed to the Government of Surat, sent a force to Broach just before the rains of 1771 to enforce its demands. The expedition failed, but in the following year a fresh one was planned. The Nawab came to Bombay with the express intention of procuring a cessation of hostilities, but in reality influenced by a desire to gain time to cement an alliance with the Gaekwad. At Bombay a treaty was proposed, but the Nawab, disappointed with its terms, so conducted himself as to bring down on Broach the projected expedition, and the town was taken by assault on the 18th of November 1772. This led to a treaty between Fatesing as Regent and the Bombay Government for a mutual participation in the revenues of the conquered districts. A short time before this, Fatesing had approached the city

* Lest there should be any surprise at the Gaekwad's intriguing with the British against the Peshwa, let us bear in mind what Mr. Elphinstone wrote when Commissioner after Bajirao's fall. 'The Gaekwad was (from of old) oppressed and subdued, a vassal rather than a confederate. He joined the first power that appeared against the Marathas, in this part of India, and has adhered to his alliance to the last.'

with troops and was anxious to capture it in order to make it his head quarters in his contest with Govindrao. On the 12th January 1773, he offered to give the British 6 lakhs per annum for Broach, and to transfer to them a yearly sum of Rs. 6,00,000 from his share in the revenues of Surat, but the proposal was rejected and he was allowed simply that share of the revenue the Nawab had been in the habit of paying him.* Nor were his subsequent claims to share in the management of Broach allowed. The claims of the Gaekwad were of very recent origin, for they had been made either in 1744 after the defeat of Aziz Khan's army at Ankleshwar, or in 1753 when the combined forces of the Peshwa and the Gaekwad were moving on Surat, but no payment had actually been made till shortly before the capture of the city by the British.†

First Treaty between British and Gaekwad, 1773.

Fatesing and Govindrao were thus left for some time to fight out their quarrel by themselves, and at one period, when the former made a fresh application to the British, he was reduced to considerable distress, as his uncle Khanderao, the *jagirdar* of Nadiad, deserted him to join his brother's cause. In the meanwhile great events had been passing in Poona. Madhavrao's death in November 1772 was followed the next year by the murder of his brother Narayanrao. Raghunathrao seized the *gadi* and subsequently refused to surrender it in favour of the posthumous son of the late Peshwa, Madhavrao, the younger, whose claims were supported by a strong

Civil War, April 1773.

*Aitchison's Treaties, (1876), IV. 176.

†Captain Carnac, a one-time Resident at Baroda, gives a somewhat different account which is worth considering. Pilajirao Gaekwad, when he subdued the districts round, could not take the forts of Broach and Surat; but anxious to have a share of the customs, he surrendered some of the districts for a two-fifth share. He endeavoured in vain to do more. Damajirao made a bold attempt to capture Broach, when it was held in *jagir* by the Emperor's servant, Asaf Jah. He besieged it for three months during which the walls were defended by Nek Alam Khan. Finally the Narbada overflowed and swept away Damajirao's batteries. The attack would, however, have been renewed if Asaf Jah had not come to terms and agreed to a participation of three-fifths of the revenues of Jambusar and Amod. In the participation of Gujarat, Broach and Koral fell to the Gaekwad. Nauziz Khan, the son of Nek Alam, laid waste the Peshwa's dominions and is said to have killed Sale Khan and Kale Khan who were connected with the English Government. Hence the reduction of the place, when the Gaekwad kept his three-fifths share of the city and *pargana* till Col. Upton's treaty. Captain Carnac estimated the revenue of Broach at this time to be nearly 9 lakhs; Mr. Elphinstone only 6 lakhs.

coalition of ministers headed by the well known Nana Fadnavis. Before this, and towards the end of 1773, Raghunathrao, while at Kalburga planning an invasion into the Karnatak, reversed the decision made in favour of Sayajirao and recognised his old ally Govindrao as *Sena Khas Khel.* Govindrao had attended on Raghunathrao, in person to obtain from him this support to his claims, but he now returned to Gujarat with fresh hopes of ejecting Fatesing. There is a letter extant in which he described to the Peshwa his capture of Songadh.

When the rupture came between Raghunathrao and the coalition of the regent Gangabai, Sakharam Bapu and Nana Fadnavis it was at first rumoured that the Gaekwad brothers would combine to support Raghunathrao. There was no truth in the report, for when this prince, deserted by Sindhia and Holkar and pursued by the Ministerial army, reached Baroda on the 3rd of January 1775 with a small army, he found Govindrao and his uncle the *jagirdar* besieging Fatesing in that city. Govindrao had already entered into communication with the British with a view to gain their support in the coming war, for Daulatrao Sindhia had withdrawn his promised assistance and the Poona ministry had sent Fatesing a body of cavalry which was rapidly approaching, so that the capture of Baroda in the early days of the campaign would have been all in all to him. Raghunathrao's anxiety to gain the assistance of the Honourable Company's arms was quite as great. But it was not till the 6th of March 1775, that the Bombay Government, dazzled with the hope of acquiring Bassein, Salsette, and the districts round Surat, concluded through Mr. Robert Gambier the Surat Treaty.*By the VI Article Raghunathrao engaged himself 'to procure from the Gaekwad a grant to the Company for ever of his share in the revenues of the town and *pargana* of Broach.'

Treaty of Surat, 6th March 1775.

Though the Bombay Government did not sign the treaty till March, Col. Keating had been sent with a small force to Surat in February. On the 17th of that month Haripant Phadke, joined by a body of troops belonging to Sindhia and Holkar, forced Raghunathrao and Govindrao to raise the siege of Baroda. He and Fatesing

*Aitchison's Treaties, (1876), V. No. 5.

then followed their retreating forces, and one day, when Raghunathrao was encamped near Vasad on the plains of Adas by the Mahi river at a little distance from Govindrao's troops, they crossed the river simultaneously at three several points, fell on the flank and front of Raghunathrao's camp, took him quite by surprise, and routed his army with loss. The skilful way in which the Ministerial army had been led was ascribed to the local knowledge and able generalship of Fatesing, whose reputation and prospects rose accordingly. Raghunathrao's army never recovered during the remainder of the campaign. He himself fled to Cambay and thence to Surat, but Govindrao and Khanderao retired to the stronghold of Kapadvanj which belonged to the latter of the two chiefs. From this place they were quite able to beat off an attack of their pursuers, but Fatesing, in all matters prompt and skilful, kept on civil terms with the British and busied himself with reducing the country round Nadiad in his uncle's *jagir* and at this time he entirely deprived him of this district.

Colonel Keating's Campaign, 1775.

Colonel Keating* joined Raghunathrao's fugitive army near Cambay on the 7th of April 1775, and Govindrao also attended him with 800 foot and a few horse. But Khanderao Gaekwad, the *jagirdar*, now went over to Fatesing, whose force, united to that of the Ministerial army under Haripant, amounted to about 25,000 men, of whom 5,000 were infantry.

The allied army, under Raghunathrao and Colonel Keating, started from Dharmaj on the 23rd of April, but on the 3rd of May it was not more than thirty miles from Cambay at a place called Matar. Two desultory attacks were made upon it by the enemy on the banks of the Sabarmati and at the village of Hovamli; a third of the same slight description took place two days later on the Vatrak, when the enemy retreated on Kaira in the neighbourhood of which town a more serious engagement occurred, in which the enemy lost some 1,200 men. At this time their army was believed to comprise 10,000 cavalry and 14 guns served by a Frenchman. After abandoning Kaira the enemy marched slowly through a deserted and pillaged country to Kamtal and Haidarabad, when they swiftly turned round and made an attempt to throw Raghunathrao's troops into disorder, but they were instantly driven

*A vivid description is given of the campaign in Forbes' Oriental Memoirs, I.

back by the fire of the British guns. The campaign was of the same tedious nature all through; the troops belonging to Raghunathrao and Govindrao, badly paid and equipped, without discipline or cohesion, had been thoroughly awed by their first defeat at Adas, and did not dare to act independently of their allies. The Ministerial army moved with great rapidity, attacked and retreated when they pleased, and keeping on the skirts of their opponents, harassed them with charges of cavalry, but could make no permanent impression, as the service of the British artillery kept them off. The British infantry and guns always succeeded in beating off the enemy and sometimes in throwing them into confusion; but, this advantage could not be followed up, as their allies never acquired sufficient boldness to act on the offensive with their cavalry. So the season wore away; and at length Raghunathrao abandoned his intention of remaining near Ahmedabad in order to move on Poona, before the rains set in, as Colonel Keating advised him to do. On the 8th of May, Nadiad, Khanderao's capital, was mulcted of Rs. 40,000 by Raghunathrao, to punish his defection to Fatesing, but a whole week was lost in collecting the money; nor is the event noteworthy except for the wholesale self-immolation, *traga*, of the Bhats and the sacrifices by the Brahmans of two old women of their caste, tragedies which were performed in the hope of averting the fine. On the 14th of May the army left Nadiad for the Mahi, on the 17th it reached Napad, and on the following day took place the battle of Adas. In an unsupported attempt to capture two of the enemy's guns two detachments of British troops under Captains Myers and Serle got cut off from the main force and hemmed in between the high hedges and narrow roads so common in Gujarat. Fiercely attacked on all sides, the British soldiers held their ground till a retreat was commenced under a mistake as to the order given. The retreat became a flight when the men reached a milk-bush hedge through which they endeavoured in vain to force their way. At length, when the officers and most of the men had been cut down, the British line advanced, drove off the enemy with grape shot and shell, and finally secured a dearly purchased victory. Raghunathrao and Colonel Keating then moved to Bhetasi and crossed the Mahi by the Fazilpur ford. Going to Padra they crossed the Dhadhar and reached Broach on the 25th May where they deposited their sick. Then came a check; Raghunathrao's troops threatened to mutiny as they could get no pay, Govindrao's army refused to march on Poona

till he had been placed in possession of Baroda, and many of the Arabs and Sindhis deserted, so that at last Raghunathrao determined to remain in Gujarat during the rains. On the 8th of June it was resolved to pursue the enemy's troops and to cross the Narbada by the Baba Piarah pass. An attempt was here made to surprise Haripant's camp; but so slow were the movements of the troops that the enemy's quarters were not reached before daybreak when they were discovered moving off in great confusion. This was the last act of this foolish campaign. Haripant left Gujarat for good, and, amidst the torrents of rain which fell towards the end of June, the half-drowned British troops sought shelter behind the venerable walls of Dabhoi while the Marathas camped at Bhilapur somewhat nearer Baroda.

Fatesing was now left alone in Baroda, and Govindrao pressed Colonel Keating to begin the siege of the place ; but he was not a match for his brother in diplomacy any more than he had been in the field. In July, the Colonel and Raghunathrao threw over their ally (Govindrao) to treat with the possessor of the capital, and on the 8th of that month Colonel Keating met Fatesingrao on the Dhadhar half way between Dabhoi and Baroda, when it was agreed by the latter that he, on behalf of his brother Sayajirao, should pay Raghunathrao, 8 lakhs a year, furnish him with 3,000 horse, and cede to the British Government the revenue of the *pargana* of Broach in accordance with the agreement made between them and the Peshwa, on the 6th March, as well as the *parganas* of Chikhli, and Variav near Surat, and Koral on the Narbada. Govindrao was to have no claim on his brother, but Raghunathrao promised him a *jagir* of 10 lakhs in the Deccan, and Khanderao was to revert to the situation in which he had been placed by Damajirao.*

Besides all this, Fatesing was to pay Raghunathrao 26 lakhs in sixty days, though very possibly he had not such a sum in his possession. But Colonel Keating wanted a large portion of this money which, was due to him by Raghunathrao in order to pay off the arrears of his troops ; and he thoroughly distrusted Fatesing who must now have bitterly repented the practical joke he had played in the early part of the campaign upon Mr. Lovibond, when he tricked that gentleman

*Aitchison's Treaties (1876) IV, No. LXXVI.

into destroying an engagement which he himself had signed. So from the British camp in the Mastubag came daily exhortations and threats of bombardment, under pressure of which Fatesing by the 30th of August gave up 10 lakhs, this part payment being eked out by equivalents in jewels, elephants and piece-goods.

Raghunathrao abandoned by the British, 1775.

Colonel Keating was now informed that the Governor-General in Council* disapproved of the treaty of 6th March, as "unpolitic, dangerous, unauthorised, and unjust" and made inconsistently with the negotiations then being carried on with the ruling power at Poona as well as with the authority of the Calcutta Government. The treaty was therefore declared to be invalid and the troops in the field were ordered to be withdrawn into British garrison. Raghunathrao's cause was thus to be abandoned, but Colonel Keating contrived to keep the news secret till Fatesing had paid up all that he had engaged to give, except 6 lakhs for which he gave a bond payable in two months. So when the roads were once more passable after the rains, Colonel Keating and Raghunathrao left Baroda for Kadod, 25 miles east of Surat, and the two Gaekwads were once again left to fight out their quarrel alone. Govindrao, whom nothing would satisfy except Ahmedabad, had never been persuaded by Raghunathrao to give up his claims and now he refused Fatesing's offer of one-third of the Baroda State to which Raghunathrao offered to add a *jagir* worth 5 lakhs. In October he rejected still better terms, and refused to surrender the six *parganas* he held. In short he lost a good position by giving ear to foolish counsels. Desultory skirmishing was consequently resumed by the brothers, and their little armies of from four to five thousand men marched and countermarched in the neighbourhood of Baroda.

In 1776 we hear of a truce for two months, and then of Govindrao's endeavours to injure his brother by machinations from Ahmedabad. But what followed is uncertain, till in February 1778 Fatesing obtained from the Peshwa, who was much in need of his support, great remissions of tribute and of service payment with other most advantageous terms. He paid 10½ lakhs, bribed the ministers with a present

*Warren Hastings as Governor-General in Council, Bengal, to Government of Bombay, 1st May 1775.

of one lakh, and obtained the title of *Sena Khas Khel* while Govindrao was promised a *jagir* of 2 lakhs only from the Peshwa, and Khanderao was to retain the position he had formerly held.*

FATESING GAEKWAD, 1778-1789.

Treaty of Purandhar.

Fatesing perhaps entertained thoughts again of joining the ministerial party, when his schemes, if he had any as was suspected, were brought to an end by the treaty of Purandhar signed on the 1st of March 1776. Articles IV, and V, deserve attention, for by them the Poona Government agreed to give up to the Honourable Company for ever all rights and titles to their entire share of the city and *pargana* of Broach and a country of 3 lakhs of rupees near or adjoining Broach. The *parganas* of Chikhli and Koral with the town of Variav, three villages of the *pargana* of Chorasi and the village of Bhatgam were to continue in the possession of the Honourable Company as pledges till the *sanads* for

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*From the extremely easy terms on which Fatesing was recognised by the Peshwa we may gather how greatly his alliance was sought by the latter. Only 5 lakhs were to be paid as *nazar* for the title of *Sena Khas Khel*, the smallest sum a Gaekwad ever paid for his investiture; and for all arrears a demand for 5 lakhs only was made. On the other hand Fatesing in vain asked for the Dabhade estate, and for an indemnity for the 5 lakhs of territory (Broach) ceded by the Peshwa to the British, Savli alone being given to him. In 1770 a somewhat similar engagement was made. We find Fatesing making demand for protection against the British and complaining of Govindrao at Ahmedabad and Khanderao who would not pay his dues. Madhavrao had first promised Govindrao a *jagir* of 5 lakhs, then one of 3 lakhs, and it is not till a third engagement was made in 1782 that we gather that Govindrao had gone to Poona, when he was promised and perhaps got his *jagir* and this time the Peshwa states "when there is a negotiation for a treaty with the British your land (Broach) will be negotiated for." As long as the Peshwa's party feared that Fatesing would join the British, and before he actually did so, he was very lightly assessed. In return for his services against Raghunathrao his tribute and indemnity for service of troops were excused, and it was settled that as long as the British were in Gujarat no indemnity for service of troops was to be demanded, and his tribute was fixed at 4 lakhs. It is worth noting, however, that Fatesing never relinquished his demands for indemnification for the loss of his share in Broach, and that the Peshwa never denied that he had a right to expect some return for his loss. Savli was actually made over to him, and re-demanded from his successor Govindrao some years later. But the Peshwa promised in 1765 (H. 1179) as indemnity the 5 *mahals* in the Ahmedabad division estimated at 1½ lakhs, *i.e.*, Palanpur, Tanmuri, Balasinor, Virpur, and Savli. The promise was not fully kept; Fatesing did not relinquish his demands and both Manaji and Govindrao renewed them; and the question was never settled, though it was argued over and over again till (after 1814) the Peshwa's rule came to an end. Three years previous to the cession of Savli the Peshwa presented him with the *sanad* for the *pargana* of Navapur. Khanderao was to serve with 300 horse for his *jagir* of 3 lakhs, but a constant source of dispute was the amount he should pay for the lands entrusted him in *kamavis* and for his levies in Idar.

the country of 3 lakhs were made over. The Gaekwad's government long argued that its property (Broach) had been surrendered to the English without its consent. But by the VIIth article, "the country ceded to the English by Sayajirao or Fatesing Gaekwad shall also be restored when it is proved by their letters and copies of the *sanads* granted by the former Peshwa, now in their (the Gaekwad's) hands, that they do not possess power or authority to make such cessions." At the same time all former treaties were annulled.* This VIIth article was clearly framed by the Poona Darbar to catch Fatesing in a trap.† "If he produced *sanads* showing that the Gaekwad had not the power to make cessions without the Peshwa's leave, the precedent would be a dangerous one in after-times, if he did not produce the *sanads* he would lose his ceded districts. He evaded the difficulty with his usual cleverness, and contended that he had given up his districts "conditionally that Raghunathrao should get all his *thanas* properly settled, which was not done." He affirmed, in short, that the mediation of the English which he had purchased had effected nothing, so that not only ought his districts to be returned, but the sums squeezed out of him at Baroda by Colonel Keating should also be returned. It was not till June 1778 that the Peshwa's government confessed that the proofs mentioned in the treaty of Purandhar were not forthcoming. So the upshot of the whole was that the Gaekwad never recovered his own from his two more powerful neighbours. The cessions were definitely confirmed by treaty on the 28th November 1778.

1778.

Soon after this, on the 30th of March 1779, the war between the Peshwa and the Honourable Company broke out afresh, and Governor Hornby advocated an alliance with the Gaekwad whose territories were easily accessible to the British troops from the sea, while they were not separated from the Deccan by precipitous mountain ranges. "Let therefore," he argued, "the Peshwa's sovereignty in Gujarat be swept away, let Fatesing retain all the territory north of the Mahi and the British occupy all south of the Tapti river (14th June 1779)." In the

Second war between the Peshwa and the British: Fatesing has to side with the latter, 1779.

*Aitchison's Treaties (1876), V., No. VI.

†Residency Records.

main the Calcutta Government approved of the scheme. Colonel Goddard (15th December 1779) joining the Bombay forces with his Bengal army, in a first quick movement took possession of Dabhoi, till then held by 2,000 of the Peshwa's troops, and then marched on Baroda. Fatesing, in spite of urgent letters from Nana Fadnavis* was compelled by the pressure of events to enter into an alliance which was ratified by a treaty made at Kundhela† near Dabhoi on the 26th of January 1780. By this defensive and offensive treaty Fatesing was to be independent and to pay no tribute to the Peshwa, and he was to retain his portion of Gujarat, while the British were to take the Peshwa's share, till a new settlement could take place of which the express object was to be an absolute and specific partition on the basis proposed by Governor Hornby. It was also agreed that Fatesing was to furnish his ally with 3,000 horse, or more in time of war, and cede Sinor and certain villages in the Broach *pargana* together "with such portions of territory as were to be handed over on the day of the capture of Ahmedabad." These cessions need not be named here. By the Vth article, "a new settlement of Gujarat was to take place for the mutual benefit and convenience of both parties, according to the proportion of the revenues then respectively held by Fatesing and the Peshwa. The last words were introduced because the Bombay Government had an idea that the territories north of the Mahi might be more valuable than those in the Surat *atthavisi*, a matter which General Goddard avoided discussing during the continuation of hostilities for fear of displeasing Fatesing. The treaty does not appear to have been finally exchanged with Fatesing and was cancelled by the treaty of Salbai. By the 15th February 1780 the city of Ahmedabad was gallantly taken by storm and bestowed on Fatesing, who in his turn made over to the British the districts he had promised them, though from the Surat *atthavisi*, Songadh was purposely excepted.

Treaty of Kundhela, 1780.

On the 29th February Sindhia and Holkar, the Peshwa's allies, crossed the Narbada and encamped near Dabhoi on the 7th of March,

*Original letters still extant among the Baroda State Records.
†Baroda Precis of 1853, para. 19.

but the town was bravely held by Mr. Forbes, the author of the Oriental Memoirs, while Goddard gladly moved across the Mahi at Vasad with the intention of meeting the enemy. He reached Baroda on the 8th of March on which day the enemy was at Tentalav, a little south of Dabhoi. Sindhia, under pretence of a desire to enter into negotiations, in vain attempted to delay an engagement that he might have time to win over at least Govindrao. He had quite failed to induce Fatesing to side with him, and the latter remained firm to the British throughout the campaign, though on one occasion he endeavoured to create ill-feeling between his allies and the Nawab of Cambay.

A few days passed during which Sindhia placed his heavy baggage in the hill fort of Pavagadh and himself encamped at the foot of that hill. On the 27th of March the two armies were only six miles apart, and on the 2nd of April Goddard made a night attack on Sindhia's camp which met with but partial success, for the enemy contented himself with moving off a few miles and with keeping a stricter watch. On the 19th a fresh attempt to surprise Sindhia's camp met with the same measure of success, and the campaign proceeded without any decided results. The chief triumphs of the British arms were acquired in the Surat *atthavisi* at Parnera and Sinor. Fatesing's troops were content with guarding the capital,* but to the end of the campaign he was able to place at the disposal of his allies a force of 5,000 horse, which was under the command of his brother Manaji.† The war was, however, drawing to an end, for the Indian Government, alarmed at the alliance of the Nizam and of Haidar Ali with the great Maratha chief, was desirous of detaching them from the confederation. Terms were accordingly offered, and perhaps the greatest obstacles to an arrangement was the necessity of restoring to the Peshwa his share of

*Baroda may now safely be so termed. It has been elsewhere stated that Patan was considered the head-quarters of the Gaekwad till the death of Damaji in 1768 or till 1781.

†In April 1780, Fatesing applied for a British Resident, but it was decided that Mr. Malet, then Resident at Cambay, might visit Baroda when occasion served. In 1781, Captain Earle actually did reside at Baroda, but was recalled the following year. He did less than nothing. Baroda Precis of 1853, paras. 23-24.

Ahmedabad, which had been made over to the Gaekwad by the late treaty.*

Treaty of Salbai, 1782.

On the 17th of May 1782, however, a fresh treaty was concluded at Salbai between an envoy of the Governor-General on one side and Maharaja Sindhia as plenipotentiary for the Peshwa and the minister of Poona on the other hand. It replaced the Maratha territory in Gujarat exactly where it was on the outbreak of the hostilities against Raghoba in 1775. By the Vth article the country mentioned in the Purandhar treaty was to be restored by the British either to the Gaekwad or to the Peshwa and by the VIIIth "whatever territory Fatesing Gaekwad possessed at the commencement of the war was for ever to remain on the usual footing in his possession." No claim was to be made on him for the past, but for the future he was to pay tribute and to do the Peshwa service as usual.†

In short after two general wars waged between the Peshwa and the British in his own territory, the Gaekwad was left in his old position; but he was greatly impoverished, and had lost for ever his share of Broach, which was now made over to Sindhia or rather to his agent Bhaskarrao.

* On the 16th of August 1781, the Governor-General wrote strongly to recommend that the fortress of Ahmedabad should be "surrendered to the entire charge and possession of Fatesing, its lawful proprietor." In answer, General Goddard remarked, "my motive for taking that step (*i. e.*, keeping a garrison in Ahmedabad) was entirely suggested by considerations of our own political interest and security." He admitted that the move had at first been obnoxious to Fatesing, but that it was (at the moment of writing) then less so, while the retention of the garrison had become less important." Hitherto, in fact, Fatesing's good faith had been doubted. On the 7th of September General Goddard, starting from Dabhoi, met Fatesing on the banks of the Dhadhar river, and on the next day a conference took place. General Goddard informed Fatesing that rumours were afloat that he intended joining the ministerial party, and that, with that object in view, he had disgraced his former minister Govindrao Pandit, whom the British had considered their friend in the treaty of 1779-80, in order to avail himself of the services of Baloba Pandit. It was subsequently discovered that Baloba, far from being friendly to Nana Fadnavis, had been closely connected with Moroba, yet, at the General's suggestion, he was not for a time elevated to the Diwanship and Hiramand, officiating minister, conducted the conference in writing. Fatesing, as is remarked in the text, in spite of foreign and domestic foes, aided the British with cavalry under Manaji (or Murarrao) his brother, and General Goddard withdrew the garrison from Ahmedabad. Res. Rec.

† Aitchison's Treaties (1876) V, No. IX. The Treaty was finally ratified at Gwalior on the 20th of December 1782, and the portions of it affecting the Gaekwad were communicated to Fatesing in a resolution, dated 27th March 1783, Baroda Precis of 1853, para. 26. The great difficulty experienced in making this treaty was the necessity it would entail of forcing Fatesing to give up Ahmedabad. By the 17th of July 1783, however, such of the Gaekwad's territory as remained in the hands of the English was returned to Fatesing or rather to Gomaji Patel; and on the 31st October 1783, Fatesing was officially informed that, in the opinion of the Governor-General, Ahmedabad should be given up.

Fatesing died on the 21st of December 1789, in consequence of a fall from the upper story of his palace. His later administration was marked by great parsimony, and, in spite of every effort, Colonel Walker could not, ten years after this time, succeed in bringing the State expenditure down to the level at which Fatesing kept it.

Fatesing's death, 1789.

MANAJIRAO GAEKWAD (REGENT), 1789-1793.

The death of Fatesing left Sayajirao without a guardian; but as Sayajirao died in 1792 that shifty and prudent prince* was practically succeeded by his younger brother Manajirao in spite of the loud remonstrances Govindrao made from his obscure retreat in the village of Daur near Poona.** He could bring forward no argument as good as Manajirao, who produced a *nazar* of Rs. 33,13,000 and promised the Poona Government to pay Fatesing's arrears which amounted to 36 lakhs.*** But Mahadji Sindhia to whom Govindrao had offered his son Anandrao as husband for his daughter, and a grant of three lakhs of rupees, espoused Govindrao's claims much to the disgust of the Poona Darbar. The rivalry of the brothers was kept alive till Manaji's death, which occurred on about the 1st of August 1793, though like every one else after a time Sindhia abandoned his foolish protege's cause. The Bombay Government at this time refused to interfere or even to mediate between the two brothers, holding that by the treaty of Salbai an attempt to dismember the State would alone justify their interposition. This was also the policy recommended by Lord Cornwallis on the 15th of July 1793.

Manajirao Gaekwad.

GOVINDRAO GAEKWAD (RESTORED), 1793-1800.

It might be presumed that Govindrao would now be left without a rival, but the rapacious Poona court headed by Nana Fadnavis refused to allow the unfortunate man to leave until he had signed an agreement,† to pay

Govindrao Gaekwad, 1793.

*We have only had reason to notice Fatesing's energy, boldness, cunning and stinginess. But Mr. Forbes who in his Oriental Memoirs seldom has a good word for a Maratha, makes out Fatesing to have been a suspicious tyrant.

**By the VI Article of the agreement made in 1778 Govindrao was to receive a pension of two lakhs a year.

***A Maratha Ms. According to a different account Manajirao promised to pay sixty lakhs in four years by instalments of fifteen lakhs.

†Res. Rec. Translation of Peshwa's Records. The agreement of 1793 was superseded by one made in 1794 of which the details are here given.

20 lakhs due by Manajirao, Rs. 56,38,001 as *nazar* for his title, and Rs. 43,62,000 as arrears of tribute for the years from 1791 to 1793, calculated at the usual rate of Rs. 14,54,000 a year; that is, tribute Rs. 7,79,000, and in lieu of military services Rs. 6,75,000. Besides this, he was directed to give up at once, in part-payment of his dues, all jewels, monies, and clothes, to be found in the Baroda palace, to make the Peshwa a present of three elephants, five horses and jewels worth one lakh, to restore Savli which had been given to Fatesing, and, a monstrous request, to cede to the Peshwa all the territories belonging to the Gaekwad south of the Tapti river together with his share of the revenues of Surat. Nana Fadnavis was bent on ruining the Gaekwad family, but the accomplishment of his designs was frustrated. On the ground that the treaty of Salbai provided that there should be no dismemberment of the Baroda State, the British Government peremptorily informed the minister that his designs must be abandoned.

The Honourable Company save the Gaekwad State from dismemberment.

Govindrao was allowed to assume the title of *Sena Khas Khel* on the 19th of December 1793. But he did not enter his capital without one more struggle. Kanhojirao, his illegitimate son by Gajrabai, a Rajput princess of Dharampur, obtained some assistance from his mother, and from Sindhia's agent at Broach and threw himself into Baroda, which he endeavoured to hold with 2,000 Arabs and some 600 Pathan horse. These mercenary troops, however, betrayed him and he was surrendered to his father who placed him in confinement. He managed soon after to escape disguised in female attire, when he fled to the hills and found the Bhils ready to aid him in ravaging Sankheda and Bahadarpur, and there he was afterwards joined in rebellion by Malharrao, the son of Khanderao the Kadi *jagirdar* who had died in 1785. Malharrao, on the ground that his father had sided with Govindrao, had thought himself entitled to claim from the latter an exemption from his yearly *peshkash* of one lakh and Rs. 20,000 which was really an indemnity for the nonservice of

Kanhojirao's first insurrection.

Abetted by Malharrao Gaekwad.

400 horse. But the prince perceived or affected to perceive some want of cordiality in Malharrao, and claimed all arrears. The *jagirdar's* territories at this time consisted of Kadi worth 3½ lakhs, and of Kapadvanj and Dehgam worth 1½ lakhs. Nadiad, as has been mentioned, had been taken from his father by Fatesing.

Malharrao and Kanhojirao were destined to bring much trouble on the Baroda State in the future; and, even at this time, the latter displayed great skill in the assistance he gave in repelling the Gaekwad forces attacking Kadi. A forged letter was, however, his undoing. Dropped maliciously where the *jagirdar* was sure to find, and read it, it led the latter to think that his ally was plotting against him. The quarrel which ensued drove Kanhoji once again to the shelter of the Satpura hills. Decoyed thence by false promises he was thrown into prison by his father. In 1794, Malharrao was allowed to purchase peace by the payment of a fine of five-and-a-half lakhs, and a yearly *peshkash* of one lakh and fifteen thousand. He was also to proceed in person to Baroda there to do homage to Govindrao. On the other hand he was allowed to retain Kadi, Dehgam and Kapadvanj.

Aba Shelukar, Deputy Governor of Gujarat, 1796.

In 1796 Bajirao, son of Raghoba, became Peshwa. He appointed his younger brother, Chimnaji, who was only ten years old, to be Governor of Gujarat, sending a Deputy to take charge of the province on his behalf, one Aba Shelukar. Shortly after Shelukar had arrived in Ahmedabad he was captured together with Nana Fadnavis his patron, in Sindhia's camp. The Peshwa ordered Govindrao to seize the districts of which Shelukar had been placed in charge. The Gaekwad proceeded to occupy Petlad; but being at that time, well disposed towards Shelukar, he interceded for him and obtained his return to Ahmedabad on payment of ten lakhs, a sum which was provided by Raoji Appaji, the famous Prabhu minister of Govindrao. The security demanded by Raoji was Petlad, which he asked, should be made over to his brother, Babaji. Both brothers had accompanied Maharaja Govindrao on his return from his long captivity in Poona, and were capable, if not too scrupulous. Raoji was in charge of the civil duties of the Minister, Babaji of the military, his function being the forcible collection of the revenue.

Maharaja Govindrao ion of 1800.

Aba Shelukar, having purchased his freedom with the money lent him by Raoji, proceeded to make the best of his way back to Ahmedabad. On the road he met, and was entertained by, Raoji and Babaji, and very unwisely opened a dispute with these powerful men concerning the conditions of repayment of the loan. He made matters worse by appealing to the Gaekwad, and at the same time alienating him by a refusal to surrender to him his share of the proceeds of a robbery committed by his officers on Baroda State subjects. The Gaekwad, urged on by his ministers, determined to attack Shelukar and, by getting him out of his path, to make himself master of Ahmedabad and all the wealth implied by its possession. The death of Nana Fadnavis in 1800 removed from the scene Shelukar's last patron, and rendered the Gaekwad's task yet more easy. After a desultory siege Ahmedabad fell, more through the treachery of Shelukar's mercenaries than by reason of the skill of the Gaekwad's general; Shelukar was captured and imprisoned, first at Baroda and subsequently at Bulsar; and the Gaekwad entered upon a possession of Ahmedabad which was destined to last until it was handed over to the British government. This change in government must have been very grateful to the people, for, if the Gaekwad rule was not particularly merciful, at least it was far more so than that of Shelukar, who was notorious for cruelty and rapacity in an age when the possession of these qualities by a government was regarded as a matter of course. Shelukar remained a prisoner for many years, and was eventually, released long after he had ceased to be a force in politics.

First lease of the Ahmedabad farm to the Gaekwad, 1800.

Govindrao now obtained from the Peshwa a *sanad* by which the farm of the Ahmedabad revenues was leased, nominally to his illegitimate but favourite son Bhagvantrao, but really to Govindrao himself at 5 lakhs a year for a term of five years. This farm included shares in the Kathiawad and Sorath tribute, the revenue of Petlad, Napad, Ranpur, Dhandhuka and Gogho, together with rights to certain customs dues in Cambay and a share in the revenues of the city of Ahmedabad. At the same time Sindhia was granted the proceeds of the farm for the first two years of its lease.

This farm had seldom, or never, been taken up for more than 3½ lakhs per annum, but to the Gaekwad it was worth more than to any other power, as his own northern possessions were closely intermingled with those of the Peshwa. The whole country having been thus placed under one authority the collection of a vastly enhanced revenue was certain.

Death of Maharaja Govindrao, 1800.

Govindrao had intended to send as his Deputy to Ahmedabad a brother of Sindhia's minister, Yadavrao Bhaskar, thinking that by doing so he would be able to counter-balance the excessive power which Raoji Appaji had acquired in the State ; but he was not sufficiently strong to assert himself against his masterful Dewan who secured the appointment for his cousin, Raghunathrao alias Kakaji. The first payment of five lakhs had been made over to the banker Hari Bhakti for Sindhia when Govindrao died, on the 19th September, 1800.

Again history repeated itself. As had happened when Damajirao died, so now ; the heir was all but an idiot, and was quite incapable of managing his own affairs, much less those of a State in such turbulent times. Once again disputes as to who should act as Regent and Guardian confused Baroda affairs ; again there was all the distraction of civil war ; and all these troubles beset the State at a time when its finances had been seriously impaired by the payment to the Peshwa, in 1798, of nearly seventy-nine lakhs of rupees.

ANANDRAO MAHARAJA, 1800-1819.

The Arab Mercenaries.

Reference has already been made to the Arab mercenaries who were in Baroda at the accession of Govindrao. Originally brought into the State by Fatesingrao, their numbers had been largely increased by Govindrao. Such was the common practice of the day in all the Indian States, symptomatic of weakness, and of distrust of their own soldiery. These mercenary troops had been quick to perceive their opportunity ; they quickly made themselves masters where they had been introduced to be armed servants. During the reign of Anandrao large additions were to be made to their numbers in Baroda by Raoji Appaji. They were already sufficiently powerful. All the gates of the City, and all the fortified posts throughout the State were held by them at the time

of Anandrao's accession. Influenced only by self-interest, guided by no man except the *sahukar*, their paymaster, they were ready, at any time of conflict, to fight for that individual or party who would make them the most fair promises, or who seemed to them most likely to assure the continuance of privileges already in their possession, or their enlargement.

Accession of Anandrao, 1800.

Govindrao left eleven sons, of whom seven were illegitimate. Of these Kanhoji, son of a Rajputani princess of Dharampur, Gajrabai, was the eldest. Maharani Gahenabai, who had exercised great influence during Govindrao's life time, feared that his death would bring about the accession of Kanhoji, and not of her own eldest son, Anandrao, and a consequent loss of her own position in the State. She threatened to become *sati*, to sacrify her own life on the funeral pyre of her dead husband. The minister happened to be absent from Baroda, but his brother Babaji and Mir Kamal-ud-din, with Mangal and Samal Parekh, the paymasters of the mercenaries, together waited on the Maharani, assured her of their intention to maintain her authority in the person of Anandrao, and thus succeeded in dissuading her from her intention. They also paraded all the leaders of the mercenaries and caused them to swear on the Koran to be faithful to the Maharani's cause. Anandrao was accordingly placed on the *gadi*, as was indeed his right; but from the outset it was not contemplated that he should take any active part in the administration as he was weak-minded and addicted to opium.

Kanhoji usurps the ministerial powers.

Raoji returned to Baroda in haste, and began to administer the State; but in the meantime, Kanhoji a man of some energy and determination, who had known the sweets of power when, as Agent to his father, Govindrao, he had governed in Baroda in 1793, who had refused to give up his office to his father, and had in consequence been imprisoned made his way in disguise into the presence of Anandrao, and so worked on the feelings of that sentimental prince that he at once obtained a position of influence at his court. He went further. Obtaining the consent of the Maharaja, he usurped the ministerial functions, won over the Arab troops by bribes greater than those already given them by Raoji, and gradually exercised all the powers of the Maharaja himself. Soon he was in need of money. To obtain it, and to retain

his influence with the Arabs, he practically imprisoned Anandrao in his own palace, treated his ladies, relatives, and servants, with great harshness, and robbed them of their jewels. Still he found that he was unable to satisfy the ever increasing demands of the mercenaries. The exchequer had long been empty, and even the money collected by Govindrao to pay Sindhia had been squandered. Small wonder, then, that his fall was as rapid and as decisive as his rise to power had been dramatic. Kanhoji made the mistake of driving the brother of the Maharaja's favourite wife out of the palace, thus adding her to his already sufficiently large list of enemies. The Arabs, realising that they had made all they could out of Kanhoji, and accepting still larger bribes from his opponents willingly consented to arrest him. On the night of the 29th January 1801, his house was stealthily surrounded by a party of Arab troopers, he was dragged before the Maharaja in the palace, there to be soundly abused. He was then imprisoned in the fort of Ranpur.

Once more Raoji came into power, but the Arabs now tyrannized over him more than ever, irritated the court by their violence, and terrified the people by their cruelty. So great did their audacity become that when Raoji Appaji was returning from Cambay where he had been negotiating for the assistance of the British Government and was actually entering the fort of the City, some of their number fired on him and killed or wounded most of his *palkhi*-bearers. Thus the weapon the Dewan had unscrupulously forged was now turned against him. The Arabs, from the outset, disliked the notion of any British interference which they rightly foresaw would terminate their power, and Raoji, who had no more means at his command than Kanhoji, could not command the support of the Gaekwad family, who to a man, now turned against him. Gajrabai, Kanhoji's mother, who was at Surat, urged Malharrao, the *jagirdar* of Kadi, to act against the Dewan. This chief, though he had at first sided with Raoji, and approved of the measures taken with regard to Kanhoji, finding that his support could not be purchased even by the entire remission of his *peshkash*, determined to espouse the cause of the Dewan's rival. The *jagirdar* was speedily joined by Mukundrao, a younger and illegitimate brother of the reigning Gaekwad

who under the pretence of a visit to the shrine at Dakor, had managed to get away from the capital with all his moveable property. On his joining him the *jagirdar* took the field.*

The British Government arbitrate between the rival parties.

Both parties appealed to the Bombay Government, and both offered for its support the Chorasi and the Surat *chauth*, the surrender of which had once before been tendered by Govindrao at the commencement of his campaign with Aba Shelukar.† Gajrabai in addition proffered the surrender of Chikhli. On the one hand the *jagirdar* asserted that his reasonable wish was to free the Gaekwad family from the tyranny of a foreigner, and that the Maharaja privately countenanced his effort to do so. On the other hand, Raoji asserted with equal warmth that he was acting solely by the order of Anandrao. Governor Duncan, apprehensive of the dangers which might arise from the disorder into which his neighbours had fallen,‡ still hesitated to interfere. After long delay, however he decided on sending Major A. Walker to Baroda to mediate between the two parties and to ascertain what, if any, were the wishes of the reigning prince, and at the same time there was sent to Cambay a small and, as it proved to be, an inadequate force of 2,000 men to support his decision if it were resisted.

Sindhia threatens to interfere.

Towards the close of the year 1801 matters were approaching a crisis. Babaji's troops were on the march from Ahmedabad, Malharrao's forces had

*In the memo. of Mr. Willoughby, Pol. Sec. to the Bom. Gov., 4th August 1837 (para. 7), it is written, "No sooner was Kanhoji's rebellion crushed than another was fomented by Murarrao, who was also an illegitimate son of Govindrao. This was likewise suppressed by the minister, Murarrao being also seized and imprisoned. Kanhoji and Murarrao however had many partisans, whose open opposition or intrigues proved a constant source of anxiety to the minister who was, in consequence, induced to solicit the aid of the British Government."

†The succession was in direct contravention of the treaty of Salbai, and therefore condemned as impolitic by the Court of Directors in their despatch, dated 28th August 1804, but was subsequently recognized by the XIVth Article of the Treaty of Bassein. As to the previous tender of territory it is stated (Baroda Precis of 1853, para. 31) that Governor Duncan was instructed by the Governor-General in March 1800 to effect an exchange of territory. Govindrao actually ceded the *chauth*, of Surat and the Chorasi *pargana*, but owing to delays in obtaining sanction from the Poona Ministry the negotiations hung fire and Govindrao died. Probably the cession was to be repaid by military assistance. The Court of Directors disapproved of the whole thing as contrary to the treaty of Salbai.

‡Besides the suspicious designs of Sindhia there was another fear thus expressed in para. 35 of the Baroda Precis of 1853, to which some small weight must be given. "The Poona Ministry opposing British interference, threatened to set up Anandrao's younger brother Fatesing as a competitor for the *gadi*."

set out from Kadi under the command of his brother Hanmantrao and an old Gaekwad officer named Shivram, and a small engagement had taken place. The Dewan's position in Baroda was most uncomfortable, for the Arabs suspected him of calling in the British, and most of his relations were in their hands. Still Raoji did not yet wholly throw himself on British support, for he was at this time in close correspondence with Yadav Bhaskar whose history is worth some notice. This able man had been clerk to a great farmer of the revenue in the Baroda State named Khandopant Nana and had subsequently risen to be Dewan to Fatesing. When that prince died he and his brothers Ramchandra and Lakshman were, with the consent of the Poona court*, thrown into prison by Manaji on his accession. But when Govindrao in his turn came into power Yadav Bhaskar and his brothers were released and dismissed with honour through the influence of Raoji Appaji, and at this time the brothers were influential Dewans in Sindhia's court. Now Sindhia had a direct claim on the Baroda State for 10 lakhs, in the shape of the first two instalments for the Ahmedabad farm, and it was through fear of his probable interference that the Bombay Government was compelled to arbitrate between the contending parties at Baroda.

Major Walker decides in favour of Raoji Appaji.

Major Walker reached Baroda and saw Maharaja Anandrao on the 29th of January 1802. He believed him to be of feeble intellect, afraid of the Arabs, unfriendly to the *jagirdar* Malharrao, but in deep dejection on account of his brother's imprisonment. Acquitting the Dewan Raoji of all offences, Major Walker blamed Malharrao for his selfish change of policy in supporting Kanhoji and for his perverseness in refusing to accept as a compromise a remission of Rs. 10,000 in his *peshkash* which had been tendered by the Dewan.† The *jagirdar* had not only refused to listen to all offers

*Peshwa's Records. Art. 2 of agreement (H. 1191) with the Gaekwad. Ramchandra Bhaskar was sent to a commission to enquire into alleged encroachments of the Gaekwad in Ahmedabad, the Surat *atthavisi* and other *mahals* by the levy of *ghasdana*, and in the same year through the medium of the same person Fatesing obtained a remission of Rs. 5,70,500. He had been *vakil* to Fatesing as early as H. 1179. According to Art. 2 of the agreement with the Gaekwad (H. 1191), a demand for the surrender of two reasons of the name of Bhaskar, was, however, refused by the Peshwa, but at another time he gave a guarded consent to proceedings against Bhaskar for peculation.

† Ras Mala, II. 29-45.

of arbitration, but had persisted in raising tribute within the Baroda state and in retaining Visnagar which he had taken by force of arms. Consequently no conciliatory course was left open to Major Walker, and he left Baroda to join his troops at Cambay on the 18th of February.

Campaign against the Jagirdar of Kadi, 1802.

Malharrao had from twelve to fifteen thousand troops of whom the best disciplined were Shivram's 700 Hindustanis, though there were a few others who had been well trained by Parker, an Englishman and Joaquim, a Portuguese. But for the most part the army was composed of Sindhis and Pathans, Kolis and Kulans, the last of whom still carried on their persons and their horses ancient chain armours. They were led by Bhabutsing, the Thakore of Bhankoda. The British force did not move till the 23rd of February, and did not enter the Kadi territory with Babaji's troops till the 10th of March. Malharrao pretended to ask for terms, but Major Walker advanced without halting to Budasan three miles from Kadi (16th March). He then occupied an eminence from which the whole town could be seen. Again Malharrao pretended to show a disposition to treat, but when emissaries* were sent him he imprisoned them and opened fire on the British camp.

On the 17th of March Major Walker made his attack on the enemy. His own troops he placed in the centre, Kamal-ud-din on his right flank, and Babaji on his left. After advancing some distance he found that his allies had gradually lagged behind and then halted, and, as his own force was very small, he was obliged to return to his camp without striking a blow. After this he adopted Maratha tactics, treated the enemy's camp as a fortified town, and acted on the defence till Sir William Clarke arrived with reinforcements drawn from Div, Bombay and Goa (24th April). The British force was also strengthened by the arrival of a body of troops under Colonel Coleman, and there were now 6,000 British troops in the field, and on the 30th of April the enemy were once more attacked. Lieutenant-Colonel Waddington at daybreak captured one of the enemy's batteries and turned its guns against them, and by eleven o'clock the camp which was situated just outside the town was cleared. On the 3rd of May, Malharrao gave himself up, when the town was entered by the allies.

* Capt. G. Williams and Sunderji.

The *jagirdar* was permitted to reside at Nadiad where districts were allotted to him worth 1¼ lakhs,* and the possessions of both branches of the family were now at length and for the first time brought under one ruler to the great gain of the State.† In the following June or July, Ganpatrao Gaekwad a descendant of Pilajirao and *jagirdar* of Sankheda and Bahadarpur, who had intended to combine with Malharrao, was joined by Murarrao Gaekwad, and rose in rebellion. His little fort had for years been successfully held against Gaekwad troops, but on the 7th of July it surrendered to a British detachment and he as well as Murarrao fled to the court of Anandrao Pawar of Dhar, who now became the centre of the discontented party.

Cessions to the British and subsidy of forces.

Such was the first of the many services, rendered to the Baroda State by the Bombay Government, who did not delay to claim an ample reward. The Gaekwad had, before the commencement of the campaign, ceded the Chorasi *pargana*‡ and his portion of the *chauth* of Surat as a free gift to the Honourable Company; while, according to an agreement made between Mr. Duncan and Raoji at Cambay,§ he consented to pay the expenses of the campaign with interest in two instalments, the first to fall due on the 1st of October, the second on the 5th of January 1802, the Gaekwad's share of the Surat *atthavisi* being mortgaged as security. Finally the State secretly subsidised a force of 2,000 sepoys and a company of European artillery at a cost of Rs. 65,000 per month to be paid by the landed *jaidad* or funds, but this arrangement was not to be carried out till the end of the Kadi war, when the Arab mercenaries were to be reduced. On the 4th of June 1802 the *pargana* of Chikhli was ceded as a free gift to date from *samvat* 1859, and to this were added

Agreement, 16th March 1802.

*The Honourable Company and Mir Kamal-ud-din were sureties between the Jagirdar and Anandrao, as is related elsewhere. Malharrao managed to escape on the 4th December 1802, and gave great trouble in Kathiawad till he was caught in 1804 by Babaji's *mulukgiri* force and sent to Bombay as a prisoner.

† During this little war a person came into prominence who afterwards played an important part in the history of Baroda. Vithalrao Devaji, son of Balvantrao Keshi the treasurer, gallantly took Vijapur and Visnagar, and defeated Shivram. Dehgam and Kapadvanj were surrendered soon after the fall of Kadi.

‡ The British flag was hoisted at Velachha, the principal station in the Chorasi on the 7th of July 1802.

§ Aitchison's Treaties (1876), VI. No. 78.

on the 5th of May 1803 the fort and *jagir* of *Kaira*.* On the 6th of June, by a fresh arrangement, the assignment of the *jaidad* land for the subsidy was deferred till the beginning of June 1803, as the State was encumbered with mortgages. But it was then settled that the *pargana* of Dholka should be assigned from samvat 1860, while a *jagir* of Rs. 50,000 from Nadiad was granted at once. Meanwhile the revenues of Kathiawad and Kadi were pledged. At the same time a bond was given for the expenses of the army incurred during the first year which amounted to 7 lakhs and 80 thousand rupees, bearing 9 per cent. interest. By January 1803 the following districts were, however, fairly ceded: Dholka worth 4½ lakhs, Nadiad worth 1¾ lakhs, Vijapur 1 lakh and 30 thousand, and the *tappa* of Kadi worth 25 thousand rupees making a total of 7 lakhs and 80 thousand rupees. By the 4th of August the Honourable Company agreed to advance money to pay the arrears due to the Arabs, the loan to be paid back in instalments ending in June 1805, the Gaekwad meanwhile pledging the revenue of the Baroda, Koral, Sinor, Petlad and Ahmedabad *parganas*.

Treaty confirming Raoji Appaji's agreement and adding to it.

On the 29th of July 1802 the Maharaja approved of the treaty made by Raoji Appaji, and officially wrote that, 'in consequence of there being many ill disposed persons among the Arabs, who have plotted against my liberty and even my life, I desire that my subjects will pay no attention to my order in this situation but hear what Major Walker has to say'. He further promised to reduce the State expenditure and the army to Fatesing's standard, and by the Xth Article he desired that 'if any evil disposed persons attempt anything unfair or unreasonable against my person, my Dewan Raoji Appaji, his son, his brother, his nephew, or relations, and Madhavrao Tatya Muzumdar, or even should I myself or my successor commit anything improper or unjust, the English Government should interfere.' Here was the beginning of the policy of close interference in the affairs of the State by the Bombay Government, which for seventeen years virtually ruled over Baroda. It was, too, the commencement of the policy of giving guarantees, *bahedhari*, that is of protecting certain individuals from the action of

29th July 1802.

*Aitchison's Treaties (1876), IV. No. 201, No. 79.

the sovereign which gave rise to many disputes later on, between the two Governments.*

Reward of Raoji and the Prabhu family.

It was deemed advisable by the British Government to have at the Baroda Court some leading personage who might, in the present state of relations between Bombay and Poona, further the designs of the former government in preventing a recurrence of the coalition of Maratha powers. Raoji was sure of his reward if he served British interests. On the 8th of July,† a private engagement was made with him by Governor Duncan to the effect that the Dewanship was to remain in his family, and that his son, brother, nephew, relation and friends were to be duly protected and supported by the Honourable Company, and if the Gaekwad or anybody else were unreasonably to treat him ill, the Company was to interfere on his behalf. Besides the valuable village of Batha in the Chorasi granted as hereditary *jagir* he obtained a pension of Rs. 60,000 a year. At this time Raoji was an old man with but a few months to live, and though his astuteness was as great as ever, he had grown feeble and very dilatory. He was unable to face the crisis when the disbandment of the Arabs had to be carried out, for he feared these men as much as he hated them; and he sought to purchase by bribes the favour of the paymasters of the troops as well as that of Yadav Bhaskar, Sindhia's minister. Above all other feelings was his intense love for the members of his family whom he loaded with gifts, a double portion being bestowed on his favourite nephew Sakharam Dewanji, the Deshmukh of Navsari, who held a large portion of the Surat *atthavisi*. But other relations had their share in that district, while most of the newly conquered districts of Kadi and Dehgam were also made over to them till at length the Bombay Government was forced to remonstrate. The nephew who

*The manner in which *sanads* are granted may here be given, as the formal construction and register of these important documents bear resemblance to the manner in which treaties were drawn up. (1) The draft of the proposed *sanad* is prepared by the *fadnavis*. The draft is copied out in the office of the *munshi*, where it is ultimately kept. (3) The *munshi* puts the date and writes the word *janije*. (4) The Muzumdar writes the word *mortabsud* at the end. (5) The Maharaja writes the word *mhalasakant* at the top. (6) The *fadnavis* impresses the seals in the presence of the Maharaja. (7) The *sanad* is registered in the office of the *fadnavis* who writes the word *bar*. The term *mhalsakant* records the devotion of the Gaekwad family to the spouse of the family god Khandoba, and consequently to that deity.

† Aitchison's Treaties (1876), IV. 210.

succeeded him possessed all Raoji's faults, and in addition had certain other failings which ruined him, but the Dewan's brother, Babaji, proved himself to be a straightforward and courageous man, to whom the British were much indebted, a man superior in most ways to the head of the family whom events thrust into greater prominence.

Treaty of Bassein, 31st December 1802.

The treaty of June 6th was disapproved by the Court of Directors as being in direct contravention of the treaty of Salbai. Before, however, any orders had been issued by the authorities to restore to the Gaekwad the territory he had ceded, the Peshwa, out of regard for whom the treaty had been disavowed, was a fugitive before the army of Holkar, and by December had ratified these very concessions at the treaty of Bassein. By this treaty the Peshwa virtually placed his independence in the hands of the British. He ceded his share of Surat thus giving them sole control over that district. In payment of the subsidiary force required he handed over territory in Gujarat, the revenue of which amounted to Rs. 12,28,000 and finally he constituted the British Government arbiter in the disputes between his gov rnment and that of Baroda. The grants made by the Gaekwad for the support of the subsidiary force amounted in 1802 to Rs. 7,80,000

Danger to the State from Holkar and Sindhia.

Major Walker returned to Baroda as Resident on the 11th of July 1802 in obedience to orders, dated the 12th of the preceding month.* Holkar and Sindhia, at war with each other, covered Central India with their armies, and both threw covetous eyes on Gujarat. In September 1802 a body of Holkar's Pendharis invaded the Surat *atthavisi* and ravaged the *kasba* of Mohin, but they were routed in a night attack by Bapu Kamavisdar, and retreated precipi-

*And from this time the authority of the British Resident was paramount. This may be gathered not only from the above detailed engagements, but from the fact that, after the expulsion of the Arabs from Baroda, the Maharaja granted, and the Honourable Company assumed, the power and responsibilities of surety in the *bahedhari* engagements, which practically gave the Resident authority to interfere as much as he chose in the disposal of the revenues and, as was at this time assumed, in all matters of great political importance as well as in the governance of the chief ministers and public officers. It was also assumed that the Resident held a power equal to that of the Maharaja. Under the plea of mental incapacity the Maharaja was not allowed to take any real share in the administration which was carried on, till the accession of Sayajirao by a Commission composed of the Resident or his native agent, the Dewan, the muzumdar, and subsequently (1st January 1806) the Regent Fatesing.

tately over the Sahyadris where they were roughly handled by the Bhils and Kolis.

Sindhia, who was well aware through Bhaskar of the distress through which the State was passing, now presented his claim for ten lakhs on the farm of Ahmedabad. He had good reason to hope that, if he could seize the country, the Peshwa would grant him the farming of it. He accordingly despatched an army of twelve or fourteen thousand men, in the direction of the northern districts, who were really led by Nagopant, but were nominally under the command of the unfortunate young prince Anandrao Pawar of Dhar, Govindrao Gaekwad's grandson, with whom the discontented and rebellious members of the Gaekwad family then and subsequently found refuge and to whom they looked for assistance. At home Anandrao was thwarted by a treacherous minister and bullied alternately by his neighbours Holkar and Sindhia, but in Gujarat political capital could be made out of his name.* The army of invasion, after levying the *mulukgiri*, and ravaging Baria, reached Bansda in October, and it seemed as if all the evils which Yadav Bhaskar kindly kept warning Raoji to avoid were about to befall the State, when the Dewan through the assistance of the British managed to satisfy Sindhia. The Honourable Company, though creditors to the State for nearly twelve lakhs, consented that the second instalment should be deferred, in spite of their having found out that the Surat *atthavisi* which had been pledged to them had already been mortgaged to the banker Parbhudas, Sindhia's agent at Broach.† This banker had at one time advanced the State twelve lakhs, of which five lakhs were still owing; so the Honourable Company allowed Parbhudas to pay Sindhia first and afterwards themselves, at the same time guaranteeing that they should see the banker repaid.

Assistance given to the State by British.

The partial reduction of the Gaekwad's army, the suppression of the mutinous Arab garrison in the capital, the settlement of the Kathia-

*Anandrao was the son of Khanderao of Dhar and of a daughter of Govindrao Gaekwad. He was brought up at Baroda in Govindrao's Palace, and returned to Dhar in 1797, when seventeen years of age. The treacherous minister was Rangrao Aurekar. Malcolm's History of Central India, 104.

†They were the less reluctant to abandon their pledges of the Surat *atthavisi* that they discovered it was worth only 3½ lakhs a year, as a large portion of it had been let out to members of the Dewan's family.

wad *mulukgiri* and the capture of Malharrao who again attempted to disturb the State, the long chase after Kanhoji who escaped from prison and for years vexed the country aided by Shivram of Kadi and by a party of Arabs who had been allowed to leave Baroda after the siege of the capital on condition that they should not remain in Gujarat, and the admirable means taken to restore to a healthy condition the finances of the State, have been described elsewhere *; but it is well to recapitulate here the dangers and difficulties the first Resident met and surmounted, that the greatness of his services may be recalled.

The Prabhu family and Gangadhar Shastri.

On the 18th of July 1803 Raoji Appaji died and was succeeded by his nephew Sitaram whom he had adopted on the 22nd of May, a dishonest man who for a few years contrived to delay the reforms which were so necessary, and again many years after gave Sayajirao a quantity of bad advice. On the 23rd of September Raoji's old ally Yadav Bhaskar died in battle by the side of his master Sindhia. And a few months before these events Gangadhar Shastri Patwardhan (2nd February 1803) had been nominated confidential medium with the Darbar on a salary of Rs. 100.† His usefulness was already well-known to the Honourable Company, and he rapidly acquired the confidence of a strong party in the Darbar headed by Babaji and afterwards by Fatesing till, at last, feared or respected by the British and the courts of Poona and Baroda, the Shastri came to play a most important part in the history of the State.

Treaty of Bassein.

Meanwhile Sindhia and Holkar were struggling for the custody of the Peshwa Bajirao, and in October 1802 Yashwantrao Holkar defeated the armies

*See below under Army, and Tribute.

†Gangadhar Shastri Patwardhan was an inhabitant of the Deccan and was employed for some time at Poona as a dependent of Haripant Phadke. He had rendered the Gaekwad as well as the British Government some important services and accompanying Major A. Walker to Baroda he entered the Government Service of the British in 1802. In June 1803, the village of Dendola in the *pargana* of *Chorasi* in the Surat *atthavishi* was granted him and his heirs in perpetuity. It was worth Rs. 5,000 per annum. *Sanad*, 10th November 1803, by Jonathan Duncan; Governor. On the 12th of January 1805, on his daughter's marriage, the Bombay Government presented him with Rs. 4,000. On the 15th of May 1806 a palanquin was given him with an allowance of Rs. 1,200 a year for its maintenance. In 1808 Anandrao Maharaja to enable the Shastri to pay off his debts gave him a percentage on the savings he had made for the State and granted him an *inam* village worth Rs. 5,000 a year in the Surat *atthavishi*. On the 11th of June 1813 he was created Mutalik Dewan with not less than half the allowance given to Vithoba Bhau Khasgivala.

of his rival and of the Peshwa in a battle near Poona. The latter appealed to the British for protection, and the result was the treaty of Bassein (31st December 1802),* by the XIVth Article of which the treaty of 1802 between the Gaekwad and the Honourable Company was recognised by the Peshwa and certain unfinished transactions relative to the farm of Ahmedabad between the Poona court and that of Baroda were submitted to the arbitration of the Honourable Company. †

Fatesing's return, 1803.

The war between Holkar and Sindhia had a curious influence on a member of the Gaekwad family, Fatesing, a younger brother of Anandrao, who at the time it broke out was at or near Poona. Late in 1802 he was captured by one of Holkar's officers, and the Baroda Commission offered a large sum for his ransom, fearing lest he might be nominally placed at the head of an army and sent into Gujarat to create a disturbance. In June 1803 Ahmed Khan brought him with his camp to within eight miles of Songadh, and the whole of Holkar's army was at Ahmed Khan's back. The fort was then held by a Gaekwad officer, Balaji Lakshman, and by a small detachment of British troops. Balaji deserted his post in a panic and Govindrao Mama, then made Kamavisdar, was sent to take his place. But, after all, Holkar's Pendharis attempted nothing but a slight demonstration against the fort, which was reinforced in time. In August, however, Fatesing and his mother got away and entered Gujarat with a small body of Pathans. He informed the Baroda court that his freedom had been purchased by a promise to pay Ahmed Khan half a lakh, while the

*Aitchison's Treaties (1876), V. No. 13.

† Residency Records. The unfinished transactions were unsettled claims for money of an intricate character and of immense importance (See Finance). Mr. Elphinstone has pointed out that by the treaty of Bassein the Peshwa recognised the convention of Cambay and the treaty of Baroda of the 29th of July 1802. By it were fixed the establishment of British instead of Peshwa ascendancy at Baroda; British protection of the Gaekwad and interposition in the negotiations with Poona; British guarantee of the succession to the *gadi*; British security for the Gaekwad's debts; and British, obtainment of a cession of the Gaekwad's territory. Ten years later, before and after the Shastri's death, it was the Peshwa's policy to regain his position as suzerain over the Gaekwad, a position which he had quite lost, to hold out easy terms in order to obtain it and to mix up a discussion of this matter with the other discussion relative to the Gaekwad's debts. But, in reality, from the date of this treaty the Peshwa's connection with the Baroda State was cut off; he had evidently just claims for moneys due; he had also a right to the payment of moderate nazarana on accession, though this was no longer a sign of dependence in the Gaekwad, and a fixed tribute, but nothing further.

Pathans were to have some additional compensation. Baroda was this time denuded of troops on account of a war in Malwa, and Colonel Walker at once apprehended the danger of the Pathans being employed in some intrigue to raise Fatesing to the throne. He was not much out in his suspicions. On the 2nd of October Fatesing entered Baroda and took up his residence with the Rani Gahenabai, but the Pathans were not got rid of till November, and not till after a strange quarrel had taken place among the Pathans themselves and their leaders Jamal Khan and Zenghis Khan, one of whom was seriously wounded. Shortly after it was discovered that a conspiracy had been set afoot chiefly by Anandrao's favourite Rani, Takhatabai, who was jealous of the influence likely to accrue to the queen mother by the presence of Fatesing against whom she attempted to poison the Maharaja's mind. Her half-formed plan was to seize the Dewan Sitaram and the Resident, and then to occupy the City with the Pathans and some other soldiery in her interest. She had also endeavoured to implicate in the plot, poor Anandrao, who was either quite innocent of the whole scheme or not responsible for the petty share he took in it. For the rest most of the conspirators were men of very low station and of bad character.

1804.

To pay off Fatesing's ransom the Resident aided the Dewan to raise a sum of fifty thousand rupees by guaranteeing its repayment, and he was informed by him that the money had been paid to Holkar. But in April 1804 Colonel Walker discovered that no such payment had been made, and that the hostages for repayment had managed to escape from Holkar's to Ahmed Khan's camp. This was dishonourable and dangerous enough, but it was also found that the Dewan had appropriated some and had distributed the rest, of the money without obtaining the Maharaja's seal, necessary in all matters of disbursement, at a time when the attendance, at the palace, of Gangadhar Shastri, now acting for the Resident as Member of the Council or Commission had been purposely dispensed with. No wonder that when called upon to explain personally to the Resident, Sitaram found it imperative on him to go on a short pilgrimage.

Wars among the Marathas.

The treaty of Bassein, it must be remembered, was followed by a war between the British and Sindhia, in which the latter lost Broach and the fort of

Pavagadh, and the latter place only was restored to him after the peace of December 1803. *

These events were followed by a war between the British and Holkar which did not cease till 1806, and kept Gujarat in constant apprehension of invasions. During its course a petty conspiracy of some small *sahukars* in Baroda to abet the invasion of Gujarat by Holkar was detected, and crushed before it came to maturity.

Gaekwad's share in the Maratha wars, 1805—1806

Major Walker induced Colonel Murray, much against his will, to accept the aid of a Gaekwad force, and with great pains persuaded Sakharam Dewanji and the other chief military officers of the State to take part in a distant campaign, which offered no prospect of immediate gain. Gopalrao Govind absolutely refused to march; Kakaji, who should have assisted Colonel Murray in capturing Kanhoji suddenly left him to do the *mulukgiri* of Modasa; Sakharam Dewanji protested that he was willing but powerless to make his troops move. Eventually the Gaekwad's force supposed to number 850 horse, for it was not thought wise to have a real muster, was despatched to assist the British troops and was promised regular pay. In December 1804, when they had got to Rampura, the troops refused to go any further as their arrears had not been paid them. This difficulty was tided over but in January 1805, they actually retired to Petlad. Sitaram was in despair at the conduct of the force as he saw that the army of the State was doomed to be disbanded, or at least greatly reduced. He willingly consented that the most turbulent of the troops should go on the service they were best fitted for, the inglorious but safe *mulukgiri* of the Mahi Kantha country. In reality, no arrears were due to the men, for they had been regularly paid during the campaign and their whole conduct was disgraceful. It is no wonder, therefore, that Major Walker was only waiting for the completion of the campaign in Kathiawad to oust the incompetent minister Sitaram, who was little else than a tool in the hands of his relatives Sakharam and Kakaji, to put in his place his uncle Babaji, and, at the same time to pay off and disband, as far as the political situation permitted, the semi-mutinous troops of the Gaekwad.

*A subsidiary force of the Gaekwad served in this war, the extra expenses of the troops when beyond the frontier being defrayed by the Bombay Government.

Ahmedabad farm, 1804.

On the 2nd of October 1804, the Peshwa renewed to the Gaekwad the lease of the Ahmedabad farm for ten more years at 4½ lakhs per annum, again nominally to Bhagvantrao Gaekwad. In February 1805, about a thousand Kolis, with seven hundred horse, rose against the authorities in Nadiad, but on the approach of a small detachment sent by Colonel Waddington they dispersed.*

The Definitive Treaty of 1805.

On the 21st of April 1805, a definitive treaty† was concluded between the British and the Gaekwad Governments consolidating the agreements made in 1802, in terms consonant with those employed in the treaty of Bassein. By the IIIrd Article, the subsidiary force was raised to 3,000 infantry and one company of European artillery; by the VIth Article, it was to execute service of importance, and one battalion was to proceed to Kathiawad when there might be in the judgment of the British Government necessity for its presence. By the Vth Article, districts were ceded for the maintenance of this force with Rs. 11,70,000 in addition to the previous cession of Chorasi, Chikhli, the Surat *chauth* and Kaira. By the VIIth Article, as the Gaekwad Government owed to the Honourable Company Rs. 41,58,732 the *rassad* of certain other districts was granted till full repayment should be made. By the IXth Article, the Gaekwad engaged that he would not entertain in his service any European, or American or any native of India subject to the Honourable Company without the consent of the British Government, and the latter made a similar promise with regard to the Gaekwad's servants, dependents, or slaves. By the Xth Article, the foreign policy of the State was to be conducted by the British Government; by the XIth Article, it was to submit all differences with the Peshwa to British arbitration; and, by the XVIth Article, it was agreed that there should be a mutual extradition of fugitives upon whom either State might appear to 'have any demand of debt or any just claim.'

The ceded districts comprised the following *parganas*. Dholka valued at 4½ lakhs, Nadiad at 1¾ lakhs, Vijapur and Matar each at 1 lakh 30 thousand, Mahudha at 1 lakh and 10 thousand rupees. There

*Baroda Precis of 1853, 108.

†Aitchison's Treaties (1876) IV. No. 8.

was also ceded the *tappa* of Kadi valued at 25 thousand, and the Kim Kathodra at 50 thousand rupees. These cessions were, therefore, then valued at Rs. 10 lakhs and 70 thousand and for the remaining lakh *varats* were granted on Kathiawad. It was, however, subsequently found that owing to the amount of *dumala* and *inam* villages which had previously been granted and which had to be deducted, the above districts did not realise the full sum of 10 lakhs and 70 thousand; besides one lakh had been paid by *varats* on Kathiawad and not by full cession of territory. On the other hand, the Gaekwad Government, from the outset almost, complained that the districts would in a short time be worth more than the sums they were set down at, and the greatest stress was laid on the case of the Dholka *pargana*. The Bombay Government, however, contented itself with informing the Baroda court that the value of the districts had been assessed on the average outcome of the three previous years.

Supplementary treaty, 1808.

On the 12th of July 1808, a treaty supplementary to the consolidating one of 1805 was drawn up. Under it, it was agreed* that the outcome of the ceded districts fell short of the sum required by Rs. 1,76,168. These were, therefore, ceded in addition: the *ghasdana* of Bhavnagar worth Rs. 74,500, *varats* on Nadiad Rs. 50,000, Sokhra, Sadra Makhji 1,450, Haidrabad 1,000, resumed villages in Dholka 15,800, in Modhera 900, Matar 9,250, Vijapur, 96,703, Rangar Ghat 3,702, remainder of Setra 950, and villages in *pargana* Modhera Rs. 11,860; total 1,76,168.† With regard to the *ghasdana* or tribute of Bhavnagar, it is to be noticed that the agreement is drawn up in the name of the

*Aitchison's Treaties (1876) IV., No. 82.

†Residency Records. In opposition as it were, to the extent and value of the cessions made to the Honourable Company in *inam* there may be placed the conquests and acquisitions gained almost entirely by the aid of British arms. First, Kadi worth Rs. 5,50,000, Kapadvanj 52,000 and Dehgam 1,87,000, total, Rs. 7,89,000. Second, Sankheda 1 lakh. Third, Kodinar 80,000, and tribute from Navanagar and Suryabandar 1 lakh; tal Rs. one lakh and eighty thousand rupees. Fourth Beyt and Okhamandal Rs. 25,000, *ghasdana* from Cambay 5,000 increase in tribute from Kathiawar Rs. 1,77,000, Dhari Rs. 23,000, increase in the tribute from Palanpur Rs. 25,000; grand total Rs. 13,21,000 as against Rs. 11,78,000 and other cessions acquired by the British from His Highness. But this enumeration made by the Resident of Baroda is somewhat misleading; for instance, the tribute from Navanagar was not perpetual, the Nawab of Cambay was protected by the British and without them would have paid more. Still the list was what, between 1800-20, were the material acquisitions of the Gaekwad, in which he certainly was aided by his allies.

Honourable Company alone, and not in that of the British Government on account of Anandrao Gaekwad. It also differs from other engagements of a similar nature in containing a provision against the contingency of future irregular demands being made by the Peshwa's army. The reason for this distinction is evidently that the Bhavnagar contribution was not part of the Kathiawad revenue farmed to the Gaekwad by Bajirao, and was thus not divisible on the expiration of the lease. The right to this tribute rested with the British by virtue of the previous cession of Gogha, of which sub-division the 59 villages of the Bhavnagar Bhayad formed part.

FATESINGRAO GAEKWAD II (REGENT). 1806—1818.

The Regency of Fatesingrao, 1806.

Fatesingrao, whose rescue from Holkar's camp has been described, had been devoted by a vow of his father Govindrao, to the service of the family God, Khandoba. Before introducing him, as it was now proposed to do, to a participation in the administration, it was necessary to purchase his ransom from this deity by the ceremony called *tula* or weighing. On the 3rd of April 1806, he was weighed against silver and gold, and the precious metals were distributed among the Brahmans.* Fatesingrao was selected as Regent in order to minimise as far as possible the fear of the Dewan who was supporting the Sardars and military leaders, who had indeed to continue to support them or lose his office, and who, therefore, stood in the way of the policy of the reform.

1807.

Early in 1807, Sitaram begged Babaji, whom he had visited the previous year in Kathiawad while the latter was occupied in besieging Wadhwan, to return to Baroda and give him his support. This was promised, but Sitaram speedily became jealous of his uncle's influence, though he himself was quite incompetent to bring about any reform in the State. He had spent large sums without the knowledge or approval of the Maharaja, and he had unscrupulously arranged to increase the Pagas of Kakaji and of his own son.† He had, therefore, earned the disap-

*This ceremony performed at a time when the State was bankrupt, cost Rs. 4,500 and 100 venetians. But the marriage of the young prince to a lady of the Dhamdhare family, which took place soon after, cost much more.

†Letter, dated 20th November 1808.

proval of the Government of Bombay. Major Walker, therefore, proposed to Government that Babaji should be placed in the Council of which Fatesing was also to be a member. Babaji was gradually entrusted with the executive powers, which were taken from his nephew and by degrees too Fatesing's power in the State was increased. This Prince, as long as Gangadhar Shastri lived, gave promises of being a good ruler and a friend to the British power.*

Acquisition of Dhari, 1806-07.

The fort of Dhari in the last century belonged to the Thebani Kathis of Sarasia who ceded it in *pal* to a noted freebooter named Raning Vala of the Vankia taluka. Raning having gone out in *baharvata* the taluka of Dhari was annexed by the Gaekwad. In 1806-07 the Alag Dhanani Kathis of Sarasia wrote over the estate of thirteen villages to the Gaekwad; in 1811-12 the Alag Dhanani Kathis of Chachai wrote over the whole of their *giras* in the Dalkhania *pargana*; and between the years 1911-13 the Alag Dhanani Kathis of the Dhantarvad *pargana* wrote over 78 villages to the Gaekwad. Sarasia, Chachai, and Dhantarvad were then incorporated with the Dhari taluka. Chalala and its six villages formerly belonged to Kathis of the Vala tribe who mortgaged their estates to the Jam of Navanagar. In 1812 the Jam endeavoured to assert his independence, in consequence of which the English and Gaekwad armies marched against him and reduced him to submission. On this favourable occasion Vithalrao made an arrangement with the Jam by which the mortgage of Chalala was purchased for the Gaekwad. These are now included in the Dhari *mahal*. In 1806-07 the Rajput *Girasias* of

Bhimkatta acquired.

Bhimkatta in the Navanagar taluka having had a quarrel with Khavas Sagram (who was

*Babaji was also appointed *khasgivala* or confidential adviser to the sovereign with an allowance of Rs. 1,22,901 for himself, his *paga* and office; and to him was given the direction of the operations of the executive part of the Government.

The first *durbar* under the Commission was held about the 3rd of February 1807; by the month of March Fatesingrao agreed to join it and did so in May. Anandrao was still considered the sovereign, but Fatesing was his representative, *pratinidhi* or *mutalik*, and the guardian of his interest, but he was held to be in a distinctly subordinate position and devoid of any powers greater than those vested in the Resident. The assistance of the two great bankers in Baroda was also obtained to strengthen the new administration. Samal Bhakti, of the house of Hari Bhakti, became *potadar*, and the management of the *pargana* of Sinor was entrusted to Mairal Narayan.

in charge of the district), assigned half their estate together with sovereign authority to the Gaekwad.

Shiyanagar.

Shiyanagar formerly called Malod belonged to Bhavnagar and to Khachar Kathis of Gadhda. On Bhavnagar encroaching on the Kathis the latter in about the year 1804, sought the protection of the Gaekwad by writing over three-fourths of their share. The Bhavnagar share was subsequently purchased. About the same time the Goghari Rajputs of Monpur sought protection of the Gaekwad from the encroachment of Bhavnagar and Vala by resigning the whole *vero* and half the *vaje* of several villages.

Settlement of Kathiawad Tribute and other reforms, 1807.

In June 1807, after his partial reform of the *sibandi* force, Major Walker left Baroda in charge of Captain Carnac and himself went to Kathiawad. The object of the expedition was to obtain engagements from the several chiefs of the Peninsula for the regular payment of an equitable annual amount of tribute to the Baroda Government, without the necessity for the periodical advance of a predatory army to enforce payment (under the guarantee of the Company) leaving the chiefs in possession of all rights of internal sovereignty. Full particulars about the settlement of the Kathiawad and other tributes are to be found in a separate article on Tributes. Major Walker left all real power in the hands of Babaji, to whom he gave the advice to revise accounts, to appoint new and efficient *kamavisdars*, to take security for previous defalcations, and to institute a judicial tribunal. He was still further to reduce the military establishment, to resume *jagirs* where it could justly be done, remunerating the holders by pensions, to register all *jagirs*, to collect the arrears of all *vazifdars*, to abolish the *makta* system, to remove or obtain work from *assamdars*, and finally to ascertain and fix the *mahal majkur*. It is certain that many of these reforms were actually carried out. For instance, the expenditure on the *pagadars* and *silledars*, was reduced by one-half, and peculations amounting to 30 lakhs were discovered ; the *mahals* or districts were better managed and supervised.

Okhamandal piracy, 1804—1807.

In 1804, the pirates of Okhamandal captured a Bombay vessel sailing up the coast and threw the crew and passengers over board, amongst whom were

it is said, an Englishman and his wife. The Bombay Government despatched a war vessel to inflict summary punishment for this outrage, but the commander appears to have returned to Bombay without accomplishing his object. Compensation was then demanded but the Vaghers refused compliance and, as coercive measures were not then convenient the claim was not pressed. It was however revived in 1807 when Colonel Walker, who was then at Malia in Kathiawad, was ordered to proceed to Okhamandal and exact reparations from the Vaghers for their misdeeds. Accordingly, accompanied by a Baroda force under Vithalrao Dewanji, Colonel Walker reached Dwarka about the end of that year and, after informing the Vagher and Vadhel chiefs of the object of his visit, imposed a fine of a lakh and ten thousand rupees, as compensation for the unprovoked attack on British subjects. The chiefs, sensible of their inability to cope with the force then occupying Dwarka, agreed to pay the fine and promised to abstain from further excesses. The fine was not then levied and Colonel Walker returned to Kathiawad.

1809.

In 1809, important military operations were found necessary in Kathiawad, in consequence of the disturbances created by the chiefs of Malia and Khandadar, and the excesses of the Kathis. The desperate capture of Malia*, defended though it was by brave Mianas, taught the whole country to respect Colonel Walker's power.. In June, Khandadar too surrendered, and the chiefs concerned in the disorders incurred heavy fines.

1808.

Colonel Walker† returned to Baroda and pursued his reforms, which involved the complete disgrace of the Dewan Sitaram, whose treacherous correspondence with one Hafiz Gulam Husain to subvert the British influence in Gujarat was now discovered.‡ He relied for

*The fort and city of Malia was taken by storm in July 1809 in spite of an extraordinary brave defence. Captains Mackenzie and Wilkinson died 'merely from the violence of their exertions, without a wound,' five other officers were wounded and eighty-two men of the 5th and 56th Regiments and of the Grenadier Battalion were killed and wounded.

†Res. Rec. 26th November 1808.

‡Sitaram attached his official seal to documents solicited by this low person, the author of circulars inviting the Shah of Kandahar and the chieftains of Sind as well as Maratha princes to unite in an attempt to drive the British out of the East.

safety on the 14th Article of the engagement of the 29th of July 1802, but was informed that it would not serve to protect him. On the 28th of December 1808, a demand was made on him by the Resident for the districts of Patan and Galha, and at the same time for the forts of Sankheda, Patan, Ahmedabad and other places. Babaji was also requested to give up his charge of the forts of Visnagar and Vira. These demands formed part of a projected reform, and had for its object the placing of all forts under *killedars* appointed by the Government instead of allowing them to be held by *mamlatdars* or civil managers. Sitaram refused to obey these orders till he had been paid 16 lakhs of arrears. It is true that Government had large claims on him, but, as he calmly remarked, 'what he had devoured was now irrecoverable.' At length Sitaram gave the necessary letters of release, but his agents at Patan, Ahmedabad and Sankheda refused to surrender their forts. So resolute was the bearing of the agents at the two last-mentioned places that it was thought necessary to call up fresh British troops from Bombay. Matters were, however, compromised without a blow, and 11 lakhs were advanced by the Bombay Government, eight to pay off the arrears of the mutinous *sibandi* troops belonging to Sitaram, Sakharam and Kakaji and three to defray Sitaram's miscellaneous debts. In March 1809, Sitaram's three *pagas* were taken from him on his refusal to direct them to go to the Mahi Kantha, and he himself was placed under restraint, lest he should countenance a threatened rising of his own *bargirs*, of whom 500 were then dismissed.* Thus with infinite trouble the Resident toiled at the reduction of the Gaekwad army, of which measure the first steps had been taken in 1807, five years after the change had been agreed upon by the two Governments. But it was impossible to bring the State army down to the small and effective standard which

*It is refreshing to mark that something was got out of Sitaram by one stoppage of his salary of 1½ lakhs, and that his relatives were sent to a distance. One of them Sakharam went to prop up the Pawar family at Dhar and died there (5th Jan. 1811). Mainabai, the wife of Anandrao Pawar, was niece to the Rani Gahenabai. On her husband's death (10th June 1807) she had to fight for the cause of her infant son against Murarirao, an illegitimate son of Yeshvantrao Pawar. Sir John Malcolm tells us that the Rani Gahenabai sent Sakharam, and it was no doubt in contemplation that Dhar should become a dependency of the Gaekwad's government. The expedition failed, Sakharam died and Mainabai was afterwards supported by the Gaekwad officer, Bapu Raghunath. At one time we find Dhar at the mercy of the reviving mercenary Muhammad Abud, one of the chief Baroda Arabs, the 'lame Abud.'

was contemplated at the time when the Arab force was to be dismissed and a British subsidy entertained; the consequences of the policy which attempted by means of a foreign force to maintain the prince on the throne which had been won by the military class of an invading nation, had long been felt; and it was only under the present Maharaja that they have been entirely removed. But Sitaram's disgrace, and the trouble he was able to give, are instructive in another direction. We see how the country was in the hands of an intriguing minister and the farmer of the revenues. This state of things did not end with the introduction of British influence, it did not cease till a strong prince like Sayajirao II ascended the *Gadi*. Then it ceased, but only until the necessities, or the avarice, of the head of the State forced him once again to sell every kind of power to the farmer of revenue. The final reform of these ancient abuses, initiated by Raja Sir T. Madhavrao from 1875 has been completed by the present Maharaja Sayajirao III.

The careers of some of the principal officers, 1810.

On the 28th November 1810, Babaji Appaji died, exhorting Fatesing to remember all that the British alliance had done for him. Vithalrao Bhau, his son, became *khasgivala*, not without disturbance in Baroda, raised by the anti-British party. He continued to be minister for two years and was succeeded by Gangadhar Shastri, who, in 1813, obtained from the British a *sanad* conferring on him the title of *mutalik*, with a salary of Rs. 60,000. Vithalrao Dewanji became *sarsuba* of Kathiawad. Colonel Walker left Baroda on sick leave early in 1809. He returned for a short time, but finally left it in 1810. With the name of this truly distinguished officer may be coupled that of the Governor of Bombay, the Honourable Jonathan Duncan, of the Bengal Civil Service and for some time Resident at Benares. He was made Governor in 1795 and died in August 1811. This mention of names connected with the history of Baroda may include that of Colonel Walker's successor, Captain, afterwards Major-General, Sir James Carnac, Bart., who belonged to the Madras Army. After completing his service at Baroda, he was member of the Court of Directors from 1829 to 1838, and for some time Deputy Chairman and Chairman, and finally, he was Governor of Bombay from 1839 to 1841.

Acquisition of Kodinar, 1811.

Half the revenue of the *pargana* of Kodinar had been ceded to the Marathas by the Nawab of Junagadh on their first entry into Kathiawad for the support of a post they established at Mul Dwarka. In 1811, Hamid Khan, the Nawab of Junagadh, died and a dispute arose between his sons Bahadur Khan and Salabat Khan. Bahadur Khan was placed on the throne by Jamadar Umar Mukhasm supported by a strong party. The countenance and authority of the Gaekwad for the assumption of the title was sought. The Resident and his Assistant enquired and established the fact that Salabat Khan was of a spurious origin and Bahadur Khan was therefore confirmed on the *masnad* by the combined Governments and a *nazarana* was taken from him by the Gaekwad. Immediately after this an arrangement was concluded between the Gaekwad and the Nawab whereby the Nawab's share of the Kodinar *pargana* was obtained by the Gaekwad.

Disorder in Kathiawad, 1811.

In 1811 fresh disorders broke out in the peninsula. The Kathis began fresh depredations; the Jam of Navanagar refused to settle with the Cutch government, for the pecuniary claims of the latter, as he had promised to do in 1808. Captain Carnac urged him to settle his bond debts, incurred for military assistance rendered to the Jam in his quarrels with his minister, the Khavas, and with interest amounting to 18,60,000 *koris*. The Jam refused to do so, ejected an agent who was making enquiries concerning the suppression of infanticide, and refused to give proper satisfaction for an attack made by some of his mercenary troops at Murpur on Lieutenant Knight. The Jam was in truth, organizing a combination of chiefs against the British power and the Gaekwad administration, and his intrigues with Kanhoji have been noticed elsewhere. In Porbandar, Prathiraj, the son and heir-apparent of the Rana, had placed himself at the head of the body of mercenaries and seized on the forts of Chhaya and Khirasra demanding of his father as the price of his residing quietly in Porbandar, to be placed in possession of one of the gates. The petty piratical states of Okhamandal by building a fort at Poshitra evinced a tendency to revert to their evil propensities. A small force under Colonel East was at once sent thither.

To arrange all these matters the Bombay Government sanctioned the journey of the Resident to Kathiawad, a considerable re-inforcement was added to Colonel East's detachment, and the whole placed under Colonel Smith. Fatesingrao Gaekwad accompanied the Resident on this occasion. Colonel Smith moved from Porbandar on the 17th January 1812, halted at Navanagar frontier from the 19th to the 27th, while articles of submission were transmitted to the Jam for his acceptance. The Jam evaded agreeing to these articles and as Lieutenant Pelhan, of H. H.'s 4th Regiment, was killed while out shooting in the vicinity of the camp by some of the Jam's people, the force advanced, and on the 12th February arrived within three miles of the town. Fresh negotiations then began, and caused a delay of several days ending in Captain Carnac's mortification at finding himself still met with deceit and evasion. On the 16th the troops were under arms, and had advanced some hundred paces, when another deputation was met, promising full and entire submission to the demands of the allied governments. The same game was protracted for four more days, till on the evening of the 20th, Captain Carnac limited the term of grace to 3 o'clock the next morning. The force at that hour took up its final position, and commenced erecting batteries (not without being fired upon). These were not, however, ready till the evening of the 23rd; the ultimatum was then again offered; four new articles being added to the former: 1st, a permanent augmentation of tribute; 2nd, the cession of Salaya Bundar; 3rd, payment of a fine for firing on the British troops; and 4th, the destruction of the fort of Moorpoor, where Lieutenant Knight had been wounded, and from which the murderers of Lieutenant Pelhan had issued. Having exhausted all possibilities of defiance, procrastination and delusion, and finding the end rapidly approaching, the Jam succumbed. The pecuniary claims of the Cutch Government were then submitted to the arbitration of Captain Carnac. They were fixed by him at 13 lacs of Korees, or Rs. 4,33,330, which the Jam bound himself to pay in five annual instalments.

Kanhoji's conspiracy, 1812.

By the 12th of February 1812, the Baroda Government* thanks to the firm counsels of the two first Residents, had liquidated the whole of its enormous debt to the Honourable Company, which

*Wallace, pages 162-166.

then determined, if possible, to abandon the close watch it had kept over the internal affairs of the State and to make with it a commercial treaty 'by an equalization and consideration of the numerous and vexatious inland duties.' But certain circumstances were soon to occur which compelled the Bombay Government to maintain its policy of strict supervision. The restless intriguer Kanhoji had been allowed to return to the Baroda State,* and to reside at Padra near the capital. Once again and for the last time he endeavoured to subvert his brother's administration, and again he was assisted by that other plotter, the Rani Takhatabai. Never was a more foolish attempt made to overturn a State. The Jam Jesaji of Navanagar had got into serious troubles with the British, and, anxious to distract their attention, he entered into communication with Kanhoji, though it is doubtful by whom the first advances were made, or if it was Kanhoji or Takhatabai who urged on the other. The Jam promised to supply Kanhoji with money and with armed assistance in Kathiawad, stipulating that, for his participation in the revolution, he was to be repaid by territories near Visnagar. But he withdrew from the plot as soon as his own affairs with the British had been settled. With the Jam's money Mir Khan Pathan's service and those of troops from Malwa and Gujarat were to be purchased. Nurdin was to arrive to their assistance from Lunavada, Mahammad Abud making a synchronous movement from Dhar. Kanhoji who under pretence of finding a husband for his daughter, had sent emissaries to various places, looked for a rising among the Kolis on the banks of the Mahi, and above all hoped to gain the co-operation of the notorious Bhataji, the Koli chief of Amliara. But the Kolis of Gujarat were bound down by engagements to keep the peace, which they feared to break. One Ramchandra Bapat promised the assistance of 1,000 original† Arabs under Jamadar Umar, and the powerful *thanadar* Abdul Rah-i-man was concerned in the plot. Finally Kanhoji expected some Arabs from Navanagar to join him secretly under various pretences at Baroda, while he kept about his person at Padra, ready at any moment to start on an expedition, 125 horse and 150 foot. The servants of the

* He made overturns of reconciliation in September 1806 and surrendered himself in April 1803, when he was allowed Rs. 40,000 a year.

† Original Arabs were those who had come to India for service from Arabia, not the descendants of such people born in this country. They were highly estimated for their valour.

Maharaja could not be suborned, Gahenabai would not hear of the plot, and Sitaram, though he knew what was going on, refused to take part in such an undertaking. On the other hand, Dulabh Hari, a rich banker in the capital, was ready to finance it, and Takhatabai promised to open the wicket gate which would admit Kanhoji into the citadel, at this time almost denuded of troops. The Kolis, it was arranged, were to attack the minister's house, and the Arabs the Residency and the neighbouring mansion of Gangadhar Shastri. But the main features of the plot were gradually becoming known both to the Resident in Kathiawad and to Captain Ballantyne, his assistant at Broach. On the 2nd of April, a few days before the surprise on the capital was to be made, Captain Ballantyne suddenly rode out to Padra with a few subsidiary and Baroda troops, surrounded it, and arrested Kanhoji. This traitor, the brother of Anandrao and son of Govindrao, was, a short time after, conveyed in fetters to Surat, and from there he was deported to Bombay, and then to Madras whence he never returned. This step was then taken with the consent of Fatesingrao, given reluctantly it is true, but not from pity to the man so much as for the shame it brought on the family. His partner in crime, the Rani Takhatabai, was henceforward more carefully watched and guarded. No longer was faith placed in her Bhat or bard and in the oaths she might swear to the Shastri over the *tulsi* plant. She, however, was content to bide her time, when with Sakharam she might be revenged on the Shastri; and the time was approaching when they were able to work a great evil on him and on the party then supported by the British.

Petty troubles, 1812.

In December 1812 Mahammad Abud, who never ceased to hate the Gaekwad administration, almost succeeded in embrolling the State with Sindhia, on whose behalf he was collecting tribute near Savli, and in 1813, at the request of Takhatabai, he and Manduji Dhamdhare advanced on Amod with some troops. The village belonged to a *girassia* family which had once been Hindu but had since turned Musalman and which was nominally subject, as well as actually tributary, to the Peshwa. The then chief had married Takhatabai's sister, and it was to aid the cause of this woman's son against the *girassia's* brother that Takhatabai was taking forcible steps, which threatened to involve the State

in a dispute with the Peshwa. At the peremptory request of Fatesingrao, however, the enterprise was abandoned.

Pendharis, 1813.

In 1813, the Pendharis invaded Gujarat from Khandesh, but retired after plundering Navsari, and very little damage was done. But the danger served to throw great discredit on the Gaekwad troops who behaved very badly.*

The unsettled claims of the Peshwa on the Gaekwad.

The long pending claims of the Peshwa on the Gaekwad Government alluded to in the treaty of Bassein and in the definitive treaty of 1805 between the Gaekwad and the Honourable Company had never been settled; the term of the Ahmedabad lease was now approaching its close; and political relations were anything but friendly. It was to be feared, therefore, that the lease would not be renewed and that claims, such as the impoverished treasury of Baroda could not meet, would be strongly pushed. It was accordingly determined to send Madhavrao Tatya Muzumdar to the Deccan; but afterwards, Bapu Mairal, the intimate friend of Babaji, was selected in his place and actually went to Poona, to be followed, on the 29th October 1813, by Gangadhar Shastri, who, 'set out for Bajirao's court most unwillingly though he possessed the British safe conduct. The Peshwa very sensibly feared that, if he continued to grant long leases of the Ahmedabad farm to the Gaekwad, the renewal of them would at length come to be a matter of course, and that Ahmedabad would in fact lapse into a mere tributary province.' He was led to apprehend this conclusion because of the war in Kathiawad conducted without his sanction, because of the fines inflicted on Navanagar and Junagadh of which he had not been officially apprised, and above all, because of the settlement made by Colonel Walker which was an undoubted infringement of the Peshwa's suzerainty. Such were his feelings on this question, along-side of which ran the other question of the unsettled claims, which the acute Bajirao hoped, as will

*Such frontier disturbances had occurred on more than one occasion. Early in 1809 large bands of marauders, professing to be under the orders of Holkar, had menaced the eastern districts of Gujarat. They were disavowed by Holkar, and when they fled, from Capt. Holmes and a British and Gaekwad force sent out to meet them they suffered severely during their retreat through the wild country of the Mevasis. The event referred to in the text book took place in January. Another body of marauders entered Gaekwad territory by way of Sankheda.

be seen hereafter, to convert into a means of regaining that position in the Baroda State which he had lost by the treaty of Bassein. The Bombay Government wished, if possible, to see the difference between the two States settled without its interference, but every step taken by the powers was carefully watched. The retention by the Gaekwad of the farm of Ahmedabad was anxiously desired by the Bombay Government whose boundaries touched it at many points, and it was important to thwart every attempt of Bajirao to create fresh political ties between the courts of Baroda and Poona.

Parties at Baroda, 1814.

Naturally the discussion of matters of such great importance brought into the field a large number of intriguers. Baroda was divided into two parties, the one loyal to the British alliance, the other disposed on certain terms to assist the Peshwa in regaining his supremacy over the State. In February 1814 the Resident at Poona, Mr. Elphinstone, demanded the recall to Gujarat of Govindrao Gaekwad who was intriguing with the Peshwa on his own account. In May, the Shastri requested that one man might be either removed from office or not wholly trusted. This was Karsetji Sheth Modi, the Poona Resident's Head Clerk, whom the Shastri suspected of designing to obtain the farm of Ahmedabad for himself, though it was to be nominally leased to Vithal Narsing *alias* Trimbakji Denglia. He further suspected him of working with Trimbakji to influence the Peshwa by keeping him in a state of alarm as to the design of Fatesingrao and the British. Takhatabai was certainly the zealous ally of Sitaram, the disgraced minister, who was the head and representative of the popular or patriotic party adverse to the British. He proved himself to be a bitter and powerful enemy to the people who had turned him out of power, and he was now endeavouring to regain his old place by playing into the hands of the Peshwa, and by strengthening the coalition of the disaffected party in Baroda and the Poona court through the agents whom he kept at Bombay and Poona. It was the more especial duty of his agents in the former place to find out the secret motives and resolutions of the Bombay Council and, if possible, by bribes to purchase the support of influential people. In Poona his agent was Govindrao Banduji Gaekwad with whom was also Bhagvantrao, the illegitimate son of the late Maharaja Govindrao, whom Rani Gahenabai furnished with

means.* In Bombay were stationed one Hafiz Muhammad Daud and Mahipatrao, the brother-in-law of Govindrao at Poona, who corresponded with Sitaram through Hari Bhakti in Baroda. This correspondence, as has been mentioned, related to the efforts made by Sitaram's agents to bribe some of the Honourable Company's leading servants to take up Sitaram's cause, and to keep him informed of the contents of the most secret records in the Secretariat.

At one time Sitaram who kept up most intimate relations with Takhatabai, to whose house 'he would repair in disguise by night', won through her from the Maharaja a letter recommending his claim for the Dewanship to the consideration of the Bombay Government and to the Peshwa.† The plan of the patriotic party was by some means to make Sitaram minister and to oust the Shastri when it would be easy to settle the difference between the States by once again placing Baroda under the protection of the Peshwa in lieu of the British. Fatesingrao's position was a most difficult one, for while he was loyal to the British and friendly to the Shastri, he needed, but could not obtain, the strongest support, the Bombay Government and the Resident could give him. The opposite party was very strong. The weak minded Anandrao himself, worked upon by his favourite Rani, began in September to make preparations to go to Poona in person, probably at the Peshwa's invitation. This foolish step was of course checked by the Resident's peremptory order, but the Bombay Govern-

*Govindrao Banduji summoned Bhagvantrao to Poona in January 1815 and between these two and Trimbakji Dengalia were private meetings. The latter introduced Bhagvantrao to the Peshwa to whom he delivered friendly letters purporting to come from Anandrao and Fatesing complaining of the Shastri's tyranny. Fatesing naturally declared that this letter, said to be his, was a forgery, though he did not like to make a written statement denying all acknowledgment of Bhagavantrao, but he expressed his willingness to punish him by stopping his allowance of Rs. 12,000. Among other members of the Gaekwad family who appeared to the Peshwa for redress was Sayajirao's mother who put in claims on behalf of her son. Subsequently Anandrao wrote officially to Bhagvantrao in disapproval of his conduct, urging him to return to Baroda. Bhagvantrao was the adopted son and no friend of Fatesing, for Anandrao was very fond of him and perhaps dreamt of making him his successor, a foolish hope as this person was of feeble intellect.

†Bajirao was intensely desirous of maintaining or re-acquiring a right to nominate the Gaekwad's minister. If he ever had such a right it was surrendered by the treaty of Bassein, and the Poona Resident was directed strongly to set aside any pretentions of the sort. The party of Sitaram and Takhatabai pretended, and perhaps impressed Bajirao with the idea, that Anandrao was not so feeble as the British tried to make out, but that he was set aside by them in order that they might employ a more ready tool in the youthful Fatesingrao.

ment appeared no doubt to Fatesingrao to be giving him little encouragement or countenance. Naturally enough, however, the Government was careful not to irritate the Poona court as long as a chance existed of the disputes between the two States being settled without its interference.

Gangadhar Shastri's reputation as a faithful and honoured servant of the British Government had long since been established ; his personal influence over the youthful Fatesingrao, if in reality irksome at times, was apparently unbounded, and the prince, as far back as 1812,* had of his own accord requested that he should be sent to Poona. Besides it was commonly supposed that Bajirao, who had come across him many years before while he was in the service of the Phadke family, held the Brahman minister in great respect.† In reality however the rise of Gangadhar Shastri by the favour of the British Resident was hateful to the old servants of Anandrao and Govindrao who regarded him as interloper. If he succeeded in his mission to Poona, he would perhaps, for ever be the prime minister; if he failed, he would be immediately recalled to Baroda, and it was doubtful whether the presence of so firm a friend to the British would be more dangerous at Poona or at Baroda. In 1814 the Shastri went to Poona, and in September of that year proposed, though without a hope that the offer would be accepted, that the Peshwa's claim should be settled for 50 lakhs, and that the Ahmedabad lease should be renewed for a term of five years for an annual payment of 8 lakhs. Bajirao refused to listen to such terms, and the farm was eventually assigned to Trimbakji Denglia and actually made over to him on the 23rd of October 1814, while the question of the unsettled claims continued to be agitated. In September, too, Sitaram who had been mainly instrumental in effecting the transfer of the farm was placed in confinement by Fatesingrao, that he might no longer assist Govindrao Banduji in thwarting the Baroda mission, or continue to outbid the Shastri's offer to the Peshwa with a view to obtain permission from the latter to return to his old post in the State. Bajirao at this time appeared, in his interviews with Mr. Elphinstone, to assert that he had the right

*Fatesingrao's letter to the Resident, 14th September 1812.

†Wallace's History of the Gaekwads, 198.

to nominate the Gaekwad's Dewan, and was loud in praises of Sitaram, while he showed the greatest detestation of the Shastri. He also affected to have the right of enquiring into the Gaekwad's domestic concerns, and declared that the British were keeping Anandrao and Sitaram in confinement, while Fatesing was not really a free agent. This policy of the Peshwa met with the strong disapproval of the British Government who considered that the only power left to the Peshwa of all his old connections with the Gaekwad was that of granting investiture to the legal successor to the Baroda *gadi*.

Discussion of claims, 1815.

The next month Mr. Elphinstone urged the Peshwa either to send the Shastri home or to dismiss from his court Bhagvantrao and Govindrao, and shortly after the Shastri himself prepared to quit Poona and to leave the settlement of the disputed claims to the arbitration of the British, whereupon appeared the last phase of the Peshwa's conduct of the discussion.* 'He endeavoured to engage the Shastri in a separate negotiation which was to be conducted without the knowledge of the Resident at Poona, and began to treat him with great honour'. The Shastri with the entire approval of the Resident, allowed Bajirao to discuss the claims. 'He granted that the sum of 39 lakhs with interest on the same, was owing by the Gaekwad, and in lieu of all claims, which were then laid by the Peshwa at one crore of arrears and 40 lakhs of tribute, he proposed to surrender territory worth 7 lakhs.† At the same time he apprehended that Fatesingrao would never part with so large a portion of his territory, and prayed the Resident to assist him in influencing the Baroda court (May 1815).‡ What followed is a matter of common knowledge. The Shastri is said to have been very vain, and Bajirao played upon that failing. The offer of territorial cession was apparently entertained; the Shastri is alleged to have been persuaded but Bajirao was vastly impressed by his superlative wisdom; and a proposal was made to him that his

*Letter of Mr. Elphinstone, 8th April 1815.

†See Finance Chapter.

‡Fatesingrao expressed his unwillingness to cede territory worth 7 lakhs (22nd April 1815) much to the Shastri's disappointment, who fancied that the annual money interest for the debt would amount to 18 lakhs. At this time the Shastri made the mistake of conceding to the Peshwa, that if the cession was confined to the nearest heir, the Gaekwad would accept investiture from him. The Resident promptly ordered him not to touch the topic of sovereignty, but to keep to his accounts.

son should be married to the Peshwa's * sister-in-law (August 1815). He was also told that the Peshwa would be glad to make him his own minister, an offer the Shastri rejected at the desire of Mr. Elphinstone.

Murder of the Shastri.

The Shastri agreed to the marriage project, and preparations for its celebration were all advanced at Nasik where it was to take place, when he began to draw back in some alarm at not receiving any definite reply from Baroda regarding the proposed cessions. At about the same time he refused to allow his wife to visit the Peshwa's palace which was ordinarily a place of gross debauchery, and he thus drew on himself the deep but carefully concealed resentment of Bajirao. The Prince's vengeance was delayed till the night of the 14th of July 1815. Against the advice of his faithful and cautious friend Bapu Mairal, the Shastri had accompanied Bajirao to Pandharpur almost alone, at any rate unattended by the large number of troops he had in his service at Poona. Bapu Mairal did not go with him, but without his knowledge Govindrao did, and at this time the Shastri had in his possession a letter addressed by this person to the Rani Takhatabai which contained the ominous threat that under certain contingencies 'the Shastri will never more look that way,' that is, return to Baroda. It is well known how on the 14th of July Bajirao entertained the Shastri with that gracious courtesy by means of which he could win over the minds of those who knew him best; how on the same night Trimbakji invited him repeatedly to be present at a ceremony in the temple from which the Shastri endeavoured to excuse himself on the plea of ill-health; how he finally consented to go and how on his return accompanied by a clerk, a few friends and some servants he was set upon by some four or five disguised men to whom he was pointed out by Sitaram's agents, and by them was almost cut to pieces. Trimbakji made no attempt to discover the guilty parties or only such attempts as tended to confuse the evidence of what had happened, while the Peshwa did not act in any way except to guard his own person and protect Trimbakji from all blame. Bapu Mairal had the greatest difficulty in effecting the escape of himself and the Shastri's family, for the Shastri's troops

*Trimbakji Denglia, very probably at this time, really intended a reconciliation. He is said to have confessed to the Shastri that he had at one time during the negotiation intended to murder him.

created a disturbance after having been urged to mutiny by the intrigues of Govindrao.*"

Result of the Shastri's murder.

Such was the crowning act of wickedness and folly committed by Trimbakji and Bajirao and by the anti-British party in Baroda who hoped to get rid of a clear opponent by a deed of violence. During the previous year not only had the Nizam been attacked under false pretences, but the Jam of Navanagar's servants had been assisted to rebel, troops had been sent to Gujarat, asylum had been granted to notorious plunderers who had fled from that country, and the Kathiawad chiefs had been instigated to combine against the British. A general spirit of lawlessness and discontent had been raised in the collectorate of Kaira, in the Ahmedabad districts and in Kathiawad which gave rise to much alarm and disgust among the British authorities in Gujarat. The British, anxious not to precipitate matters, acted towards Bajirao with the greatest forbearance. It was taken for granted that he had not been a party in the murder, and all that was demanded of him was that Trimbakji and some others should be delivered up. It is unnecessary to describe here how Bajirao's plans wavered between striking an immediate blow and waiting to combine with other Maratha princes. At length he was frightened into obeying Mr. Elphinstone's directions, and Trimbakji, who had been in sham confinement in the fort of Vasantgadh in Satara was delivered up to the British, and shut up in the fort of Thana. Bhagvantrao and Govindrao were surrendered to Fatesingrao in November 1816.

At this time the British, who did not want a war, took no further steps to avenge the death of the minister who had been sent to Poona with their approval and under their safeguard. But meanwhile the news of the Shastri's death had created great excitement at Baroda. Fatesingrao for a time appeared to be beside himself with rage and grief, and on the 9th of December the post held by the minister was, after his arrival at Baroda, bestowed on his eldest son, a mere boy with the Government guarantee, or *bahedhari*, though the duties of the post were carried on by Yeshwantrao Dada. But a strong party in the court

* The Shastri's family returned to Baroda where they were well received by Fatesingrao. Bapu Mairal was left at Poona to continue the discussion of the claims. He died there on the 5th of February 1817 and so ended the fruitless, disastrous, and expensive mission to Poona.

looked on the event as a triumph, and confidently expected the restoration of Sitaram by the intervention of the Peshwa. The feeble Anandrao was at this time writing to Govindrao to get this measure carried out, adding, 'you are faithful to the *sarkar*, you did what was very right.' And this when the latter was informing the ex-minister's relation, Kakaji, 'the business here has been completed, do you commence the duties of Dewan.' Besides the support of the reigning Maharaja, Sitaram possessed that of Gahenabai, and of the ever intriguing Takhatabai, who now openly expressed her bitter hatred of the Shastri who had caused her to be placed in confinement. Sitaram himself, though under strict surveillance, found means to do mischief.* His old servant Bapu Raghunath was persuaded to hold all his troops at Dhar amounting to about four thousand men, in readiness to march from the border and strike suddenly at the capital†, if, as seemed probable, any disturbance took place. For, at Ahmedabad the Peshwa's *sarsuba* was collecting troops and corresponding with the disaffected party in Baroda, and large bodies of Jats and others, threatened Dholera.

The attempt at a revolution in favour of Sitaram proved abortive, but Fatesingrao evidently fell for a time under the influence of the patriotic party. Moved chiefly by the support given to the ex-minister by the Rani Gahenabai, he could not be persuaded by the Resident to surrender Sitaram that he might be conveyed to Surat or Bombay. Pending an investigation into his participation in the late events, Sitaram's house was converted into a prison on the 20th of September and a guard of English troops was placed over him. Finally, in April 1816 he was ordered to be conveyed to Bombay and he was taken as far as Navsari where in a short time a *sanad* was granted him raising his *nemnuk* 50 per cent. as a salve for the harshness which the Bombay Government had forced the Gaekwad to use towards him.

1816.

The change in the demeanour of Fatesingrao, who now began to show signs of restiveness, and of a desire to assert his independence, led the Resident to propose the appointment of a successor to the

* Baroda Resident's letter, 15th August 1815.

† Bapu Raghunath had succeeded Sakharam, Chimnaji Sitaram's brother, in the task of supporting on the *gadi* the child adopt by the queen-regent of Dhar, who was the son of Anandrao's sister. The connection between Dhar and Baroda lasted till 1818, when the little State, which was heavily involved in debt to the Gaekwad was taken under the protection of the British.

Shastri who might prove a useful counterpoise to the new race of State councillors very different from Raoji Appaji, Madhavrao Tatya, Babaji and the Shastri, men such as Becher Manekdas who lent the young prince money and who 'being himself notorious for dissolute principles, ministered to the luxurious inclinations of Fatesingrao.' So on the 20th of February 1816, Dhakji Dadaji was nominated medium of communication between the Resident and the Darbar on a salary of Rs. 250 per month, and was at the outset regarded by the Regent as a second Shastri who would hinder him from enjoying legitimate pleasures. He accordingly kept Dhakji ignorant of all that passed and secretly consulted Becher on every matter, till this person was dismissed at the peremptory request of the Resident. Between the latter who carried matters with a high hand and the Regent further misunderstanding soon occurred. Fatesingrao incautiously quarrelled with the Rani Takhatabai, and then refused to acknowledge the claims of the *sahukars* who had under British guarantee supplied the want of the costly Poona mission. A threat to resign his post, a refusal to divulge all items of expenditure, and the determination to reduce the pay of the army instead of diminishing the number of the troops, aggravated the feeling of displeasure on both sides. On the 15th of August 1816, we hear, too, for the first time of the Resident's complaints that the Gaekwad was taking bribes to settle matters in a manner contrary to the evident interests of the State. It is no exaggeration to say that the Bombay Government, as anxious then as in 1812 to withdraw from its close connection with the administration of the State, was deterred from doing so by its doubts of the future conduct of Fatesing, by the peril in which the *bahedhari* interests would be placed if the sovereign's character was unsatisfactory, and also by the threatening aspect of political affairs in almost all the Maratha States.

Dhakji Dadaji.

In September 1816, Captain Carnac was informed that the infamous Trimbakji Denglia had escaped from the fort of Thana and his apprehensions that serious troubles were at hand were quickened by the presence of a large body of troops at Godhra. Information had also been received that a confederacy of the great Maratha chiefs was on foot, and among other significant facts it was ascertained that the channel of

The beginning of the final struggle between the British and the Maratha States, 1816.

communication between Sindhia and the Peshwa was the very Govindrao Gaekwad, connected with the murder of the Shastri, who was still corresponding with Maharaja Anandrao. The Peshwa was tampering with Fatesingrao, and his *sarsuba* at Ahmedabad in person, and through his agent at Baroda, was vainly urging Vithoba Dewanji, the *sarsuba* of Kathiawad, to raise *sibandi* for mischievous purposes as he himself was doing in Gujarat. Ahmedabad itself was surrounded by turbulent Koli horsemen who were distressing the country, and the Peshwa's agents were breeding all kinds of disturbances in the Kathiawad peninsula.

Meanwhile, the discussion of the Peshwa's money claims on the Gaekwad was opened afresh on the old basis of a cession by the latter of territory worth 7 lakhs, for the Governor-General had decided that the murder of the Shastri was not to affect the general question. Thirteen years, however, had passed since the treaty of Bassein and five years since the present negotiations had been started, and the Peshwa was no longer satisfied with so slight a substitute for the demands he had made, while Fatesingrao expected a diminution in these very demands. But events were now taking place which were to cut short these wearisome discussions. On the 7th of April 1817, Lord Moria warned Sir Evan Napean that war between the British and the Peshwa was imminent, as the latter would not listen to reason, and that he was to hold himself in readiness to seize the Peshwa's portion of Gujarat and the northern portion of the Konkan. Every preparation for war had been made, when Mr. Elphinstone gave notice that on the 10th of May 1817 His Highness had agreed to give up Trimbakji Dengalia and to surrender three forts which were demanded of him as pledges.

1817.

On the 13th of June 1817 the Right Honourable Mr. Elphinstone, on the part of the Company, and Moro Dikshit and Balaji Lakshman on that of the Peshwa, drew up a treaty at Poona by the Vth Article of which the Peshwa surrendered all past claims on the Gaekwad for an annual payment of 4 lakhs and renounced all future claims. This decision, so favourable to the Gaekwad, was justified on the ground of the terms being a penalty for Gangadhar Shastri's

Treaty of Poona, 1817.

murder.* By the VII Article the Peshwa ceded the tribute of Kathiawad to the British;† and by the XV Article the farm of Ahmedabad in perpetuity to the Gaekwad and his successors for the same sum as was given for it when Kathiawad formed a portion, *i.e.*, 4¼ lakhs per annum.‡ By the same treaty Jambusar, Amod, Desbora, Dabhoi and Bahadarpur were ceded to the British, as well as Savli, the cession to date from the 5th of June, in other words, 'all the rights and territories of the Peshwa in Gujarat, except Ahmedabad, Olpad, and the annual payment due by the Gaekwad. Besides the Peshwa renounced all future authority over the Gaekwad, who thus became an independent prince, and free of, first tribute, second commutation for service, third *nazarana*.'

Supplemental Treaty, 6th November 1817.

On the 25th of June 1817 the *sanad* for the perpetual grant of the farm of Ahmedabad to the Gaekwad was made out and carried into effect within a month. On the same day the Bombay Government began to consider if the Gaekwad whose position had been so wonderfully improved and who had obtained without an effort the lion's share of the spoil should not be called upon to maintain a larger subsidiary force. It represented to the Governor-General 'the great disproportion of the military charges borne by the British,' compared with that of the expenses incurred by the Gaekwad. It was true that his military establishment was valued at 42 lakhs, but it was 'of little practical use, two or three thousand men only being fit for service,' and the British had spent 12 lakhs in an expedition to Cutch and Vagher, while the whole responsibility of Gujarat and Kathiawad against external attack and internal commotion had developed on the British Government. Let therefore, it was proposed, an additional subsidy of two regiments of cavalry and a battalion of native infantry 1,000 strong be entertained, by the cession, on the part of the Gaekwad, of his tribute in Kathiawad, and, if he pleased, let that prince make a corre-

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*H. Pottinger's account of the interview. Mr. Elphinstone insisted that the gain of the Gaekwad 'was compensation for the murder of the prime minister,' 4th June 1817.

†In 1815 the Peshwa's *mulukgiri* was valued at Rs. 5,62,939.

‡The Ahmedabad farm without Kathiawad was worth the sum; the then *sarsuba* was supposed to pay a rent of 9 lakhs for the entire farm.

sponding reduction in his own army.* In addition to this increased subsidy, let the Gaekwad be bound to help the British with the aid of contingent force in case of foreign war † and of the subsidiary force, excepting only one battalion which should remain in the country.‡ The Gaekwad, it was understood, was to be paid for his aid by sharing in the fruits of any foreign conquest. As the Peshwa was now excluded from Gujarat a commercial treaty was also contemplated, which should lead to the abolition of the vexatious dues levied in the Baroda State. Finally, on the 26th of July, the Bombay Government considered if Dabhoi, that old bone of contention between the Gaekwad and the Peshwa, Savli which was revered as the spot where the last honours were paid to the body of Pilajirao, the founder of the Gaekwad family, and Bahadarpur might not be exchanged for the *pargana* of Viramgam and the Panch Mahals, lately leased to the Baroda State by the Peshwa.

Fatesingrao agreed to the increase of the subsidiary force and to its payment by territorial cessions, though not by the surrender of his rights in the peninsula, instead of which he offered to give in *jaidad* the whole of his rights lately acquired by the perpetual lease of the Ahmedabad district provided the British paid the rent of the same, that is, districts worth Rs. 17,11,969 minus the rent of Rs. 4,50,000, or in net value Rs. 12,61,969 which included half the city of Ahmedabad, the Peshwa's Daskroi, Viramgam, Prantij, the Peshwa's share of Harsoli and the Panch Mahals.§ This offer was accepted by the Resident somewhat to the disappointment of the Bombay Government, but certain changes of territory tended afterwards to make the arrangement most agreeable to them. The British at that time laid great stress upon the prestige which would attend on the acquisition of Ahmedabad, the old Muhammedan capital of Gujarat, and the Baroda Government took a historic

* This was carried out by Article 1 of Supplemental Treaty of 1817: Aitchison's Treaties, IV. No. 83. The treaty was called supplemental because it was held to supplement the Definitive Treaty of the 21st April 1805.

† By Article 8 of the same treaty, a contingent of 3,000 men was to be kept by the Gaekwad properly accoutred, regularly paid and mustered, and to be under the direction of the Resident. See Article 3 of the same Treaty, and Schedule B.

‡ See Article 2 of the treaty.

§ The actual surrender from one side to the other of Ahmedabad, Dabhoi and Bahadarpur took place on the 30th of November and 1st December 1817. Ahmedabad had been given up by the Peshwa on the 9th July previous.

pride in the retention of a portion at least of that place, so that on both sides a degree of interest was attached to this city which it is not difficult to understand. However, Fatesingrao, for the present retaining Daskroi, the *haveli* in the city, and for good the Mahi Kantha tributes, ceded his share of Ahmedabad to the British at the estimated value of Rs. 1,65,313. The city was not, however, in reality worth that to the Honourable Company, for some Rs. 60,000 were levied in customs of such a nature that they could not continue to be enforced by the British. In the *pargana* of Petlad, too, as much was ceded by the Gaekwad as went to make up the aggregate value of the following districts, which he acquired out of territories lately won by the British from Bajirao: Dabhoi valued at Rs. 2,07,918, Bahadarpur* at Rs. 14,377 and Savli at Rs 75,333, total Rs. 2,97,628.† The Bombay Government was the more pleased with these exchanges that they consolidated their possessions in North Gujarat, and because on the 19th September the Peshwa had sent a *sanad* to the Gaekwad, informing him that he had granted his rights of sovereignty in Ahmedabad to the British, who no longer paid any rent for these territories, the remission being taken into account in part-payment of a British subsidiary force he had been obliged to entertain.

By the VIIth Article the province of Okhamandal and the island of Beyt, which contained places dear to the worshippers of Krishna, were ceded to the Gaekwad as a free gift, on condition that the Honourable Company should retain a building for the deposit of stores on the island, and that their ships should pass in and out of any port belonging to Baroda free of hindrance, a similar provision being made for any of the Baroda vessels visiting a British port. Piracy, too, was to be repressed. By the VIth Article of the same treaty the Honourable Company promised 'that they would not apply in future for the exchange of any more territory whatever.' Nevertheless a few weeks had not passed before Captain Carnac was instructed to apply for a new exchange. The Gaekwad first parted with Daskroi, then with the *inam* and *dumala* villages of that district, and finally with the *haveli* of Ahmedabad. The exchange was ratified by the Bombay Government

*See article 3 of the treaty and Schedule B in Aitchison's Treaties.

†See Schedule C of the Supplemental Treaty, 1817. The British also ceded Vijapur and *tappa* Sami of Kadi in return for Kapadvanj, Bhalej, Karod and some other villages.

in November 1818. The value of Daskroi was computed at its last annual receipts or Rs. 1,10,000 though its average revenue for the past few years had exceeded Rs. 1,24,000. The *inam* and *dumala* villages ceded with it brought up its value to Rs. 1,86,000. The Gaekwad received lands in Petlad worth Rs. 1,33,976, together with the remission of *moghlai* dues in the Surat *atthavisi*, amounting to Rs. 75,763, and some other villages.* There was accordingly a balance of exchange to the credit of the Honourable Company, in consideration of which a grant was made to it of the *kasba* of Mota and the *pargana* of Tadkeshvar. Finally the Peshwa's share of the town of Petlad was ceded to the Gaekwad in exchange for Umreth and at the same time a gift was made to him of Sidhpur, a town much esteemed on account of its sanctity.

To conclude our notice of the Supplemental Treaty, a remark should be made on the spirit in which Fatesingrao met the suggestion that, while increasing his subsidiary force, he might make a correspond ing reduction in his own army; though by Article VII of the treaty a portion of this reduced force, amounting to 3,000 effective cavalry became for the first time bound to fight in aid of the British beyond the frontiers of the State if required to do so. The Gaekwad had won his State with the assistance of a Maratha military class which had never to any great extent been rewarded with landed possessions. The Maratha *sardars* were attached to his service by the pay they obtained from military posts now all the more lucrative that a corresponding amount of real efficiency was not expected of them. When British influence was greatest that is, immediately after the expulsion of the Arab mercenaries, Colonel Walker had endeavoured to reform the army, but his success had been more apparent than real, and now Fatesingrao refused to sacrifice the personal interests of many of his *sardars* by a reduction of his forces to twelve thousand men, though, in order to pay his tribute to the Peshwa, he consented to reduce, not the numbers of his troops, but his military expenditure by 4 lakhs. It is doubtful whether such a compliance had any reality in it, but, however that may be, the great war or series of wars on which the British

*The annual amount of the *Moghlai* arose from the Timba *pargana*, valued at Rs. 10,012, the Variav *kasba* at Rs. 18,220, Balsar Rs. 24,204, Kamrej Rs. 9,994, Salha Rs. 6,987, Maroli Rs. 338, Mahoa Rs. 4,503, Teladi Rs. 6,856, and the Mota *kasba* Rs. 1,007, the Bendari of the Vasravi *pargana* Rs. 600.

were about to enter with the Peshwa, the Raja of Nagpur, and Holkar made any kind of aid the Gaekwad could give acceptable, and the importance of the military class increased accordingly. A few years later Sayajirao II, anxious by every means to strengthen his influence over his subjects, which he imagined British interference weakened, strongly upheld his own army, or that portion of it which did not bow the knee to the stranger; real reforms were thus indefinitely postponed, though there was no doubt that an efficient military body could not co-exist with a subsidiary force, for the maintenance of which large territories had been alienated.

Affairs in Okhamandal, 1810-1818.

In 1810 the Okha chiefs recommenced their plundering, wholly ignoring their former obligations; but Captain Carnac who had meanwhile succeeded Colonel Walker as Resident despatched a party of Baroda Cavalry to Dwarka and put matters straight again. In 1813 Captain Ballantyne, the Assistant Resident at Amreli, commanded the chiefs to pay the fine imposed by Colonel Walker; and in the following year a third of the amount was obtained from them with the greatest difficulty. They still however continued their predatory excursions and therefore as both precaution and measures of coercion had proved utterly ineffectual to check the excesses of the Vagher chiefs, the Bombay Government determined to reduce them to subjection. This was effected by a force under Colonel East in 1816, and as Dwarka and Beyt were regarded by Hinduism as places of great sanctity and veneration the taluka was, as stated before, ceded by the British Government to His Highness the Gaekwad in full sovereignty under the supplementary treaty of November 1817. An allowance was settled on the chiefs for their future maintenance with the exception of the chief of Poshitra who was left undisturbed in his position but placed in subordination to the Baroda authority. In 1818 there was a partial rising among some of the chiefs, headed by Patramal Manek, but it was speedily suppressed by the local troops. In 1819 Mr. Hendly succeeded Ram Rao Daji in the management of Okhamandal affairs, but he only retained his appointment till the following year, when the Vaghers again rebelled, and re-established their power, and Mr. Hendly had to seek safety in Porbandar. Another force was consequently despatched by the Bombay Government in 1820, under the

command of Colonel Stanhope, who, in November of that year, took Dwarka by storm, and again reduced the chiefs to submission. In the assault and capture of the fort, Captain Marriot of the force was killed, and several other casualties occurred on the British side. Mulu Manék, the chief of Dwarka and his younger brother, Versi Manek, were killed on the enemy side, and Rana Shigramji, the chief of Aramda and Beyt, was taken prisoner and deported to Surat, where he was kept under surveillance for a time, but through the intercessions of his relative, the Rao of Cutch he was subsequently released and permitted to return to Okhamandal, the Rao being surety for his future good behaviour. Three Vagher chiefs, named Bhoy Manek, Vidha Sumino, and Nagji Manek, were also captured and eventually conveyed to Ahmedabad to undergo the imprisonment that had been awarded them. Peace being now restored and order re-established, the troops quitted the country, and an Indian manager was appointed to administer the district. The Vagher chiefs in the Ahmedabad jail were soon afterwards released, on furnishing satisfactory security for their future good conduct, and they returned to Okhamandal.

Wars in India, 1818.

Before closing the recital of the events which took place during the regency of Fatesingrao, allusion must be made to the series of wars into which the British at this time entered. On the 6th of November 1817 Bajirao made the sudden and fruitless attack on the Residency near Poona which resulted in his defeat at Kirkee, in his flight from the capital which opened its gates to the conqueror, and eventually in his surrender as a prisoner to Sir John Malcolm on the 3rd of June 1818. On the 20th of the same month (June) the Raja of Nagpur made a similar attack on the Residency near his capital, and the battle of Sitabaldi brought him to the verge of the ruin which was shortly to overwhelm his kingdom. Large British forces were at this time in the field with a view to crush the Pendhari hordes, but the difficulty of the undertaking was increased by the unfriendliness of Sindhia and the hostility of a party in Malharrao Holkar's court which on the 21st of December, led to the decisive battle at Mahidpur. It is no wonder that the British were glad to get any assistance the Gaekwad could give, and Fatesingrao behaved like a staunch ally. Not only did these events hurry on the augmentation of the subsidiary force, but Fatesingrao placed a contingent force at

the disposal of his friends. After detaching 400 horse for the defence of Songadh, Kamal-ud-din, the veteran Gaekwad officer, joined the Gujarat army, which under Sir W. Keir was to enter Malwa with a force of 2,000 horse and foot. Kamal-ud-din died of illness during the campaign, but the contingent cavalry continued to serve during the whole campaign and for some time after the war was actually at an end, under his son Mir Amin-ud-din. Some 200 of the Gaekwad's cavalry, at the desire of the Bombay Government expressed on the 28th of November, were detached from the main force to serve in the Konkan, and rendered some service in cutting off fugitives and capturing cattle at the siege of Raygad. During the war Songadh and the *mahals* were garrisoned by 1,367 horse and 620 infantry; while 1,000 men were added to Bacha Jamadar's Mahi Kantha force, with a view to keep Palanpur in order in conjunction with the British. Both Palanpur and Dhar gave rise to some anxiety during the latter part of 1817; in the last mentioned place, because of the doubtful attitude taken up by the virtual commander of the forces there, Bapu Raghunath, the connection or servant of the ex-Dewan Sitaram, of whom mention has been made. The Malwa war was a most costly one to the Gaekwad and led to the State's becoming once more involved in debt. No additional territory, however, was granted to the Gaekwad for the aid* he had thus given; all he got was the extinction of the tribute of 4 lakhs he would have had to pay had the Peshwa's power not been destroyed.

SAYAJIRAO II. (REGENT), 1818-1819.

Sayajirao succeeds Fatesingrao as Regent.

Fatesingrao, when only twenty-six years old, died after a five days' illness on the 23rd of August 1818. As a mark of respect for the character of a prince who had ever manifested the strongest attachment to the British Government the Governor in Council was pleased to direct that the flag be hoisted half mast high on the flag staff in the garrison at Bombay and that minute guns to the number of 26, the age of His late Highness be at the same time fired from Hornby's battery. The undoubted heir of Anandrao's *gadi* was Fatesingrao's younger brother, Sayajirao, then aged nineteen years, and the Bombay

*Captain Jackson in his paper on the Contingent (1877) gives the total number of the Gaekwad troops employed otherwise than in Malwa at 9,000 men.

Government unhesitatingly urged on the Maharaja his nomination to the post of Regent. As the character of this, the most remarkable of all past rulers of Baroda, greatly influenced the history of the State, a few words on this point will not be amiss. Brought to the front at so early an age, little was known of him to the Resident but that little was favourable, as he was held to be of a studious disposition and sober behaviour. There were people in the palace who knew him better. Though Sayajirao's claims to the throne were undoubted, two persons advanced pretensions. One was Radhabai, the widow of Fatesingrao who, on her husband's death, had, without much sincerity, threatened to become *sati*. She was, however, prevented from doing so by the remonstrances of Captain Carnac, who allowed her to adopt a son on the express understanding that the adoption should entitle him to inherit Fatesingrao's private property. She selected Govindrao Gaekwad, the son of that Ganpatrao, who, when *jagirdar* or *mamlatdar* of Sankheda, had been deprived of his little territory shortly after the Kadi war. Ganpatrao after a long life passed in exile had died of a lingering disease just as he was returning to Baroda on the 21st of April 1811, so that his son, in the event of Sayajirao's death, would have had a chance of rising to the *gadi*. The other less reputable pretendant was the intriguing Takhatabai, who, not being a Maratha but a Rajput, was not a legal wife to Anandrao and could not seriously hope that her children should succeed to the *gadi*. She had, however, vague ambitions and, perhaps, hoped to wheedle the fond Anandrao into recognising one of them as regent or heir. Behind these ladies was a numerous party, perhaps all the ministers and *darakhdars*, who were scheming to keep Sayajirao out of his rights, the most prominent among them, Vithalrao, the minister, openly favouring the cause of young Govindrao. The fact is that the minister, ladies, and favourites had, for a length of time, enjoyed privileges and powers which they knew would be taken from them by a prince of Sayajirao's stamp of mind. Their fears were fully realized, for he turned out to be a man of exceptional vigour and self-assertion, and of extraordinary tenacity of purpose; jealous of interference of anything savouring of dictation; capable of the most vindictive and protracted hatred towards those who opposed him or denied his authority; fond of power, and fonder still of money;

But is opposed.

distrustful of his ministers, and yet unfortunately led by them into all kinds of crooked ways; physically timid and naturally fond of display, and yet driven by his strong will not to give way an inch in any direction, and to subordinate his expenditure to the steady accumulation of money. Undoubtedly it was much to be regretted that he had not been better educated, for then perhaps he would have understood his own interests and those of the State better, and some of the recommendations of the Bombay Government would have found favour with him. It is probable that he of all past Gaekwads was regarded by his subjects with the most respect, for he was considerate to all, as long as he did not suspect them of thwarting him, and his private life was exceptionally moral. His long reign was passed in almost uninterrupted opposition to the Bombay Government, during the course of which he was by turns punished and conciliated without any particular result. In the end he gained his own way in most respects, though at a cost ultimately ruinous to the State.

For a time Sayajirao relies on Dhakji Dadaji.

At the very outset of his public life Sayajirao who found himself alone and unsupported, even, as he thought, by the Bombay Government, turned for assistance to a man who was possibly the biggest rogue in India.* Dhakji Dadaji, as has been stated, was the unworthy successor of Gangadhar Shastri in the post of Native Agent at the Residency to which he was appointed by Captain Carnac, whose father had had business relations with his family. The Resident believed in the man, and gave him credit for having saved the State 40 lakhs by reducing the *potedari* rate of interest. In opposition to a wise Government order issued in 1805, but at the earnest recommendation of Captain Carnac, the Bombay Government allowed Dhakji to retain his post of Agent and to become joint *potedar* to the State, that is to conduct a large banking business with the State, in which he did not delay to commit some enormous frauds. These did not at once come to the knowledge of the Resident, but they very quickly created great disorder in the money matters of the State. Sayajirao was pleased with Dhakji, because the latter pretended that

*Wallace's History of the Gaekwad and his Relations with the British Government, with a supplementary chapter by Captain Barton, 601. This work will be frequently quoted for the record of the first portion of Sayajirao's reign.

he had espoused his interests against Govindrao, and perhaps he thought it good to make friends with so clever a man whom, moreover he believed to be a favourite at the Residency.* At any rate, Captain Carnac acting, as he thought, by the wish of the regent, applied for Dhakji's nomination to the post of minister. The Supreme Government reluctantly gave the man his choice between service at the Residency or service in the State, and, against the judgment of the Bombay Government, he was suffered to leave the Residency in September 1819 and to take up the work of minister. Before long all kinds of complaints and suspicions arose; among other matters there were rumours of murders committed by Dhakji's *gumasta* Umyashankar, but for a time the Government hesitated to interfere with the affairs of the Gaekwad by instituting an enquiry into the acts of their own servant. In January, however, they recommended that he should be dismissed from his post, and Sayajirao was glad enough to carry out the proposals. But Dhakji had been promised a salary of one lakh of rupees, of which Rs. 30,000 were given him in the shape of three *inam* villages. Was the grant to be withdrawn and who was to succeed as minister? These matters were left to be decided by the Governor in person after a visit to Baroda.

1819.

The Right Honourable Mr. Mountstuart Elphinstone's visit to Baroda.

Such a visit was likely to prove advantageous owing to several events which had lately taken place in Baroda. By the fall of the Peshwa the Gaekwad Government had become exempted from paying the yearly tribute of 4 lakhs due to the Peshwa; but the contingent had now returned from Malwa and Sayajirao asked that, according to the stipulation made in the VIII Article of the treaty of 1817, he should share in the benefits of the victories gained during the war. The British Government did not consider him

* See Mr. Elphinstone's account of his visit to Baroda, 20th April 1820. Sayajirao said "that Dhakji had paid him much attention and made him many promises, until he obtained his appointment, after which he entirely changed his conduct towards him." When asked whether he wished to retain Dhakji as his minister, he answered by another question: "Was Captain Carnac coming back?" "Because," he said, "Dhakji possessed great influence with Captain Carnac and might possibly injure him in that gentleman's estimation." Doubtless the Governor's assurance that Dhakji's influence was not very great did not meet with much credence.

entitled to any further advantages, though the subsidiary force employed was maintained at a cost of over 24 lakhs a year, and the expenses of the contingent during two years had amounted to over 39½ lakhs. Sayajirao was bitterly mortified at this decision, though he might reasonably have considered that indirectly the gain to the State had been enormous, as it was no longer possible for any enemy to invade or bully his State in the way the Peshwa, the Pendharis, Holkar, and Sindhia had done for many years past. But the cost of the war and other circumstances had once again plunged the State into that sea of debt out of which it had struggled by efforts continually exercised for nearly twenty years. Into the present condition of its affairs, therefore, the Governor of Bombay, the Right Honourable Mr. Mountstuart Elphinstone, was coming to enquire. Besides, the status of the Maharaja was to undergo a change. On the 2nd of October 1819, Maharaja Anandrao died at the age of fifty-five, the shops in the city had been closed for twelve days, the old seal had been broken and a new one made, the criers had proclaimed Sayajirao Maharaja, and a new order of things was going to take place. In addition to these events, two family quarrels had arisen which required appeasing.

Death of Anandrao.

SAYAJIRAO II, MAHARAJA, 1819—1847.

The first quarrel was between Sayajirao and Radhabai, the widow of Fatesingrao. When Captain Carnac allowed this lady to adopt Govindrao Gaekwad he had informed her that the adoption itself would not give the youth any additional right to the succession. He had some difficulty in persuading Sayajirao to settle on Fatesing's family *nemnuks* worth in all Rs. 93,000 for the prince really feared the pretensions of the youth, backed as they were by a strong party. And he was right, for when, before the actual payment of the salary, the ladies of the family were requested to sign a proviso that Govindrao by the adoption acquired no rights to the succession, Radhabai and the others declared that they had never heard of Captain Carnac's warning to them, founded though it had been on the decision of the Bombay Government. Radhabai not only refused

Sayajirao (II), Gaekwad.

to sign the proviso, but she withheld as belonging to her late husband, certain royal insignia which Sayajirao declared were State property. Thereupon Sayajirao refused to pay her a pie though strongly pressed to do so by the Bombay Government. Subsequently Mr. Elphinstone approved of his policy for the *vakils* of the family had used strong language during the discussion :—"We are neither servants, strangers, nor relations, but master of the Gaekwad's territory and State." So the quarrel waxed fiercer: Radhabai entrenched herself in Fatesing's house and laid hands on all she could claim as her own. Sayajirao, by withholding the *nemnuk*, not only put the family to great straits, but filched away some of the property it claimed, and confined in prison many of the family servants and dependents on the pretence that they were creating a disturbance. He himself was at the same time persuaded that a conspiracy had been made to assassinate him, and did not venture from his house unless attended by numerous well-armed followers. Mr. Elphinstone, when he visited Baroda, investigated the whole matter, and finding that Radhabai still maintained that by the adoption Govindrao's right to the *gadi* was greater than Sayajirao's or that he was at least entitled to be the next Maharaja, he withdrew the British guarantee to the *nemnuk*.* But the quarrel kept simmering on in Baroda, till it blazed up in the strangest manner nine years later.

Takhatabai.

Sayajirao's second quarrel was with Takhatabai and was of a more farcical turn, for there was always something amusingly impudent in that lady's behaviour. On Anandrao's death she, like Radhabai, who had gained something by the move, threatened to become *sati*, but as no faith was placed in her assertion, her son Balvantrao got nothing by the trick, though both he and she advanced claims to his succession. But the real quarrel centered on the jewel room. The lady declared that some of the jewels were her private property, and Sayajirao asserted that they belonged to the State, so that Captain Carnac, till an arrangement could be made, had to place sentries over the door. It is true that there was a back entrance by which for some time admittance was gained, till that too was stopped. At length

*Mr. Elphinstone's letter to Sayajirao (3rd April 1820). App. G. to Minute of 20th April 1820.

Sayajirao, at Captain Carnac's suggestion, reluctantly granted Takhatabai and her family allowances amounting to Rs. 1,74,600*. He subsequently denied that he had done so, but was brought to book, and so finally gave in. Finding that this was so, Mr. Elphinstone took off the sentries and allowed Sayajirao to get at the jewels.

Mr. Elphinstone's Settlement, 1820.

Besides temporarily settling these quarrels Mr. Elphinstone, during his memorable visit in April 1820, placed some more important matters on a basis which he hoped would be a firm one.† First and foremost he put an end to the Commission which, with the Resident at its head, had during the imbecile Anandrao's reign, carried on the administration for the Maharaja. In a letter, dated 7th April 1820, Mr. Elphinstone informed His Highness that the arrangement of a Commission was no longer necessary, that the Government would hence forward be conducted by His Highness in person, and that all complaints and representations should henceforward to be addressed to him.‡ But in a long letter dated four days earlier,§ a letter to which Sayajirao had objected on the score of its length, the Governor had informed the Maharaja that all foreign affairs were to remain under the exclusive management of the British Government. Still it was provided that the engagements with guaranteed bankers were to be kept,|| that the Resident was to be informed of the plan of finance determined on each year, to have free access to all accounts and to be consulted before any large and new expenses were incurred, that the British guarantees to ministers and others were to be observed, and

*In 1833, after Takhatabai's death, her two sons separated. Balvantrao's monstrous unpaid debt and his neglected *paga* made his a memorable example of the trouble and vexation a worthless man could give the British Government, simply because he possessed that mysterious privilege, a guarantee. The younger brother, Pilajirao, had the misfortune in 1855, soon after he came to age to incur the enmity of the minister Veniram by refusing to pay him the *vakil's dasturi* of 1 per cent., assigned to him by Sayajirao on all *nemnuks* guaranteed or otherwise. Under pretence of incapacity, his property was handed over to the care of Umabai, one of Anandrao's widows who embezzled most of it, so that he died in great want. This, as we shall see, was not an uncommon fate for enemies of the Maharaja as most people were considered by him to be who possessed the British guarantee. Wallace's History of the Gaekwads, 588-599.

†Minute given *in extenso* in Wallace's History of the Gaekwads, 251.

‡Appendix I to Minute.

§Appendix A to Minute.

||This another proviso was supposed to include a warning that the British would control Sayajirao's transactions with his tributaries.

that the Bombay Government was to be consulted before the choice of a new minister was made.

Fall of Dhakji.

Sayajirao cheerfully accepted the situation. Perhaps he did not foresee that each of the provisos was destined to be the source of endless troubles. The last one created a coolness before the Governor left India. It was decided by the Governor that Dhakji was to be dismissed but before stating who succeeded him it may be as well to trace to its end his history. He was deprived of that part of his salary which was paid in cash, but Mr. Elphinstone thought that, as no treason had been proved against him, he should retain his *inam* villages, worth Rs. 30,000 a year, though he distinctly informed the Supreme Government that no guarantee was given.* Sayajirao at once brought heavy charges of embezzlement against Dhakji, though the latter continued to reside in Baroda, ostensibly to settle his *potedari* affairs, really in the hope of regaining his influence with the Maharaja, wherein he nearly succeeded.† By the 24th of September 1821, the embezzlement being proved, the British protection was withdrawn from Dhakji, and, shortly after, Sayajirao resumed the *inam* villages, obtained and tore up his *sanad*, and made him disgorge Rs. 7,75,000. Though he was but a convicted rogue, the Home Government in 1835, directed the Bombay Government to insist on Sayajirao's returning to Dhakji his *inam* villages as Mr. Elphinstone's decision, in which it was expressly stated that there was no guarantee but that the villages should be resumable at the Gaekwad's pleasure, had been upset in 1821. The Bombay Government really approved of Sayajirao's policy in resuming the villages, and yet in 1840 Sayajirao had to pay up all arrears for seventeen years on their account with interest, in accordance with the order of the Honourable Court of Directors communicated on the 23rd of June 1838. About this time Captain Carnac, then Sir James Carnac and Governor of Bombay, was on the point of visiting Baroda to settle some points which Sayajirao had very much at heart. Dhakji, trading on his supposed influence with his old master, induced the Maharaja to believe that if 5 lakhs were advanced to him he would

* Letter to Mr. C. Metcalfe, dated 20th July 1820, from Secretary to Bombay Government. It would seem that this was a mistake, as a guarantee had been given.

† Wallace's History of the Gaekwads. 607-617.

induce the Governor to give Sayajirao his ear. At the same time he impudently wrote to Sir James Carnac to recommend his claims privately to the Gaekwad. The letter was returned, but Dhakji succeeded in making Sayajirao believe that a bribe of 5 lakhs was not large enough, and that 12½ lakhs were required to pay the Governor and his Secretary. In January 1841, a sum of Rs. 7½ lakhs was accordingly forwarded to Bombay, but as Sir James Carnac did not concede all Sayajirao wanted, two agents of Gopalrao Mairal, the Maharaja's trusted friend, were sent down to make enquiries. These Dhakji won over, and five lakhs were paid him. Still His Highness suspecting that all was not right, sent down a fresh emissary whom Dhakji could not bribe but did manage to throw into prison for a time on a fresh charge of debt. During the subsequent trial on this charge the whole truth gradually became known to the Bombay Government, though it was long before Sayajirao would reveal what he had done. Yet after all this, the Government still insisted that the Maharaja should continue to pay Dhakji the full amount of his *inam* to the day of his death in 1846, when fortunately he left no heirs.

Sitaram's end.

To return to Mr. Elphinstone's visit and the choice of a new minister: there was only one person to whom the Governor objected, and yet this was the very man whom Sayajirao selected and had indeed wished to select before Dhakji's appointment. Sitaram, soon after his exile to Navsari in consequence of his participation in the events which preceded the Shastri's murder, had had his *nemnuk* increased from forty to sixty thousand rupees a year, so great a favourite was he at Baroda.* At Sayajirao's request he was allowed to return to Baroda in a private capacity, and, though prevented by Mr. Elphinstone from becoming minister, he was frequently consulted by the Maharaja to the day of his death which took place in 1823.†

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* Wallace's History of the Gaekwads, 479.

† The matter of the *nemnuk* guaranteed to his family gave rise to long disputes. It had been settled in 1808 that his office of "seal bearer" was not hereditary and yet the Bombay Government forced Sayajirao to continue the emoluments to his adopted son and grandson, a child who died in 1843 and though before this time the family was convicted of forging false evidence to support its alleged claims the Resident constrained Sayajirao not to take away from the widows certain villages which he mistakenly believed to be private property. So the Maharaja was bullied to maintain the family of a man who had done the British great injury.

Vithalrao Bhau and his son.

Failing to get Sitaram, Sayajirao declared that he did not care a bit who was his Dewan, and with great show of indifference first selected Vithalrao Devaji and after him Vithalrao, called Bhau, son of Babaji, whom he had two years before hated for favouring Govindrao Gaekwad's cause. He eventually selected the latter as his minister,* but without ever trusting him, and joined to him in his office Vithalrao Devaji who was the cleverer man and who soon entirely ousted his partner. Vithalrao Devaji, after a time and for a time, became a great favourite with the Maharaja, but at about this period the latter trusted neither of his ministers entirely, and employed a third person, Mir Sarfaraz Ali, to watch them both. A short digression will serve to trace the history of Vithalrao's adopted son, whom Sayajirao hated and whom the British guarantee was deemed to protect. The minister died in 1828 and his adopted son Bhaskarrao was allowed to succeed to the post and most of the emoluments of *khasgivala*. In 1836 he fell under the displeasure of the minister Veniram from the same cause as had Pilajirao, and the next year his (Bhaskarrao's) natural father was permitted to proceed against him by armed force and confine him. He was released by the Resident and assured of protection as long as he behaved well, but in 1838 he was guilty of a foul murder which His Highness would have punished lightly enough had he not been the object of his dislike. His *nemnuk* was preserved to him by British interference, but he was fined a full year's salary, Rs. 70,000. He was an ill-conditioned careless man, who afterwards got hopelessly into debt, and lost the British guarantee in 1855 for attempting to bribe the Resident, or, as really happened, for paying to the Resident's servants money which he believed reached the Resident himself.

Thus, with the exception of Sitaram, His Highness was allowed to choose his own minister, and Mr. Elphinstone wisely determined that for the future the Native Agent was no longer to have any political

* Sayajirao expressly stipulated that 'none of his ministers should ever be sent for to the Resident except through him, or be permitted to visit the Residency without his leave.' He also desired that no minister should be removed directly by the British Government, unless an application had been made first to himself. These stipulations were made after his proposal that he should be his own minister had been rejected and serve to show the determination with which Sayajirao asserted his own independence. See note to para. 145 of Baroda Precis of 1853.

influence though he was still to get a good salary. He directed the Resident officially to act in person in all important matters, to abstain from interfering in the internal concerns of the State, and to offer advice only with regard to matters likely to seriously affect the State, to hear no complaints except from guaranteed persons, but to keep a sharp look-out on the expenditure. Such were the main results of the Governor's visit, if we except the arrangements made regarding the debt, the finances and the tributary states which are detailed elsewhere.*

The Gaekwad claims Ghasdana.

Sayajirao had certain claims to urge on the Bombay Government which sprang from the altered state of Gujarat and the treaty of 1817. For instance, the Gaekwad claimed a tribute from the Honourable Company as possessor of the Ahmedabad farm under the name of *ghasdana*, alleging that he had acquired by 'custom' a right to levy this contribution. It is necessary to explain the term. In the days of the decline of Muhomedan rule the Moghal governors, in addition to the regular taxes on which the Marathas could levy their *chauth*, set about levying irregular taxes of which the invaders could not claim a share under the name of *vera*, and one of these was called the *khichadi vero* which was an assessment for the maintenance of the troops or the governor. The Marathas, not to be outdone, instituted a somewhat similar practice named the *ghasdana* or 'grass and grain' imposition. It was at first levied only under certain conditions, when, for instance, the Gaekwad's army was passing to its destination through some country subordinate to the Peshwa, the *jamindars* or chiefs of that country paid it something as '*ghasdana*' that its stay might not be protracted, something in the shape of a douceur to secure the good behaviour of the troops, of which no notice was taken by either the Gaekwad's or the Peshwa's government.† The Peshwa's troops in the same manner levied *ghasdana* while passing through the Gaek-

* See the Chapter on Finance.

† The following sentence in a report by Major Walker, dated June 1804, throws a side light on the custom. 'The *mehvas* and *garasia* villages in the Vajpur district are peculiarly obstinate and never pay their *salami* or *ghasdana* unless a force comes against them. It has on this account been usual for the troops employed on the *mulukgiri* of Mahi Kantha to take Vijapur in their progress; and their commander receives a present from the *kamavisdar* for his trouble under the head of a *mizbani*, or 'entertainment.'

wad's country, and it must be remembered that the territories of the two governments were singularly intertwined. But as the Gaekwad's armies in Gujarat were more numerous than the Peshwa's, the farmers of revenue belonging to the latter chief frequently obtained military assistance from Gaekwad troops to levy taxes or quell disturbances, so that the amount of *ghasdana* raised by these exceeded that raised by the Peshwa's troops. In due course of time the occasional demand changed into a fixed tribute, levied indeed, like all tributes in those times, only when the troops were but in the country to be mulcted, but still partaking as much of the nature of a regular tribute as any other. For this reason Colonel Walker in 1808 recognised the Gaekwad's *ghasdana* in the Peshwa's share of Kathiawad, but for other reasons given lower had refused to compute it as continuing to fall due, though in 1819 Captain Ballantyne mistakenly calculated that its full value was Rs. 84,679. Captain Carnac's minute of the 16th August 1817 also appeared to acquiesce in the right of the Gaekwad to levy it in the territories belonging to the Ahmedabad farm as a right which had been frequently exercised in Antroli, Thasra, and other places since 1782. Thus too Captain Ballantyne settled in 1812 that the little state of Lunavada, which was subject to Sindhia, should pay the Gaekwad *ghasdana* every other year at the rate of Rs. 6,500 minus Rs. 500 for a *sirpav* or dress of honour. Chhota Udepur, a tributary to Holkar, paid the Gaekwad *ghasdana*, as did the Nawab of Balasinor, and the chief of Modasa, a portion of whose dominion was subject to the Peshwa. In the same way the British paid *ghasdana* to the chief of Lunavada, and the Nawab of Junagadh continued to levy it on Porbandar.

Now the question arose whether the British were to pay the Gaekwad his *ghasdana* tributes in Kathiawad, and the Ahmedabad farm districts. In Kathiawad the right to levy *ghasdana* had been expressly renounced by the partition treaty of Gujarat, but the Gaekwad rested his claims on a custom alleged to be fifty years old. It was, however, proved that the tribute had only been levied eight years, during four of which the Gaekwad was farming the Peshwa's *mahals*, and during four years in reference to which the Peshwa's officers had duly raised objections. Captain Ballantyne, ignorant of the facts, had also given the Gaekwad the *ghasdana* of the Peshwa's

share of the peninsula for two years; but Colonel Walker, who had investigated the subject, had previously refused to continue the *ghasdana* to the Gaekwad as it was levied simply for a time, compensation being granted to the *jamindars* for the sums assessed in their next instalment of tribute payable to the Peshwa. Accordingly, the Gaekwad's claims to *ghasdana* in the Peshwa's share of Kathiawad was not allowed by the Bombay Government.*

Of the Gaekwad's claims to *ghasdana* in the Kaira collectorate sums amounting to Rs. 7,383 were not allowed by Balasinor, Antroli, Kapadvanj and Nadiad. But the following were allowed: Balasinor Rs. 4,001, Antroli Rs. 2,920, Thasra Rs. 2,597 and subsequently Alirna Rs. 245, total Rs. 9,763. This settlement has since been altered and the present tribute accruing to the Baroda government as *ghasdana* will be found at the end of this chapter under Tributes.

The Gaekwad also claimed *ghasdana* from the Nawab of Cambay. He had, as far as records could show, exacted it from him four times only in past years, but these payments the Nawab termed forcible extortions.† Was this *ghasdana* then an occasional contribution or a regular tribute? Mr. Elphinstone decided that it partook of the nature of a regular tribute and would certainly have become such if the British power had not created a revolution in the history of the country. Colonel Walker had offered to mediate between the Nawab and the Gaekwad, certainly without any intention of putting an end to the hopes of the latter. But the Nawab of Cambay, finding that the British had interfered in 1810, put off all payment, till at last in 1814 the Bombay Government allowed the Gaekwad to employ force in order to exact some payment, and accordingly seventeen of his villages were seized and held for four years, the revenue of these amounting to 3 lakhs. In 1821 Mr. Elphinstone decided that the annual *ghasdana* should be fixed at Rs. 4,200, though the Gaekwad claimed the large sum of Rs. 25,000. Thereupon a sum of Rs. 70,000 was left with the Gaekwad as a pledge for future payments, the interest of it at 6 per cent. going towards paying the tribute, and of the residue of

* The Peshwa had twice raised objections to the Gaekwad's levy of the *ghasdana* tribute. In 1788 he not only prohibited it but sent Ramchandra Bhaskar on a commission of enquiry into the irregularities of Madhavrao saheb. On another occasion he had issued directions on the subject to the *sarsuba* of Ahmedabad.

†Mr. Elphinstone's Minute, 21st April 1821.

the 3 lakhs after paying for arrears a balance was restored to the Nawab of Rs. 82,352-12-0. The sequestered villages were then restored.*

The Septennial Leases, 1827.

It may be briefly noticed that Sayajirao did not keep certain promises that he had made to pay off the guaranteed debt, and that after the year 1823-24 the embarrassment became so great that the Resident was under the necessity of offering His Highness some very unpalatable advice. He recommended him to 'pay off a portion of the debts from his private treasury which he could easily afford to do,' for though the public debt was rapidly increasing Sayajirao contrived under his mother's advice to augment his private stores by fair and unfair means. The Maharaja absolutely refused to follow this advice, and matters political as well as financial went from bad to worse† till the death of the Rani Gahenabai, when, as stated by the Resident Mr. Williams in his despatch, dated the 31st of May 1827, Sayajirao consented to the issue of septennial leases of the *mahals* to respectable men, chiefly the great State creditors, instead of annual leases to persons of doubtful means and position. For it must be understood that the increasing embarrassment of the finances was due rather to the falling of the revenue than the increase of expenditure, and that the system of annual leases failed because Sayajirao, in the selection of farmers sought rather to increase his private means than to improve the condition of the public revenues.

*Keeping closely as has been done to the history of the Baroda State, which does not include that of the petty tributary states which surrounded it, no particular mention of them has been made. But notice may be taken of the rapid increase of British influence in the west of India about this time in so far as it affected the relations of Government with the Gaekwad State. Not only was the Peshwa effaced when the British entered into his possessions, not only was the intimate connection between the Gaekwad and the States of Kathiawad, and the Mahi Kantha brought to an end, but a Political Agent was appointed in 1818 to protect young Fatekhan, the ruler of Palanpur, and the State of Radhanpur and other States bordering on Ran of Cutch, Sind and Marwar were placed under his charge (1825); and a few years later Sindhia's Pavagadh, the Panch Mahals, Bariya, Rajpipla and Chhota Udepur were placed under a Political Agent who had also the power to mediate between the Gaekwad and his *mehvasi* subjects of Savli, Sankheda, Tilakwada, etc.

†Or as His Highness put it, 'I know that in the year 1827, when Mr. Willoughby carried on the business as acting Resident at Baroda and Sarabhai was *munshi* to the Residency, for the sake of profit to this *munshi* (understand 'and to the acting Resident')nothing was left undone in the way of sending all sorts of accusations against me and my *vakils* to Bombay.' Sarabhai, according to His Highness, was dismissed by Lord Clare in 1832.

It would be useless to detail the reluctant and dilatory manner in which Sayajirao entered into the proposed reform, the patience with which first Mr. Williams and then the acting Resident, Mr. Willoughby endeavoured to gain his concurrence in the scheme, or the hearty co-operation given to the latter gentleman by the minister Vithalrao. Up to the 1st of April 1827 this officer must have been in favour with the Maharaja, for on that date he increased his allowance to Rs. 1,05,000 but soon after, disappointed at the prospect of a certain loss to his private income from the diminution of *nazaranas* usually given by the revenue farmers, or for some other reason, Sayajirao suddenly turned against his Dewan, after denying that he had ever wished to enter into septennial leases or to increase the Dewan's salary, dismissed him towards the end of 1827. Then followed a series of intrigues during which Vithalrao Devaji imagined his life to be threatened, and the struggle ended in the appointment of two joint ministers Veniram Aditram, His Highness's *vakil*, and Prabhakar Dikshit, commonly called Bhau Puranik. The latter was sufficiently obstructive, but Veniram Aditram, who exercised great power over the Maharaja's mind during the ten years he was minister, was certainly the worst of the several advisers to whom Sayajirao gave ear. It was much to be regretted that the Bombay Government did not at the outset exercise the power it had reserved to itself by disallowing the appointment of this violent and intriguing man. While discussing this matter of ministers it may be as well to mention that Gopal Atmaram, whose character compares most favourably with that of his colleague, was appointed joint minister in 1829 and retained the post till 1833, when he was supplanted by the intrigues of Veniram Aditram.

Vithalrao Devaji disgraced.

1828.

During the whole of the intrigues which followed the adoption of the system of septennial leases and which resulted in the dismissal of the minister who had endeavoured to co-operate with the Resident, Mr. Elphinstone, the Governor of Bombay, continued to treat Sayajirao with marked forbearance and lenity, refused to compel the Maharaja to retain Vithalrao, and, in the course of his correspondence with him, informed Sayajirao that he was at liberty to deprive the fallen minister of his increased *nemnuk*. Mr. Elphinstone was next inform-

ed by Sayajirao that he was willing to pay off in two years the great loan raised under British guarantee by drafts on the revenues and by raising a running loan. The Governor was quite willing to discuss any plan for the removal of the State debt, but he warned the Gaekwad that an incautious plan of the sort hinted at might give rise to such a crisis as would force the British Government to take over the exclusive management of State finances. In short Mr. Elphinstone up to the day when he left India, 28th of November 1827, continued to endeavour to win over the Maharaja to a sense of his duty by gentle means.*

Changes in the policy of the Bombay Government, 1828.

Mr. Elphinstone was succeeded by Sir John Malcolm who adopted a wholly different policy, partly necessitated by the increasingly recalcitrant behaviour of the Maharaja. The following is therefore the period during which the British Government endeavoured to coerce Sayajirao by punishing him, and that during which great loss and dishonour were inflicted on him, till the time came round again when another Governor, Lord Clare, once more attempted to lead the Maharaja along the road by which he could not be driven.

Though Mr. Elphinstone had informed Sayajirao that the immediate payment of his debts or the payment of them in two yearly instalments was not only not inadmissible but praiseworthy, provided that

*Bishop Heber visited Baroda in 1825, and his account of a *darbar* and interview between Sayajirao and Mr. Williams has the merit of being unofficial: 'The Maharaja informed Mr. Williams in a low voice that he had a daughter a year older than his son whom, consequently, it was high time he should bestow in marriage, that he had an excellent match for her in the son of a Raja in the Deccan, but that he had no money to pay the necessary expenses; and hoped, therefore, that the Government would join him in a security for 5 lakhs, in order that he might obtain them at more reasonable interest than he could otherwise hope to do. Mr. Williams, in the same low voice, told him that the Government, he much feared, would never assent to such a measure on which the Raja came down in his request to 4 and even 3 lakhs, his wish to obtain which last sum Mr. Williams promised to transmit to Government. On my afterwards observing that the wish to obtain money did not tally with all which I had heard of the Raja's wealth and covetousness, he answered that the Raja always distinguished his personal savings from the national property, that he expected his daughter to be portioned out by the State; but that, if he could get sufficient security he was able and likely, under a borrowed name, himself to lend the money.' Bishop Heber adds: 'The Gaekwad is said to be a man of talent who governs his State himself, his ministers having very little weight with him, and governs it well and vigorously. His error is too great a fondness of money, but, as he found his State involved in debt, even this seems excusable.'

such a measure could be undertaken without injury to the State, he certainly added that the consent of the creditors, who expected to be paid in smaller instalments and therefore to obtain more interest, was necessary. No difficulty should have arisen on this point, but it proved the signal of a complete rupture between the Resident and the Maharaja. The latter towards the end of 1827 asserted that he had been permitted to pay the bankers as soon as he pleased, and shortly after, in order to put an end to the increase of the guaranteed debt, he abandoned the guaranteed *potedar* Hari Bhakti and began to draw cheques on other bankers and to assign revenue for the payment of these drafts. Remonstrance after remonstrance was made, but all was of no avail. Sayajirao had determined to disregard the guarantees which, as he imagined, prevented him from paying off his debts and threatened to cut off a large portion of his territory from his authority for a number of years.

First Sequestration, 1828.

Sir John Malcolm consequently resorted to strong measures. The Court of Directors had under the circumstances which had been foreseen and had now actually taken place, authorised the Bombay Government to adopt one of two alternatives, either to take over the management of the entire State as a temporary measure or to permanently acquire some districts. On the 28th of March 1828 a proclamation was issued by the Bombay Government announcing 'the temporary sequestration of the following resources and territories of the Gaekwad State, *viz.*, the *parganas* of Petlad, Bahiyal, Kadi, Dabhoi, and Bahadarpur, as well as Sinor, Amreli, Damnagar, &c. in Kathiawad, the *tappa* of Shiyanagar and the tributes of Kathiawad, those of the Mahi and also of the Rewa Kantha countries, of Rajpipla, of Udepur and of the tributary villages of Sankheda.' The proclamation continued: 'The above sequestration has in view only the fulfilment of the pecuniary engagements made with the bankers under the guarantee of the British Government, but when that object shall have been attained, it will remain to consider of the reparation which may be due to itself for the expenses to which it has been exposed by the conduct of His Highness, and to take ample security against any further violation by that prince either of the terms of its treaties with the Gaekwad State, or the pledges and guarantees it has given to individuals.' The sequestrated *mahals*

and tributes were valued at over fifteen lakhs of rupees.* Curiously enough the septennial leases were at the same time cancelled by the British Government though the Maharaja was subsequently held bound to indemnify the farmers for the losses incurred by the abandonment of the contract.

Support given to the ex-minister.

Vithalrao Devaji was taken under the protection of the Bombay Government. He received a guarantee and a pension, retained the management of the confiscated districts and his tenure of certain

* When the sequestration of 1828 was made, His Highness was at the same time informed that he would be called upon to maintain his contingent of horse on a better footing, to enter into a commercial treaty and to reform his coinage.

The two sequestrations of 1828 and 1830 ran into one another; for owing to three of the guaranteed bankers, Khushalchand, Mangal Parekh, and Samal Behechar, having come to terms with Sayajirao, a portion of the first sequestration was taken off, and transferred to the second sequestration of 1830, though some other districts had to be added to complete the requisite amount.

1st Sequestration.	Net produce. Rs.
Petlad	5,06,739
Bahiyal	87,454
Kadi	2,49,501
Dabhoi and Bahadarpur	96,440
Sinor	64,287
Amreli	1,22,965
Shivanagar	3,501
Mulukgiri of Kathiawad	1,42,654
Mahi Kantha	1,19,213
Rewa Kantha	79,821
From other sources	75,150
Total Rs.	15,47,725

To make up the second sequestration it was at first proposed to transfer from the above list Kadi, Bahiyal and the four districts of Amreli. Later the following were so transferred, Petlad and Bahiyal.

The additional districts sequestrated were:—

	Net estimated produce Rs.
Patan	2,22,862
Visnagar	54,595
Vadnagar	13,517
Vijapur	1,00,641
Sankheda	17,836
Total Rs.	4,09,451

These with the transferred districts made up the requisite sum of Rs. 10,03,747, the cost of the contingent, not taking into account the payment made by *varats* or from *dumala gams* (villages).

In the Baroda Précis of 1853 the value of the districts in the sequestrations of 1828 and 1830 is placed at twenty-one lakhs. The first sequestration was approved of by the Government of India, 23rd of May 1828, by the Honourable Court of Directors, 28th of April 1830. The second sequestration was not approved of.

villages held in *jagir* in Kathiawad was also placed under the British guarantee. Nothing could have been more obnoxious to the pride of Sayajirao than the favour thus shown to the minister whom he termed a traitor. The story may be pursued a little further, that it may be understood why the Maharaja ever after refused even to discuss Sir John Malcolm's dealings with himself. On the 7th of February 1830, resting his interference on the treaty of 1802, Sir John Malcolm confirmed Vithalrao under guarantee in his first *nemnuk* of 1821, though not in the increased *nemnuk* granted him by the *sanad* of April 1827, with extra allowances amounting to Rs. 2,653, secured to him his *paga*, which, consisting in 1802 of sixty-five horse, had been raised in 1809 to 110 horse, and recognised the adoption of a son Krishnarao, though the Maharaja had refused to acknowledge it and no *nazarana* whatever had been paid. In 1830 Lord Clare justly asserted that these proceedings formed the 'only weak case' against Sayajirao, and repeatedly informed his council that he would deserve impeachment if he pressed His Highness to carry out these harsh and degrading measures.

Disturbance of peace by Govindrao.

Allusion has been made to the quarrel between the Maharaja and Govindrao, the adopted son of Fatesingrao, which originated in 1820 and which ever since had been simmering in Baroda. True, in 1826, Mr. Williams, the Resident, succeeded in inducing Sayajirao to settle life pensions of Rs. 10,400 and Rs. 12,400, respectively, on Radhabai and Govindrao, in consideration of the withdrawal of the claims of the former to the *gadi* ; he also promised to release the servants of the family whom he had at various times imprisoned. But Sayajirao afterwards broke his engagements, withheld the guaranteed *nemnuk*, still detained the servants, and in short so managed that Govindrao should be driven to despair. On the 22nd of July 1829 an affray took place between the young man and some of the Maharaja's city guards who refused him entrance into the town. He took refuge at a house sometimes occupied by Colonel Ballantyne, and gathered from 800 to 1,000 followers, while Sayajirao actually blockaded the road to the house and loudly called on the Resident to aid him. The latter refused to interfere, and for six months semi-warlike proceedings were kept up in the streets of the capital, and the usual processions at the *Ganpati*

and *Dasera* festivals had to be omitted. No blow was actually struck, and Sayajirao contented himself with endeavouring by incantations to procure Govindrao's death,* till at last Sir John Malcolm on visiting Baroda put an end to this ridiculous state of affairs. The Resident was directed to pay off the mercenaries whom Govindrao had collected and whom he could not pay, and then to stop the amount out of pension. The claims of these men amounted to Rs. 1,30,000, but about half their number were contented to take 25 per cent of their demand, the others stood out and threatened to deprive the unfortunate young man of his life if they were not satisfied. Finally the whole rabble was discharged for some Rs. 10,000 more than the sum first offered, and Govindrao was removed to Surat. In 1832 Lord Clare arranged with Sayajirao that Govindrao's pension should be continued to him as long as he behaved well in exile, and he continued to drag out a wretched, foolish, and sometimes wicked, existence at Surat and Ahmedabad on a portion of his allowance of Rs. 50 per diem, the rest going to pay off his debts. Radhabai died in 1846, and Sayajirao seized on her property as well as on that of Lakshmibai, a younger wife of Fatesingrao, whose decease took place in 1843. Govindrao then fell to quarrelling with him about his rights to succeed to this property. He did not get much by his exertions, and nothing but vexation attended him during the whole of his life, till, in 1857, an imbecile and a leper, he lost the British guarantee for allowing the sepoys at Ahmedabad to hold mutinous talk with him. So ended the career of another of Sayajirao's enemies.

Second Sequestration, 1830.

Allusion has just been made to a visit paid by Sir John Maclolm to Baroda. This occurred on the 28th December 1829, its object being to confer with the Maharaja on matters then in dispute with

* The whole account is given at great length in Wallace's History, 386-396 and 571-574. Captain Barton writes: 'He endeavoured to procure his death both by poison and assassination.' It thus appears that finally Govindrao rather than Sayajirao was condemned as a disturber of the peace, and this is evident from the words used by the Bombay Government a little time after. 'The Government was aware that a very powerful though erroneous motive of action with Sayajirao had been that Vithalrao Devaji with the principal holders of the British guarantee, and Sarabhai, the Native Agent, had formed a conspiracy against him, and that they had proposed to elevate Govindrao to the *gadi* with the approval of the Residency. This impression, it was certain, was very prevalent throughout Gujarat and Kathiawad.' Wallace's History 297.

the Baroda state. The chief result of this visit became evident on the 25th of January 1830, when, because his requisition to the effect that the Gaekwad contingent of 3,000 horse should so far be made more efficient that 2,000 of them at least should be fit for service, was disregarded. Sir John Malcolm ordered the re-organization of the force by the Resident. In March 1830 districts to the annual value of about 10 lakhs of rupees were sequestrated.* This sequestration was disapproved by the Honourable Court of Directors on the 31st of October 1832, and, as will be seen soon, came to an end.

Withdrawal of Resident, 1830.

The breach between the two Governments shortly became still more pronounced. The office of Resident at Baroda was abolished as a separate appointment, and from the 1st of December 1830, Mr. Williams, who was merely Resident up to that time, was appointed Political Commissioner in Gujarat and directed to reside at Ahmedabad. He was still 'vested with all the powers he had exercised as Resident,' and was 'to maintain the necessary intercourse for fulfilling all the objects of the alliance with His Highness the Gaekwad and to superintend the strict fulfilment of the treaties of subsidy and alliance.'† At the same time the British subsidiary force was incorporated with the Northern Division of the army whose head-quarters were at Ahmedabad. The motives which led Sir John Malcolm to adopt this plan have been given by him at great length. 'The position of the Resident and the minute interference with the affairs of the Gaekwad had called into being a succession of Native Agents who had had an ample share of those intrigues and misunderstandings which had so long embarrassed the alliance.' A course was therefore proposed 'which should dispense with that vigilance which some deemed essential, but the absence of which would remove those causes of alarm, disgust and discontent which called for a constant and degrading interference.'

With Mr. Williams the guaranteed bankers, whom Sayajirao would not pay punctually, and for the payment of whose debts, the septennial leases had been fruitlessly instituted, also left the capital to live at Ahmedabad much to the disadvantage of their other business affairs and to the great hindrance of any possible agreement between them

* See Note on first sequestration, page 555.

† Baroda Precis of 1853, para 166.

and their sovereign. Matters were come to such a pass that it was no wonder that on the 16th of February 1831, the Political Commissioner reported an abortive conspiracy at Baroda, entered into by the relatives and even some of the wives of Sayajirao to seize the prince's person, punish his favourites and advisers, and, if he proved stubborn to proclaim his son Ganpatrao Maharaja in his stead. So far had the fear of a party in Baroda carried them lest the policy of Sayajirao should bring about the downfall of the State, but the conspiracy was discovered and some of the ringleaders executed.*

Lord Clare's conciliatory policy, 1831.

Fortunately for the Gaekwad family Sir John Malcolm was in 1831 succeeded by Lord Clare, who laboured to undo the consequences of his predecessor's harshness by treating Sayajirao with the greatest forbearance and courtesy. The sequestration of the Maharaja's *mahals* had been deemed necessary in order to compel Sayajirao to pay by certain instalments the debt he owed to some of the principal bankers of the State who had advanced a loan under British guarantee and to maintain an effective contingent. The bankers were satisfied in full and permitted to return to Baroda ; the Maharaja pledged himself to keep the contingent force in an effective condition as was intended by Article 8 of the treaty of the 6th of November 1817 ; and it was arranged that all other claims on the Gaekwad were to be settled within a year, and that all the confiscated *mahals* were restored. This apparently desirable state of things was brought about simply by Lord Clare's extreme gentleness and by the feeling with which the two Governments were strongly impressed that the sequestration of a large portion of the State was ruinous to the Gaekwad and vexatious to the Bombay Government. The Governor studiously avoided mixing himself up in the details of the bankers' claims, and contented himself with ascertaining by personal enquiries from the bankers themselves that their claims had been arranged. Indeed, they expressed themselves as being only too glad to return to their business in Baroda, and His Highness was so anxious to get back his districts that, to settle with his creditors, he parted with the twenty-five

* Wallace's History, 400.

lakhs or more of his dearly loved private * accumulations. As for the manner in which the Maharaja pledged himself to keep the contingent in an efficient condition, it was his own idea ; he volunteered to deposit in the Residency treasury or at Bombay a sum of ten lakhs of rupees, from which any deficiency in the monthly payments should be made good and which should not bear any interest. Lord Clare's proceedings were approved by the Government of India on the 6th of June 1832 and by the Court of Directors on the 6th of November 1833, and the latter even suggested that the sum deposited for the contingent might be restored at once. But the suggestion was not carried out until the early part of 1841, when all the further differences which had occurred in the mean time were settled. †

Resident returns, 1835.

Thus an opening was once again made for His Highness to establish amicable relations between the two Governments. All he had to do was to settle the claims made upon him by persons possessing the British guarantee, for Lord Clare disregarded any matters in which the British Government had not hitherto become involved. To maintain the friendly rapproachment the appointment of Resident at Baroda was, with the consent of the Government of India, re-established towards the end of 1835, and Mr. Williams returned to the place where he had so long worked, still retaining the appointment of Political Commissioner of Gujarat which was not abolished until 1844. The Court of Directors, in the course of a despatch approving of the re-establishment of the Residency, wrote, on the 13th of February 1838, that all should be done ' which was necessary for the purpose of retracing an ill-advised step. We consider the residence of the Political Commissioner at the Gaekwad's court, and frequent personal communication between him and that prince, essential.'‡

Sayajirao continues to oppose Bombay Government.

Unfortunately many years were still to pass before a friendly feeling could be established between Sayajirao and the power which had nursed the State through its time of dangers and difficulties.

* It is not possible in reality to tell what Sayajirao considered private and what public funds. It is probable that he treated all savings as money which he might spend on himself or on the State as he pleased. This had hitherto been the idea of the Gaekwad princes, except during periods when the British supervision was close.

† Baroda Precis of 1853, para 165.

‡ Baroda Precis of 1853, para 169.

Mr. Ogilvie has written: 'The aptitude of Sayajirao for business had generally induced him to retain the chief management of Baroda affairs in his own hands, but his policy has varied from the different characters of his advisers.' When Vithalrao Devaji was removed from his post of minister to become the servant of the British he was succeeded in 1828 by the joint ministers Veniram Aditram, and Prabhakar Dikshit, commonly called Bhau Puranik, and the following year Gopal Atmaram received the appointment which he held till 1833, when he was supplemented by the intrigues of Veniram who continued in power till 1839. Gopal Atmaram bore a good character, but Veniram was a bad intriguing person, and, by encouraging Sayajirao to oppose the British guarantee and thwart the Government, he nearly cost the sovereign his throne. Indeed, in spite of the optimistic view taken by Lord Clare of the probable results of his visits, it must be confessed that his forbearance only gave rise to greater license of behaviour on the part of the Maharaja. Veniram, whose chances of promotion seemed so small when Sir John Malcolm visited Baroda, rose to the highest post in the State immediately after Lord Clare's visit. The period between Lord Clare's and Sir James Carnac's visit is the darkest in the reign of Sayajirao; terror reigned along the border and murders became common; whole villages were plundered and burnt by the Koli and Bhil subjects of the Gaekwad; the contingent force was allowed to deteriorate for political purposes; Veniram and his master relentlessly attacked the bankers and others who held British guarantee; the remonstrances of the Agent, of the Government of Bombay, and of the Supreme Government were set at naught. As the Bombay Government put it on 11th August 1837, 'these returns exhibited no less than 305 cases in which the application of our officers for redress from injuries sustained have either been refused or evaded.' Sir John Malcolm had perhaps been too severe. Can it be questioned that his successor was too lenient, or rather that, in order to produce an amicable arrangement, he had slurred over certain demands which should have been enforced? At any rate Sir Robert Grant quoted with approval these sentiments of the High Court in regard to matters of police, and acted on them in other direction: 'The ostensibly improved feeling between the Gaekwad government and our own has been unproductive of

1837.

any amelioration in the state of things in this quarter. The object in view is to make a thorough change from supineness to activity, from indifference to energy, without further waiting.'

We pass at once from the first two sequestrations and from the visits of Sir John Malcolm and Lord Clare to two fresh sequestrations and the visit to Baroda of Sir James Carnac that we may see at one glance how the severity of the first and the kindness of the second Governor had failed to influence the mind of Sayajirao.

Case of the Desai of Navsari.

Mancherji Kharsetji, *Desai* of Navsari, was the first person in the Baroda State who ever obtained the British guarantee. So early as 1793 Govindrao Gaekwad requested Mr. Griffith, Chief of Surat, to give the *Desai* his assurance, under the guarantee of the British Government, for his safety from oppression, in the same manner as it had been given him under the same guarantee in Fatesing's time. These promises were renewed in 1801 through Mr. Seton, Chief of Surat, and in 1802, when the Bombay Government was employed in secret negotiations with Raoji Appaji. In 1829 Sayajirao deprived the *Desai* of the management of the Navsari *pargana* of which he was farmer, and, pending a settlement of his accounts, attached his hereditary possessions. The *Desai* was at this time not Mancherji, for he had died, but a successor, and the guarantee was not expressly hereditary, nor had the *bahedhari* granted by the previous sovereign been renewed by Sayajirao. But, on the 20th of May 1880, Mr. Andrews, Assistant Collector of Surat, decided that almost all the *Desai's* claims were just and the Bombay Government warned Sayajirao that any damage done to the petitioner would be noticed. It has been mentioned that in 1832 Lord Clare left several points in dispute unsettled, and that Sayajirao promised to adjust them within one year's time. The *Desai's* claims were included in these; but as in many other instances the Maharaja did nothing; so, after the 20th of November 1837, he was officially informed that if the matter was not settled within one month the taluka of Navsari would be placed under attachment The *pargana* was accordingly sequestrated in the middle of February 1838, and remained so for three years.*

Attachment of Navsari, 1838.

* Wallace's History, 469; Baroda Precis of 1853, para. 182.

it was restored to Sayajirao after Sir J. Carnac's visit in 1841, the former promising to give credit from the Kathiawad tribute for any amount due, and it may here be added that after infinite delays, quarrels and investigations, the *Desai* came to an amicable and private agreement with Sayajirao in 1845. The attachment was removed on 1st February 1841. In other cases, also, there was trouble; and in these, when the Bombay Government found that His Highness was in no way inclined to come to terms, it suggested to the Government of India on the 6th of August 1838 that in order to enforce compliance the taluka of Petlad should be sequestrated, after notifying to Sayajirao that one month would be granted to him to give satisfaction. The Right Honourable the Governor General in Council approved of the plan on the 30th of August 1838, and added that, if the adoption of the above course should fail in bringing the Gaekwad to his senses, he 'should be deposed and his son elevated to the Raj in his stead, provided his character should prove to be such as to give tolerably fair promise of good Government'.

Sequestration of Petlad, 1st November 1838.

Petlad was sequestrated from the 1st of November 1838, the following proclamation being issued on the 5th of the same month by the Bombay Government. 'Be it known to all that after many years of useless discussion with His Highness the Gaekwad, though to save the honour of that prince every forbearance has been shown, the British Government, to maintain its own honour and character, has been obliged to make certain demands on His Highness which were made on the 1st of October last, and a period of one month was allowed him in which his acquiescence with them was to be signified; otherwise he was informed that the district of Petlad would be sequestrated. This period of one month has now elapsed....and....the *pargana* has been sequestrated. If within two months the Gaekwad agrees to the demands above alluded to, the district of Petlad will be restored to him; should he not agree, after that period the revenues will be appropriated by the British Government.' Finally on the 12th of February 1839 the Government of India directed the Bombay Government to notify that Petlad had been absolutely and entirely forfeited.

1839.

Sir James Carnac's visit to Baroda, 1840.

On the 7th of February 1840 the Resident was furnished with instructions as to the course he was to observe in proceeding with a settlement of each of the demands, and during this year he was engaged in conducting an adjustment on each point with His Highness. Finally Sir James Carnac, who had twenty years before assisted Colonel Walker in re-founding, as it were, the Gaekwad State, visited Baroda as Governor of the Bombay Presidency in order to complete the settlement. He reached the capital on the 26th of January 1841, and between that date and the 8th of February once again satisfactorily adjusted all differences. Thereupon, and when His Highness had promised not to oppress any of his subjects in the sequestrated talukas of Petlad and Navsari, Sir James Carnac directed the withdrawal of the attachment from these talukas and from His Highness's tribute in Kathiawad and Mahi Kantha and the Rewa Kantha; and he restored to him the ten lakhs of rupees deposited in 1832 for the purpose of providing for the future regular payment of the Contingent. At the same time His Highness was informed that on the *Ganpati* and *Dasera* festivals the British officers and troops would be drawn up at some notified spot, to give the Maharaja the accustomed honorary salutes, but that they would not take any other part in these religious observances or in the processions. By the same letter the Resident was prohibited from presenting *aher* or gifts of clothes, and from accepting such gifts from the Maharaja.*

Gujarat Irregular Horse.

Owing to the unsatisfactory condition of the Contingent Force, the Bombay Government was directed to issue orders on the 9th of March 1839 for the raising of a Regiment of Irregular Cavalry to be called the Gujarat Irregular Horse, and to provide for its maintenance, from the revenues of Petlad. When Petlad was restored, His Highness consented on the 1st of February 1841 that three lakhs of the revenues of Kathiawad should annually be set aside for their support.† Such were the chief points discussed and settled at this visit, for though His Highness presented Sir James Carnac a *yad*, or counter protest,

* Letter from Political Department to Resident, 6th February 1841.

† This body of horse was to be generally under the control of the Resident and to have its head-quarters at Ahmedabad. It consisted of 680 *savars* under European Officers. Letter from Chief Secretary Resolution, 1st February 1841. The continued maintenance of Gujarat Irregular Horse and the payment of arrears due to this force out of the revenues of Petlad held in deposit formed the subject of the 28th demand, complied with in 1841. The 25th and 27th demands concerned the Contingent. Sayajirao was only too pleased at any cost to get back the Petlad taluka, but his last request to Sir James Carnac, while accompanying him on his departure from Baroda, was that he might, if possible, be relieved of the maintenance of the Gujarat Irregular Horse.

in which thirty-one articles stated as many demands, these could not be settled at the time. In this visit the Governor of Bombay showed himself as friendly and courteously as Lord Clare had been, but, warned by experience, he was firmer and more far seeing.

What, then, were these twenty-eight demands, of which one only has been mentioned, which were settled under pressure of a sequestration, and finally adjusted by the Governor in person? It is not necessary here to give them in the order in which they were presented to His Highness and have since been recorded, nor need more than passing allusions be made to some among them. It has already been remarked that, after Lord Clare's visit, Sayajirao was greatly misled by bad advisers and especially by Veniram Aditram. The dismissal of this minister* was one of the most imperative demands made on the Maharaja and one of those which he was most reluctant to grant. Frequent representations were made by the Government of Bombay that the counsels of Bapu Aragade, Baba Naphade, Ganeshpant, and Bhau Puranik, were detrimental to His Highness's true interests, but with regard to Veniram, it was insisted upon that he should be dimissed and entirely excluded from the counsels of His Highness and that a respectable person should be appointed in his stead. He was accordingly dismissed on the 28th of November 1839, and on the 24th of February 1840 Sayajirao formally announced to the Government that he should never be re-employed.† Nevertheless

Veniram Aditram dismissed, 1839.

* Demand No. 2.

† In 1837 Government demanded the dismissal of Veniram on the ground that he was born a British subject; and that by Article 9 of the treaty of 1805 it had the right to make such a demand. Sayajirao then answered that though he was born in Ahmedabad (where he had practised as a *vakil*) he had resided at Baroda over twenty-five years and been in his employ ten years. Veniram Vakil Himmat Bahadar, as was his title, had expressed a great desire to go to Benares some eight months previous to this, alleging that he was in danger of the machinations of Bhaskarrao Vithal, as he had before been of those of Sarabhai and Vithalrao Devaji in 1827 though he had afterwards been saved by Lord Clare's visit in 1831-32. His Highness persuaded him to remain on receiving a monster petition in his favour from the bankers, nobles, and other subjects of the State. Now in 1837 an anonymous counter-petition was written to the effect that all the people in Baroda hated him, and that his start for Benares was really a flight from Baroda which ended in his being robbed and having to return to the capital. The Maharaja had forced certain people to get up a petition in his favour though he had looted the house of Ratanji Kahandas and beaten his agent after having had him turned out of his caste, the house of Parbhudas Sheth, the house of Lallu Mangal Parekh and other smaller fry, the Sardars, and the Agent of Gopalrao Mairal, though the latter's house and that of Hari Bhakti afterwards purchased his support, as did the Nawab who obtained for him the *subaship* of Amreli where he made a large fortune by oppression.

Sir James Carnac during his visit in February 1841 thought it necessary to warn the Maharaja against holding any communication with this man whom His Highness on his part now mentioned as the object of his aversion and ticketed with an opprobrious name. At the same time he begged that in future he should be allowed to do the work himself and to dispense with a minister altogether. Sir James Carnac granted the request 'so long as His Highness should continue on good terms with his Resident, listen to his advice and avoid all breach of engagements'. The other objectionable advisers were, with a view to conciliate Sayajirao, allowed to continue by him, but 'not to interfere in any matter in which the British Government or any of its guarantees were concerned'. This reference to the Resident was less explicit than one of the demands, the 13th, which was that 'this officer should be treated with respect and attention and should be allowed free intercourse with all with whom he might wish to communicate,' a demand to which assent was supposed to be made by the Maharaja's promise to abide by existing treaties passed on the 10th of January 1840.

Reference has already been made to the part Veniram played in ill-treating Pilajirao Gaekwad,* son of Anandrao Gaekwad and Bhaskarrao Vithal, who held the British guarantee and in persecuting the family of Vallabhdas Manekchand, and further on, notice will be taken of his malicious policy towards people who were under British protection. But one of his cruel deeds formed the object of a demand, the 24th. Punjaji Joraji, a British subject, had endeavoured to recover some *giras* rights and so incurred the anger of Veniram, who had caused him to be mutilated by having both his hands cut off above the wrists. The sufferer obtained a donation of Rs. 1,000 from the Gaekwad's tribute and Sayajirao subsequently allowed him a monthly stipend of Rs. 75.

Demands relative to Kathiawad.

A number of demands arose from the wretched government in Kathiawad. Narayanrao Venkatesh, an officer of the Gaekwad, was accused of having, in November 1833 when in charge

* The 15th demand was that provision should be made for the widows of Pilajirao, son of Anandrao Gaekwad, that investigation should be made into the alleged misappropriation of Pilajirao's *nemnuk* and that Namu Mela, the Sindhi Jamadar and others concerned in the murder of two of Pilajirao's servants, should be tried.

of Okhamandal, instigated certain piracies ; his surrender was demanded, (the 3rd demand) and complied with on the 6th of January 1840. Mehbolah Khan, while manager of the Gaekwad's districts in Kathiawad, had oppressed certain chiefs and persons entitled to British guarantee; the demand for his punishment was complied with in January 1840. The 5th demand was for a net retrospective settlement of the claims of the Challala Kathis as concluded by Mr. Blane in 1830, which was done on the 14th January 1840. The 6th demand which was for the punishment of the murderers of one Mango Manik at Dwarka in 1835, was subsequently abandoned, because the culprit Dhanda Manik had condoned for the offence by the payment of a sum of money. The 7th demand was for the settlement of the claims of Baba Koman,a Kathi chief who had been driven into *baharvata*, to take the road as it were, in consequence of acts of oppression. Certain Vaghers of Okhamandal, subjects of the Gaekwad, had committed robberies in villages belonging to the Jam of Navanagar. Satisfaction for the damage done formed the subject of the 8th demand, which was complied with on the 2nd of January 1840. Finally the 21st demand was for satisfaction for a robbery committed in April 1837 by some Vaghers in Okhamandal. It is no wonder therefore, that the 9th demand was for the better administration of the Kathiawad peninsula, or rather that portion of it which belonged to the Gaekwad. Certain orders for the introduction of a better system of government were accordingly issued on the 2nd of January 1840.

Demands relative to Police.

The 10th demand was for co-operation in matters of police and satisfaction for past acts of gross carelessness on the part of the Gaekwad's officers. The latter demand was complied with on the 23rd of January 1840, but hearty co-operation in matters of police not being really desired by Sayajirao, no real amelioration took place. The 22nd demand was of a cognate nature, that, measures should be adopted for preventing offenders, subjects of the British Government, from obtaining an asylum in the Gaekwad's territory, a demand with which Sayajirao was supposed to have complied in April and August 1840. Two matters of deficient police gave rise to the 14th and 20th demands. Eight horsemen in the Patan district had in January 1828 murdered two Kolis of the Mahi Kantha ; they were surrendered and

the families of the murdered persons received compensation. Captain Brown and some English residents at Baroda had been robbed of their property, and lives had been lost, and for this compensation was granted.

There were other demands of a different character. The 11th was for the surrender of prisoners captured at the attack made on Ransipur in 1837, the submission to British arbitration of the claims of Pratapsing, chief of Aglod, and the removal of Sindhi chiefs who in 1837 had charge of Vijapur. These demands were complied with on the 1st, 4th and 26th of January 1840. The 26th demand was that Sayajirao should agree to such remissions as British officers should deem it right to make on the occurrence of any *asmani sultani*, calamity, such as want of rain, or destruction of crops by locusts, among his tributaries in the Mahi Kantha, the Rewa Kantha and Kathiawad. The 19th demand was that Gopalrao Ganpatrao, his relative who had been dispossessed of a stipend and had consequently gone out into *baharvata* should have justice done him. The Maharaja promised to do so on the 24th of March 1840.*

Demands relative to guarantees.

The 23rd demand was that the Gaekwad should recognise and confirm all the guarantees† of the British Government including those of Gangadhar Shastri, Dhakji Dadaji and the *Desai* of Navsari and agree to all the measures which had been adopted by the British Government for affording satisfaction to those individuals of their claims. And with this great demand may be coupled the 16th, which was that His Highness should respect the property guaranteed to the family of Subhanji Pol, formerly *killedar* of Kaira, on the occasion of his surrendering the town and fort of Kaira, which consisted of a number of villages granted in perpetuity on the condition of his

* This man was the son of the *jagirdar* of Sankheda and the brother of Govindrao Gaekwad who became the adopted son of Fatesingrao and aspired to the *gadi*. Because of his relationship to the luckless aspirant Sayajirao stopped his allowance for which no guarantee had been given. He fled from the capital and took refuge with the chief of Shivrajpur whose village was in Sindhia's dominions and forty miles distant from Baroda. Here he assembled some 200 Bhils and threatened to create a disturbance; he had subsequently to flee to Bariya where he was arrested and then transferred to the Baroda cantonment. Here he lived for some months till Sayajirao granted him an allowance.

† See post, list of guarantees, especially numbers 2, 17 and 24.

maintaining a *paga* of twenty-three horse.* It is impossible to pass over this period of the political history of the Baroda State without a detailed account of the British guarantee system. The wrath of the British Government had been kindled against Sayajirao, chiefly owing to an impression that he set their guarantees at naught, and the chief end of Sir James Carnac's visit was to impress on His Highness that they should be carefully respected. The main source of the vexation which had for twenty years preyed on Maharaja Sayajirao's mind was the feeling that an influential portion of his subjects, protected by the British guarantee, set his authority at defiance and looked abroad for assistance in thwarting him. No article of the thirty-one contained in His Highness's *yad* was more earnestly written than the 25th : 'The persons holding the guarantees should be strictly ordered that they should obey the commands of the *sarkar* and perform their duties, and that whatever business they may have should be brought to the notice of the *sarkar*.' When informed by Sir James Carnac that his Government would see that the guarantees were fulfilled in the minutest particular, Sayajirao retorted by a request, 'that the possessors of British guarantees should be enjoined to treat him with respect and not to forget,' that after all 'he was their sovereign.' And the Governor later in his minute confesses 'that the possessors of

* In 1802 the Gaekwad gave Kaira in *inam* to the British Government and at about the same time Sulbaji and Subhanji Pol, *pagadars* who held the fort of Kaira, obtained under British guarantee villages worth Rs. 10,600 on condition of maintaining a *paga*. In 1814 this guarantee was cancelled and Subhanji obtained villages worth only about Rs. 7,000 for the maintenance of twenty-one instead of twenty-four horse, apparently without the knowledge of the Resident. Subhanji and his successor Goraji were men of weak intellect and as holders of a British guarantee were persecuted by Sayajirao. For instance for four years (1827-1830) he withheld from the family dues worth over Rs. 2,000 in spite of the Resident's remonstrances, and then suffered a banker Baba Naphade (1832) to mismanage the estate and ruin the *paga* whereupon he seized the villages. The Bombay Government requested Sayajirao to have Baba Naphade's account investigated, and on his refusal deducted from the Gaekwad tributes worth about Rs. 14,000, the value of the *nemnuk* for the two years during which His Highness held the villages and it ordered the Resident to re-establish the *paga*. At this time, 1840 Sayajirao restored to the Pol family the whole of the *nemnuk*. Once in after years Sayajirao was compelled to pay up Rs. 9,000 withheld from Goraji and after infinite squabbles it was agreed (1849) that the Gaekwad should resume the villages, but that the full sum of Rs. 7,193 should be paid to the Pol by the Resident on behalf of the Gaekwad. The former also managed his affairs in consequence of the trouble given by the different bankers entrusted with the work. Wallace's History of the Gaekwads, 533.

The 12th demand which concerned Bhaskarrao, son of Raghunathrao Mahipatrao Kakaji, the uncle of Sitaram Raoji, was not pressed. It need not therefore be mentioned nor is any account given here of the 17th and 18th demands.

our guarantee have in many instances presumed on their right to claim our interposition and have been wanting in that respect and obedience which they are bound to pay to the Gaekwad as their sovereign.'

What was Bahedhari or guarantee ?

In the 17th century and at the commencement of the 18th century such a general feeling of insecurity pervaded all classes of society, that scarcely any transaction of importance between man and man could be commenced or carried through without the assistance of a third party, who guaranteed that the stipulated term should be acted upto; amongst the Rajput and Koli Garassias, Bhats or Charans were invariably the guarantees in all their dealings with their subjects. Were a loan to be negotiated with a *sahukar*, or a lease to be drawn out with a tenant, a Bhat or Charan became responsible that the Garassia would fulfil his engagement. If one of the brotherhood, labouring under a real or fancied grievance, raised the standard of revolt and began to harry the country, a reconciliation could only be effected by a Bhat giving him security that he should not be molested on making his submission, and a safe conduct on his guarantee to come and go without molestation while the negotiations for his resettlement were pending; further than this no respectable trader would venture to establish himself in a foreign jurisdiction, unless he received good security that he would not be oppressed or ill-treated; and, as a general rule, no one who had business with any chief, whether he were a *patel* about the affairs of the village, a foreigner who wanted to settle, a cultivator summoned to the capital, or a travelling merchant who had valuable wares to dispose of, would venture to place himself within his power, until he obtained good security that he would be permitted to depart when his business was concluded. This system was called *bahedhari* from Sanskrit *bahe*, a hand and *dhar*, to seize and literally meant seizing of the hand. It may be translated as guarantee. It is irreconcilable with our present ideas that a government should be able to exist whose every administrative act had to be guaranteed by one of its own subjects, before it could be carried into effect, and whose subjects could, by becoming its guarantees, have sufficient influence to compel it to act up to its engagements, yet such was the case at Baroda, and at that time the very existence of the Government depended on the system.

Guarantees by British Government.

Volumes have been written about these guarantees and an attempt must be made to condense their contents into a few pages ; for, after all, it must be borne in mind that the issue of the guarantees was the means used by the British Government to gain authority and influence in the Baroda State, and that their employment subsequently shaped the whole policy of that Government towards the State. Useful and acceptable at first to both parties, while the active interference of the British Government was both necessary and welcome, the guarantees tended to prolong an '*imperium in imperio* at Baroda which was utterly abhorrent to the pride of Sayajirao and vexatious to the Bombay Government. The latter was led by them to interfere on behalf of persons often quite unworthy of support, whatever may have been the shortcomings of the Indian sovereign.

Before Raoji Appaji in 1802 summoned the British to his aid in supporting Anandrao against the conspiracies and attacks of Kanhoji, Murarrao, Malharrao and Ganpatrao, all members of the Gaekwad family, as well as against the mutinous insolence of the Arab mercenaries who increased the intestine troubles of a heavily indebted State, there existed in Baroda this *bahedhari* system. The government was often disturbed by its own subjects and its every administrative act was guaranteed by certain of its own subjects, and chiefly by the Arab *jamadars* who exercised such a power in the State that they could enforce on the sovereign the keeping of his promises. We have briefly stated how as early as 1793 the British guarantee was extended to the *Desai* of Navsari at the request of the Gaekwad, and how, on the 8th of June 1802, Mr. J. Duncan, Governor of Bombay, stated: 'It is the intention of the Government that the Dewanship of Raoji Appaji shall be permanent, and that his sons, brothers, nephews, relations and friends shall be duly protected by the Bombay Government in their just rights ; and if the Gaekwad, or any body else should unreasonably treat them ill, the Company will protect them by interfering on their behalf.' And in the agreement of the 29th of July 1802, Anandrao by the 10th Article states : 'In the event of any evil-disposed persons attempting anything unfair or unreasonable against my person, my Dewan Raoji Appaji, his son, brothers, nephews, relations and Madhavrao Tatya *majumdar*, or even should I myself or my successor commit anything improper or unjust, the English Government shall interfere.' It may easily be perceived what enormous influence the British gained by placing the minister of the State under such obliga-

tions to themselves that his well-being for the future seemed to depend on their favour rather than that of the sovereign.*

But this was a mere beginning. On the 26th of December 1802 the Arab mercenaries were turned out of the Baroda State, first making it a condition 'that the *bahedhari* of the Honourable Company should be substituted for theirs whenever it had been granted either to persons or property.' This was the origin of most of the British *bahedhari* engagements at Baroda, for these persons had for a long time stood, so to speak, between the Government and the people. The Maharaja and his advisers were glad enough to get rid of the humiliating relation between the Darbar and some of the most turbulent persons in the State; the Resident rejoiced at the power he acquired by stepping into the position these had held. He wrote officially in para. 19 of the letter of the 2nd of April 1806: 'By the substitution of the Company's for the Arab *bahedhari*, the Honourable Company became possessed of a very extensive influence and at the same time deprived the Gaekwad Sardars of a powerful means by which they derived a right of controlling their government. . . . It also established a connection with the monied men which the Company have reaped much benefit from, in their pecuniary transactions in Baroda.'

The Arabs gave two sorts of guarantees: one was for the due payment of money, the other for personal security and they enforced these guarantees. As Major Walker wrote in the letter above referred to, 'the

*Raoji died in 1803, and his adopted son Sitaram succeeded him, but was excluded from all power in about 1808, nor did the British Government consider itself pledged by the treaty of July 1802 in continuing the Dewanship hereditarily in the family as Sitaram demanded, basing his claim upon a liberal Marathi version of the treaty. Soon after his participation in the intrigue against Gangadhar Shastri, Sitaram was by the advice of the British exiled to Navsari. But in March 1816 the Gaekwad increased his *nemnuk* from forty to sixty thousand rupees a year and before his recall to Baroda by Sayajirao, his son was installed as *Shikkenavis* or 'keeper of the seal' in his stead. Sitaram died in August 1823, and his son Narayanrao succeeded to his emoluments and the Dewanship though he exercised none of its powers. The British Government granted its guarantee (1824) that the emoluments should be secured to him. This person died in 1837 and his infant son enjoyed the *nemnuk* of Rs. 60,000 and some three thousand rupees for *paga* of horse till 1842. During this interval the family tried to maintain its claims by passing a gross forgery of the *sanad* of 1802 on the Resident. Even after this, in 1845-46, Mr. Ogilvie and Sir R. Arbuthnot endeavoured to force Sayajirao to leave the widows of Narayanrao in possession of some villages, being under the wholly mistaken impression that they were *inami* and therefore private property. Nothing was settled till 1850, when Government came to the opinion that the villages were not private property, but for some time kept pressing His Highness to settle on the family a large allowance, till Sir J. Outram pointed out that the surviving members were by no means badly off.

breach in the engagement by the Government absolves him, the giver of the guarantee, from his duty as a subject as far as relates to the performance of the duty of the *bahedhari* and violence would be justifiable in obtaining the ends of justice. The Arabs presented many instances of this nature when to enforce guarantees they made their way into the Darbars of the Raja and the Minister, and held their persons in rigorous confinement.'

The British Government kept up the guarantees they had taken over from the Arabs, but did not, it must in justice be conceded*, 'maintain the system in force to the same extent as prevailed during the dominion of the Arabs. The British guarantee was for the most part confined to loans raised for the purpose of relieving the Baroda Government from embarassments. The principal exceptions were guarantees granted to Raoji Appaji and his adherents, in return for the aid which they had offered the British in accomplishing their views in Baroda and to certain members of the Gaekwad family.' The mischief lay in this, that certain powerful subjects of the Gaekwad obtained the protection of the British Government and then expected that, as they had rendered that Government service in the past, they and their descendents would continue under all circumstances to be their proteges for all times. For this reason it was that of all the different kinds of guarantees, none were so calculated to make mischief as those which were hereditary, which extended not only to persons and property but also guaranteed the continuance of offices to particular families.†

No inconvenience was felt from the guarantees upto the year 1819 for up to that time, the State was managed by a Commission of which the Resident was the virtual head. But when a strong-willed ruler

*Mr. Willoughby's Memo., dated 4th August 1837.

†In the official writings of the Resident and also of the Bombay Government at the beginning of the century it is frequently observed 'that the connection of the British with the Baroda State is of a peculiar character and entirely different from any of the alliances subsisting with other Native Powers.' This opinion originated in the view taken of the extent of the right of control over the conduct and affairs of the Gaekwad State acquired by the British Government under the operation of its *bahedhari* engagements. Colonel Walker (see letter to the Bombay Government, 15th October 1805) held that 'the British Government possessed, as guardian of the Baroda State, an authority over the officers intrusted with the administration of public affairs equal to that of th Gaekwad.' In April 1816, the Governor-General held that 'the British were, owing to the engagements, endowed with a power of control over the Gaekwad almost unlimited in a particular restricted direction, that is, as far as applies to the purpose of securing the application of those means which have been pledged for the fulfilment of the pecuniary obligation incurred by the Gaekwad to third parties.' At this time the Bombay Government was of opinion that the *bahedhari* conferred on it, 'the right of uniform and systematic participation in the internal authority of the Gaekwad's Government' even in cases in which the *bahedhari* was only indirectly concerned, and that the Company had the right to interfere in the most important public affairs.

like Sayajirao ascended the *gadi*, it is no wonder that there was constant friction, though between the years 1819 and 1828, only one new guarantee, that to the two illegitimate sons of Anandrao, was granted. None the less there was a tendency, during the early part of Sayajirao's reign, to consider the guarantees as hereditary and to carry out the promise made in too scrupulous and unbending a fashion, even when the protected persons were unworthy of the favour done them. This tendency was for many years strengthened by the policy of Sayajirao, who endeavoured to retaliate by injuring those of his subjects who looked for assistance to the British Government. Indeed nothing else could, in reason, have been expected.

The Bankers' debts.

At the time of the settlement made by Sir James Carnac in 1840, there were in existence seventeen hereditary guarantees granted for personal potection and situations, *nemnuks*, *vatans* and *haks*, to certain families and nine guarantees of life pensions; while twenty had lapsed, or been redeemed.* We shall first notice the guarantees handed over by the Arabs. A distinct and most important class was concerned with the repayment of certain loans made by the great Baroda bankers with the view of helping the State out of its financial difficulties. These in 1803 alone amounted to nearly fifty-six lakhs of rupees.† In

*Abstract made by the Resident on November 18, 1840.

†The details are as follows:—

Date.	Reason.	Names of Bankers.	Amount guaranteed
			Rs.
December 1802	To discharge the Arab mercenaries.	Hari Bhakti, Samal Behechar, Mangal Sakhidas, Arjunji Nathji Travadi.	22,48,000
September 1803	To repay the Bombay Government for the expenses of Kadi war.	Khushalchand Ambaidas.	12,35,000
October 1803	To discharge the Arab mercenaries.	Samal Behechar, Mangal Sakhidas.	9,23,600
August 1803	To discharge the arrears of Sindhi *sibandis*.	Hari Bhakti, Mangal Sakhidas, Samal Behechar, Khushalchand Ambaidas, Ratanji Kahandas, Vakhatsha Sheth, Mairal Narayan	8,16,750
1803	To pay off arrears due to Dumse bin Ali *silledar*.	*Varats* were granted on Kathiawad.	75,000
1803	To pay the debt due to Dayaram *Javeri*.	*Varats* were granted on Kathiawad.	87,500
"	To settle commissariat accounts.	Samal Behechar, Mairal Narayan.	3,00,000
1807	To discharge arrears ..	Mangal Sakhidas, Samal Behechar, Arjunji Nathji, Parbhudas Sheth, Hari Bhakti, Mairal Narayan.	71,26,733

1808, the sums thus guaranteed had been reduced by liquidation to a little over 12½ lakhs. But in 1807, a new loan had been raised under guarantee of nearly 71¼ lakhs of rupees. The guaranteed debts were first reduced; but afterwards other debts went on increasing, until, in 1820, Mr. Elphinstone, Governor of Bombay, found that they exceeded a crore of rupees; in 1825 they exceeded a crore and thirty-three lakhs. Sayajirao did not satisfy his creditors and upset the septennial leases which would have brought the State an increase of income and means to pay off the guaranteed debt; and in 1828 Sir John Malcolm sequestrated a large portion of the Baroda territories till the whole had been repaid. In 1832 Lord Clare adopted a more gentle method and Sayajirao was allowed to come to terms, as best he could, with all the remaining creditors who held the guarantees, Gopalrao Mairal, Ratanji Kahandas, Hari Bhakti and Ratanji Manekchand. He did so, at a considerable sacrifice of his private income, and thus finished with this group of guarantees.

Guarantees to firms.

Among the guarantees transferred from the Arabs to the British was one granted to Kahandas, *patel* of Darapura, and Bhaichand *desai* of Baroda, in 1795, consisting of ten articles.* The guarantee was *chalu*, but Mr. Willoughby in 1827 did not consider this meant 'perpetual'; though the original guarantees had died and the Resident had looked on the claim to protection as hereditary. He accordingly wished to deprive Bapu the successor to Bhaichand, of his guarantee because of misbehaviour, but the Government was of opinion that a public trial should first take place and that actual hostility to the government of Baroda might be established. But in 1829, Mr. Williams gave the family of Kahandas a copy of the original guarantee and endorsed it as hereditary, though no mention of heirs had been made in the *parvana* granted by the Arabs. In 1855 it was discovered that the firm of Kahandas had conspired with other bankers and with the minister of the Rajpipla State, to defraud its Raja of a sum amounting to nearly a lakh and a half. In 1854 Sir James Outram, siding with Mr. Willoughby, pointed out that though the engagement was *chalu*, it was a misconception of the original engagement made by the Arab officers to continue it as an obligation binding in perpetuity on the Government, because, as the employ-

* Wallace's History of the Gaekwads, 504.

ment of those officers was necessarily temporary, an engagement by them must, as a general rule, also have been intended to be temporary. The guarantee was eventually forfeited by misconduct, and the British Government agreed with Sir James Outram's remarks to the effect that a guarantee was not hereditary unless strictly so termed in the original document.*

A third guarantee taken over from the Arabs had, upto this time, given no great trouble. In 1801, Anandrao Gaekwad promised personal security for himself, his family, and his agent, *gumasta* Parmanand to the house of Khushalchand Ambaidas, established in 1795 by two brothers in Baroda. This promise was to endure so long as the firm existed in Baroda. To anticipate events, owing to several deaths, Jamnabai, the widow of Kisandas who had been adopted by the heir of the head of the firm, became sole heiress in 1833, but on her arrival at Baroda in 1843 she found that a certain Damodar, grand-nephew of Kisandas, had taken possession of all the property on the plea that he had been adopted by the widow of the founder of the firm. Sayajirao, who had received from this person a large *nazarana* on granting the *sanad* of adoption, adopted his cause, but the British Government, appealed to by Jamnabai to maintain the guarantee, ordered an investigation, and in 1834 it was proved that Damodar founded his claims on a gross forgery. In 1851, against the wish of His Highness, Jamnabai was put in possession of the whole property, though she too had made use of forged evidence to maintain her claim. She almost lost her guarantee afterwards for ill-treating and imprisoning Damodar, but retained it to her death, after which it lapsed.

The last, and, according to Sir James Outram, the only really hereditary guarantee, taken over from the Arabs was that granted in 1801, to Sunderji, the *desai* of Balsar's adopted son Shankarji. Twenty-two months after Sunderji's death his widow produced a child

* The guarantee numbered 4th on Mr. Boyd's list needs only passing mention. It was granted in 1801 to Amritlal Tuljaram, *karbhari* of Aba Shelukar, the Peshwa's farmer of Ahmedabad, and ensured personal protection for himself, his family, and his six *gumastas*, as well as the permanent possession of the village of Makdumpur in the Ahmedabad district. When this part of Gujarat became British, the heir of Amritlal also became a British subject, so that practically the guarantee was of no more use. But Sir James Outram, discussing *chalu* or so called hereditary or perpetual guarantees, used this engagement as proving that it was not intended to be extended to the heirs of seven different families besides none of the heirs of the *gumastas* had made use of it.

on whose behalf she wished that the *desai's* rights should be confirmed in preference to Shankarji, who had been adopted a short time before the *desai's* death. But the latter's natural father claimed on his behalf, and obtained a hereditary guarantee for all the *desai's* rights, on the payment of Rs. 32,000 borrowed from Khushalchand Ambaidas's firm. This firm managed the estate and retained the *sanad* of the guarantee until that sum had been repaid. Gangadhar Shastri got hold of this document and deprived the *desai* of all his rights. But in 1823 Shankarji complained to the Resident, and Sayajirao was compelled to restore him the *sanad*. His Highness, in 1828, suffered his *sarsuba* to oppress the *desai* and to torture him into paying a fine, and again the Resident had to interfere in his defence, on the whole successfully.

When the Arabs were turned out of Baroda, their paymasters, Samal Behechar and Mangal Sakhidas, obtained temporary guarantees for their protection and for the settlement of their accounts. The latter managed, in 1802, to obtain from Mr. Duncan the 'hereditary favour and protection of the Honourable Company at Ahmedabad, Dholera, Surat and Bombay, against any unjust attack or claim from the English or Gaekwad government' without the consent, and probably without the knowledge, of the reigning Gaekwad as Sir James Outram very justly pointed out in 1854. The Government of India decided however that this promise must be kept.

Guarantees to Gaekwad family.

The remaining guarantees have nothing to do with the Arabs but may be considered in the order of their bestowal. The 8th in Mr. Boyd's list was that granted to Subhanji Pol in May 1803, of which mention has been made in the 16th demand of Sayajirao. The 9th was one granted in favour of Daulatrao Gaekwad, the son of Kanhojirao, who, it will be remembered, was released from confinement by the Arabs at about the time of the mutiny in Baroda. After fighting against the State, and roaming about the border of Gujarat, he surrendered in 1803, and was allowed to reside at Padra on an annual allowance of Rs. 40,000. Of this sum Rs. 4,000 were to go to his son Daulatrao, who did not forfeit his particular allowance when his father attempted to upset the government. He was partly insane and given to drink, and in 1832 he murdered his wife in a fit of jealousy

after which he was confined in irons for eight years. He died in 1857 when the guarantee lapsed. The 10th guarantee arose thus :—As, in 1801, Kanhoji was allowed to return to Baroda, so in the same year two other members of the Gaekwad family, Mukundrao and Murarrao, after aiding in the Kadi and Sankheda wars, and then taking refuge with Bapu Pawar of Dhar, made submission and returned to Baroda on guaranteed allowances of Rs. 5,000 and 4,000 respectively. Both died in about 1851 and so the guarantees lapsed.

Guarantees to Merchants.

The 12th guarantee concerned one Manekchand Rupchand, who on the 21st of March 1809 was granted by Captain Carnac, a guarantee that he 'should not be in any way molested or injured' if his firm settled at Baroda. In 1849, Captain French pressed the Bombay Government to withdraw this guarantee as it was personal to Manekchand, the head of the firm, and not hereditary ; and this was accordingly done. The 13th guarantee was granted in the same year to the firm of Hari Bhakti, two sons of a Vania of the Visa Lad caste, who grew rich in the 18th century by doing business with the two governments of Baroda and Poona. The two brothers had a sister to whom three sons Nandlal, Samal, and Dulabh were born : the second of these aided his uncle at Baroda, and the third at Poona, and, when the uncles died' Dulabh endeavoured to take possession of his branch of the firm though Bhakti's widow was the rightful proprietor. He failed to accomplish his purpose, and Bhakti's widow adopted Samal who thus became heir of the whole great property in 1803. Samal died in 1809, and his widow adopted a relative named Behechar, whom the Gaekwad government recognized, not only as heir to the property, but as *potedar* in place of his father. In October 1809 Captain Carnac gave assurance 'that the family should be preserved in the rights and privileges of the deceased Samal Bhakti during their residence in the possessions of the Gaekwad, subject to their own merits,' and a formal guarantee was granted in 1820. Behecher Samal died in 1845 and entrusted the management of the house on behalf of his family to the rogue Baba Naphde, whose name has already been mentioned in connection with Goraji Pol, and whom the Bombay Government had requested the Gaekwad to dismiss in 1841, and again in 1843, for complicity with Dhakji Dadaji in tricking Sayajirao. This rascal, having

been taxed in 1849 with embezzlement by his late master's second wife, first suborned some people to prove to a one-sided *panchayat* that her child, born after Behechar's death, was not hers at all; and, afterwards, he suborned witnesses to declare that, in place of the heir which had died, another child had been substituted. He then proceeded to imprison the lady as an impostor and to kidnap the child.* In August 1850, at Sir James Outram's request, a second *panchayat* investigated the matter but arrived at no conclusion. The Resident further interested himself in the matter to such an extent that he brought to light such new facts that the Gaekwad punished Baba Naphde with seven years' imprisonment and a fine of Rs. 15,500.† This guarantee lapsed on the death of Mahalakshmi, the elder widow of Behechar Samal in 1860.

Guarantees to others.

The 14th guaranteed pension was granted to Dariyabai, one of Anandrao Gaekwad's wives, who enjoyed it to the day of her death which took place in 1845. In the same manner, by the 15th, a pension was guaranteed to another wife Umedkuverbai and her son and one, by the 16th, to the Maharaja's illegitimate son Ganpatrao. The 17th guarantee was that given in favour of the great trickster, Dhakji Dadaji, of whom and of whose undeserved support by the Bombay Government enough has been already related. The 18th guarantee was that extended to the family of Fatesingrao, and a detailed account of Govindrao and his adoptive mother Radhabai who hoped to eject

*Round this extraordinary case centred most of the choice rascality of the place. Forced to leave Baroda on account of bad health Colonel Outram had to abandon the supervision of the trial of the case by the first *panchayat*. The Native Agent, Narsupant, was an ally of Baba Naphde and influenced Captain French to uphold the decision of a fresh *panchayat* which was given as soon as Colonel Outram had turned his back on Baroda. After his return Colonel Outram opened up the whole question afresh and brought about the results mentioned in the text, a result which, the Government considered, did the greatest credit to his acumen and energy.

†It was subsequently discovered that the Baba had embezzled large sums belonging to the firm and that he had transmitted portions of the money to British territory with the view of bribing Members of Council in Bombay. In 1850 Baba Naphde's agent attempted to suborn the Native Agent at the Residency, with the offer of a present of Rs. 20,000, but this official, who had lately succeeded, a man who had been dismissed for having long been in the Baba's pay, revealed the fact to Sir James Outram. The Rs. 20,000 were seized, and with the sanction of the Government of India in 1854, the money was expended on the construction of a racket court in the Baroda Cantonment which exists to this day, and of a swimming bath which, though in existence in the Baroda Camp Gymkhana but a few years ago, has now been dismantled. See Wallace's History. 558.

Sayajirao from the *gadi* has been given. These two guarantees alone, by which the British Government thought itself pledged to protect the interests of a treacherous minister and a troublesome pretender, explain the great hatred with which Sayajirao was filled against the whole system. The 19th guarantee was extended to Narayanrao Mahadev Majumdar in 1828 and was forfeited by him in 1858, because as Sir R. Shakespeare represented his behaviour was "disrespectful and contumacious and he set himself up in opposition to the ministers."* The 20th guarantee was that granted to Bhaskarrao Vithal the representative of the family of Babaji Appaji, the *khasgivala* or private minister, whose *nemnuk* and allowance were fixed at Rs. 70,000 per annum, while Rs. 30,000 were granted for the maintenance of a *paga* of horse 100 strong, and Rs. 22,900 for the establishment of clerks (1809). Babaji died in 1810 and his son Vithalrao enjoyed his emoluments till 1828, when on his death an adopted son, Bhaskarrao, was permitted by the Gaekwad to take his nominal post and place, and enjoy all its emoluments except some Rs. 8,700. The youth was of a dissipated character and in 1836 fell into the bad graces of Sayajirao and his minister Veniram, to the latter of whom he had refused to pay a fee of one per cent. on his *nemnuk*. In 1837 the minister instigated Bhaskarrao's natural father to imprison him on the ground that he was under the mischievous guidance of his adoptive mother. He was released by the interference of the Resident, but in 1838 the unworthy protege of the British Government cruelly murdered one of his servants, and Sayajirao who hated him because of this declared that he was

Guarantees to Bhaskarrao Vithal.

*The family had been connected with Baroda since 1794, and Govindrao on his return from Poona to Baroda appointed Madhavrao *majumdar* or record-keeper to the State. When Kanhoji usurped the government he was imprisoned and on his downfall released. At this time he obtained a guarantee for his protection from the Arabs, and the British took up the promise and especially mentioned his name in the 10th article of the treaty of 1802. In 1827, the head of the family died without heirs, and the next year Narayan was adopted with the approval of Sayajirao. In 1855 His Highness the Gaekwad complained that the village of Kolni had been granted to the *mujumdar* for the maintenance of a palanquin, or in other words, as a *nemnuk* of Rs. 1,100, that the village was worth much more, and that the revenues in excess of that sum had not been paid in to the *sarkar* since 1826. The Resident found that the complaint was a just one and that the Darbar was entitled to recover arrears at the rate of Rs. 1,200 per annum, or as His Highness made it out, in a lump sum Rs. 32,000. The grant of a village worth Rs. 3,000, for the maintenance of a palanquin represented as Rs. 1,100 was an instance of the impositions practised on the Darbar by the holders of *dumala* villages.

dismissed. The British Government would not allow Sayajirao to stop the whole allowance, but fined Bhaskarrao Rs. 70,000. For many years after, his debts gave the Resident a vast amount of trouble, and he repaid the kindness by an attempt to bribe Mr. Davies. For this reason the guaranteed protection of the British Government was withdrawn from him and his family in 1855.*

Guarantee to the Shastris.

The 24th guarantee concerned the family of Gangadhar Shastri. When his three sons returned to Baroda from Poona after their father had been murdered, the eldest, Bhimashankar, was formally installed in the post of *mutalik*, and a *sanad*, dated the 29th of July 1816, granted the sons a *nemnuk* of Rs. 60,000, besides the villages and other allowances which had been given to their father. To this, for some unexplained reason, Captain Carnac neglected formally to affix the British guarantee. In 1822, the Shastri's sons incurred the displeasure of the British Government by allowing a youthful aunt of theirs to become *sati*, and in 1827, when a reform of the finances was being attempted, Sayajirao was permitted to reduce the Shastri's *nemnuk* from Rs. 60,000 to Rs. 48,000. In 1832, however, the Court of Directors considering that a guarantee has virtually been granted, directed Sayajirao to restore the *nemnuk* to its original proportions and to pay up all arrears. Sayajirao refused, and the Shastri kept on petitioning the Government of Bombay and the Court of Directors, till in 1837 the Company paid the latter the arrears of the full *nemnuk* from 1827 to 1833, and, for the subsequent interval, made up the arrears out of Sayajirao's tribute in deposit; but the Court of Directors refused to investigate any matter regarding the extra *nemnuk*. In 1840 Sayajirao granted Bhimashankar the full allowance of Rs. 60,000 with the *inam* villages of Karouli, Legur, and Sirda, together with the *talab* and *palkhi* allowances. In short the *sanad* was mistakenly granted to Bhimashankar instead of to the family; it was made hereditary instead of being a life grant and it included the extra allowances. The last of these three errors was corrected by the Court of Directors in 1842 and again in 1845, but when Sayajirao attempted to resume the *inam* villages, the Bombay Government did its best to dissuade him from taking this course, and in 1848 he yielded.

*We pass over a consideration of the guarantees granted to Balvantrao and Pilajirao Gaekwads, the sons of Takhatabai, the wife of Anandrao. The brothers separated after their mother's death, the elder to bother the Resident all his life with dissatisfied creditors and an ill-managed *paga*, the younger to fall under the vengeance of Veniram in 1835, who handed him over to the tender care of the Rani Umedkuverbai by whose designed mismanagment his estate was ruined.

In 1845 the Court of Directors declared that the guarantee was not hereditary, and, when Bhimashankar died on the 13th of August 1851, Ganpatrao Gaekwad declared that the office of *mutalik* had ceased, though he continued to grant the allowance.

Guarantee to Vithalrao Devaji.

The 27th, and the last, guarantee has already been alluded to as the one which gave most offence to Sayajirao. His Highness dismissed his minister Vithalrao Devaji, whom he looked on as a traitor to himself for the part he had taken in establishing the septennial leases. Sir John Malcolm, on the 5th February of 1830, finding that Vithalrao was left without any support, gave the fallen minister a *sanad* granting him an hereditary *nemnuk*, and a *talab* allowance of Rs. 2,655, together with a *paga* of 110 horse. He also confirmed the adoption of a son, Krishnarao Vithal, and thus usurped two of the Gaekwad's most cherished privileges. Naturally enough, after Lord Clare's visit in 1832, Sayajirao stopped the *nemnuk*, resumed the *inam* villages, and confiscated all Vithalrao's private property. The Court of Directors, in 1833, decided that the Gaekwad had a perfect right to do this, but the next year they granted Krishnarao a pension of Rs. 24,000, and in 1838 from the British revenues repaid the sum of Rs. 1,44,389 which Lord Clare declared had been overdrawn by Vithalrao. For some years longer Krishnarao urged Sayajirao, personally, and though the British Government, to restore to him some of the property of which he had been deprived, and in 1852 by a private arrangement he obtained from the Gaekwad the village of Ranapura, worth Rs. 4,000. The guarantee of course came to an end in 1833.*

*As early as 1828 the Government of India arrived at the conclusion that 'the *bahedhari* engagements were no less objectionable in principle than embarrassing in practice and that they were glad to learn that the Government of Bombay had laid it down as an established principle to clear itself as soon as possible to the guarantees to existing loans and to contract no more pledges of such a nature in future.' In 1849 Captain French, Officiating Resident, strongly recommended that many of the *bahedhari* engagements should be considered as having lapsed and was successful in the case of the Shastris, which engagement, owing to his representations, was held to terminate with the life of Bhimashankar, and in the case of Manekchand Rupchand. The supposed immunity from punishment enjoyed by possession of the British guarantee was, he said, most obnoxious, and worse proteges than Dhakji Dadaji, Baba Naphde, Balvantrao and Govindrao Gaekwads cannot be imagined. In 1850 the Court of Directors recorded that 'the condition of good conduct on which so many of the guarantees depended had not been enforced with sufficient strictness,' and in 1853 determined that the guarantees granted by officers of Arab troops were in their nature temporary and could not be considered to be binding in perpetuity on the British Government. Sir James Outram brought many of the engagements to an abrupt end, for his representations that *chalu* meant 'running' and not 'perpetual' were in 1856, adopted in the case of several engagements hitherto considered as hereditary by the Court of Directors.

Abolition of the practice of Sati, 1840.

This lengthened discussion of the demands made on Sayajirao up to the year 1840, and especially of that one among them which relates to the guarantees, here briefly traced to an end, has necessitated the postponement of the record of the engagements made on the 13th of April 1840, whereby the abetment of the practice of *sati* or of widows burning themselves on the death of their husbands was proclaimed throughout the Gaekwad's territories to be a penal offence.*

Intrigue replaces open opposition.

A connected account of the visits of the four Governors of Bombay has now been given, but certain aspects of the history of the State during the time when the British Government endeavoured to recede from its awkward position of supervisor have unavoidably been omitted. We have mentioned how Mr. Elphinstone declared Sayajirao to be an independent ruler, advised the Resident to be cautious in his management of the Maharaja, and limited the power, emoluments, and position of the Native Agent. At the same time he counselled His Highness to be faithful to his *bahedhari* engagements and to take regular measures towards paying off the guaranteed debts. Unfortunately, during the next seven years, the tendency of Sayajirao was to break his engagements and not to pay his debts, that of the Resident was to adopt a less friendly tone towards the Maharaja. Sir John Malcolm attempted, by the harsh method of sequestrating a large portion of the Baroda territories, to compel His Highness to obedience, but in spite of the vexation and loss accruing therefrom to both powers no perceptible advantage was gained. After this visit the Resident was withdrawn from Baroda. After Sir John Malcolm's visit came that of Lord Clare who endeavoured to win over the prince by gentleness and conciliation. The attempt failed most signally, as has been related and to the failure the return of the Resident to Baroda perhaps contributed something. For some years there was an evident wish in the Bombay Council to believe that all was going well, though the reverse was the case, and a deaf ear was

*Baroda Precis of 1853. The date of the proclamation is given 12th February 1840, and the merit of the negotiations is ascribed to Mr. Sutherland, to whom also is ascribed the merit of urging the completion of these demands.

turned to all complaints. But Sir James Carnac was not long at the head of affairs before he perceived that a return to coercive measures was absolutely needful. The years 1837, 1838 and 1839 were the darkest in the long reign of Sayajirao. In 1840-41 pressure was once more applied and His Highness was forced to comply with every request made him. He recognised that open resistance would be impossible in the future. Could he not, by underhand means, prevail on the Bombay Government to let him off his punishment, the maintenance of Robert's Irregular Horse? Another set of circumstances aggravated the evils of which Sir John Malcolm had a sort of prescience, and of which among other matters an account will now be given. We have said that as early as 1828 the Bombay Government and the Court of Directors clearly perceived the mischief which sprang from the protection given to certain subjects of the Gaekwad who possessed the British guarantee. The difficulties into which these relations drew it were not, however, cut away till long after Sir James Carnac's settlement; and the intrigues of some of these people with or against their master to take advantage of the current policy of the Bombay Government, as it varied according to the supposed character of the Governor and of the Members of Council, of the Secretary and of the Resident, added to the dark troubles of this time. It was worse when His Highness himself attempted, by bribing the very highest officials, to remove the burden Sir James Carnac laid on him, when, as was subsequently discovered, a systemetic theft was made of the secrets of Council, and the clerks and underlings of the Residency and Secretariat were regularly corrupted to mislead their employers.

Sarabhai, Native Agent.

Mr. Williams, so many years Resident at Baroda (1820-1827), returned from Ahmedabad after Lord Clare's affable visit. He brought with him his former Native Agent Sarabhai, a Nagar Brahman, who acquired a great deal more power than Sir John Malcolm would have thought proper, and used it to forward his own interests. Colonel Outram, many years afterwards, believed him to be supported not only by caste fellows and relatives who filled the highest posts in all the important offices of Gujarat, but by the Gaekwad himself, and his allies, the bankers of Baroda. The power thus acquired by Sarabhai and the clerks subordinate to him was grossly misused.

Mr. Williams died at Baroda in 1837 and was succeeded by Mr. James Sutherland whose benevolent exertions in Rajputana pointed him out as a fit man for the post thus bestowed on him.

Mr. Sutherland succeeds Mr. Williams, 1837.

At about the same time Outram was appointed as his Assistant in the Mahi Kantha, where he quickly distinguished himself by his wonderful energy, as he had during ten years previous to this, by the good fellowship which had enabled him to raise among the turbulent Bhils of Khandesh an efficient police force.* While conducting an important investigation Colonel Outram struck the first great blow at the rascality of the Residency clerks by bringing home to an accomplice of Sarabhai's brother-in-law, also a clerk in the office, a charge of injustice for which he was dismissed. But the brother-in-law himself, Brijlal by name, escaped punishment at the time and continued to remain at the Residency as Sarabhai's successor, much to the hindrance of Mr. Sutherland. Mr. Malet was deputed to Baroda by the Bombay Government to enquire into the condition of the Political Commissioner's establishment, and, though unable to expose anyone owing to the great power and collusion of the Nagar Brahmans, the Gaekwad himself, and the bankers, he drew up a memorandum showing "the disgraceful extent to which the names of high British functionaries had been made use of" or in other words, the extent to which certain parties boasted that they had by underhand and unlawful means prevailed on the very highest British officials to protect and aid them.

1838.

In March 1838, Mr. Sutherland expressed his certainty that one of his clerks, Anandrao took bribe, but legal evidence was wanting. Soon after, however, Mr. Malet proved that Anandrao's brother Dadu pant was guilty of the offence and he was dismissed. Late in the same year another clerk, Motilal, was at length proved beyond doubt guilty of taking a bribe, though he had on several previous occasions thrown dust in the eyes of those who believed in him, and had even

*Sir F. Goldsmid's James Outram, I. 113 and 146. Outram was Political Agent in the Mahi Kantha from 1835 to 1838. He had to attend to the well-being of the Garasias and minor feudatories, and conduct them along the path of respectability. He had to organise and keep in order a local police; to superintend the formation of a corps of Kolis; to establish courts of justice; to render the roads secure to merchants and travellers; and to give a stimulus to commerce by the institution of fairs and reduction of transit duties.

brought the removal of an officer who had convicted him of a gross crime in Rajpipla. This man, too, was requested to resign his service, but no publicity was given to the request by the Bombay Government, though it was the constant cry of Mr. Sutherland that such men whom he was forced to use and who betrayed him deserved public censure. Then Sayajirao began that foolish attempt of his to bribe on a large scale the Governor, the Secretaries, and the Members of Council. He employed Gopalrao Mairal, the *de facto* minister, to get at Sir James Carnac through Dhakji, and to reach Mr. Willoughby he employed the same Motilal who had been dismissed and Mahadev Bhau Puranik. It has been said that Brijlal, the head of all this community of corrupt servants, escaped detection in 1837, when he was tried at Ahmedabad. Luckily, during his absence, Mr. Malet found out some other practices of his in one of which Evans, the head English writer, was implicated, and on the 20th of September 1838, he was dismissed, but no adequate punishment was, or could be, awarded him. Such was the state of things at the Baroda Residency when Mr. Sutherland was striving single-handed to put down corruption, when Baba Naphade* the scoundrel whose name has been mentioned in the history of Hari Bhakti's house was the most powerful man in Baroda, except perhaps the infamous Veniram Aditram whose policy had almost destroyed the influence of the Resident.

Brijlal dismissed.

In 1838 Outram left his political post to take part in the Afghan war, and in June 1840 the task of cleansing the Augaean stable was dropped altogether on the death of Mr. Sutherland.†

In 1840 and 1841 His Highness was, as has been mentioned, brought to book by Sir James Carnac who laboured to make up for the too intentional oversights of Lord Clare ; and to his successor, Sir George Arthur, Mr. Boyd seemed to fail in the firmness which had distinguished Colonel Outram and Mr. Sutherland ; so, when in 1843 His Highness and Gopalrao Mairal's attempts to bribe the great men in

Mr. Sutherland dies and is succeeded by Mr. Boyd.

*Baba Naphade was the Agent and at one time the real head of Hari Bhakti's house in which His Highness was a sleeping partner.

†Some doubt was entertained as to the cause of this Resident's death, but Dr. Arnott declared that it was the result of a stroke of apoplexy.

Bombay came to light, the Resident was blamed for not using towards the first of the two sufficiently high language, and with regard to the second for allowing him to trick him by specious words.

Sir Robert Arbuthnot as Resident, 1844.

Mr. Boyd, like his two predecessors, died at Baroda, in August 1844, and Sir Robert Arbuthnot was Resident from March 1845 to June 1847. In the interval between Mr. Boyd's death and his successor's arrival Mr. Remington officiated. This gentleman virtually deprived of his appointment a person in whom Colonel Outram placed great faith. This was Vinayak Moreshwar Phadke who had come to Baroda to push some claims of a female relative, the daughter of Haripant Phadke, the late Commander-in-Chief of the Peshwa Bajirao's army. Vinayak or Baba Phadke had lived at Baroda for six years and made great friends with Sayajirao, when in 1836 he was expelled from the city through the machinations of Veniram Aditram.* Taken up by Outram he showed himself useful in exposing all kinds of rascality from 1837 to 1839, and was finally appointed successor to Motilal Purshotam. It was he who managed the sequestrated district of Petlad, but as has been said Mr. Remington finally turned him out of his post in 1844.

Col. Outram. Resident, 1847.

Colonel Outram was Resident at Baroda from June 1847 to January 1852. Once again, as ten years before, Colonel Outram found that trickery and corruption were rampant, and once again he attacked the evil with that zealous whole-heartedness for which he had no equal. Shrewd, contriving, utterly brave, unsparing of himself and not sparing of others, he drove his way through all difficulties. Perhaps he had not a calm judicial mind, perhaps he never could understand why others as honest as himself did not see exactly what he saw. Certainly he had the right to say to himself : "I know that, humble as are my abilities, I do possess qualities the possession of which, by the Baroda Resident, is indispensable at the present moment."†

*Sir F. Goldsmid's James Outram, II. 20. From 1837 to 1839 Phadke was head *karkun* to the Assistant Commissioner at Rajpipla and rendered Mr. Malet, "bold and valuable assistance." After 1839 he was in disgrace and unsupported.

† Sir F. Goldsmid's James Outram, II. 12-14.

On his return to Baroda in 1847 Colonel Outram for some time thought well of Mr. Remington's nominee, the Native Agent, Narsopant, but he soon had reason to believe that this man was in collusion with the infamous Baba Naphade. The latter made a false claim for three lakhs of rupees on Govindrao Gaekwad, and for a length of time the Agent withheld certain important papers. Later, Goraji Pol's estate was mismanaged by Baba Naphade who now for the second time attempted to ruin his victim, and the Agent seemed to be playing into the Baba's hand. Colonel Outram, therefore, once again availed himself of the services of Phadke, but before the case was completed and while the great Joitibai Shethani's case was still under investigation, the Resident was forced to go to Egypt for his health's sake, leaving Baroda in the latter half of 1848. Captain French took his place, and Narsopant once more was a trusted agent. Maharaja Ganpatrao was persuaded by the Resident, or at least allowed by him, to deprive Phadke of his allowance, and, perhaps, through Narsopant's intrigues, Baba Naphade was supported in his machinations against Joitibai.

GANPATRAO GAEKWAD, 1847-1856.

Ganpatrao Gaekwad.

On the 28th of December 1847 Sayajirao's life and long reign came to a close, and his eldest son Ganpatrao aged thirty ascended the *gadi* which he was destined to occupy to the day of his death on the 19th of November 1856. The new prince differed in every respect from his predecessor; and Outram in 1851 had written that he was weak though well intentioned, and much under the control of his intriguing minister Bhau Tambekar. But Mr. Ogilvie two years previously had said of him, "He is said to be weak, dissipated and indifferently educated; he is not on good terms with his father, whom he has intrigued to supplant."

Early in 1850 Outram returned to Baroda and for two years did an immense quantity of work. He brought down the censure of Government on Captain French for his abandonment of Phadke to the Gaekwad's good pleasure, though he was a British servant. He made the most tremendous effort to get rid of his Native Agent, Narsopant, whom the Government, with a too nice sense of honour, refused to

dismiss without full proof of his guilt, and whose trial occupied a special Commissioner, Mr. Frere, four months from the 16th of June to the 20th of October 1851;* he exposed the villainy of Baba Naphade in the Joitibai's case,† and obtained the deprival of his guarantee; finally he wrote the celebrated "*hatpat* Report" in which he mentioned in no measured terms, that, by its punctilious and gentle treatment of Government or Residency servants who had been convicted of bribery and corruption, the Bombay Government encouraged among all classes of people in Baroda the notion that British officers of the very highest standing could be gained by money and underhand persuasion. ‡ This report was written on the 30th April 1851 and submitted on the 31st October and Lord Falkland, together with the Members of Council, Messrs. Blane and Bell, arrived at the conclusion that 'Lieutenant-Colonel Outram could no longer with benefit to the State remain' at Baroda. He was, accordingly, allowed to leave his post in the manner most pleasant to himself. He took a month's leave on the 20th of December 1851, and was no longer Resident on the 20th of the following month. The Honourable Court of Directors on the 26th July 1852 noticed both the want of 'due deference' in the report and 'the zeal, energy, ability, and success with which inquiries had been prosecuted attended

The Khatpat Report, 1851.

1852.

* Of seven charges one was partly proved, namely that of "a betrayal of his official trust" in misleading Colonel Outram himself, and Narsopant was removed from his present employment and "considered ineligible for re-employment." Four subordinate clerks were at the same time removed from the Residency office. See Sir F. Goldsmid's James Outram, II, 54.

† See the 13th Guarantee.

‡ See Sir F. Goldsmid's James Outram, II. 49. 'In May 1850 Government had addressed a circular to the Political, Judicial and Revenue Departments calling for a report on '*khatpat*.' 'Government has been led to believe that an impression prevails in some parts of the mofussil, that, by means of intrigues at the Residency the arrangements of local officers can often be defended or superseded by the parties interested secretly obtaining the friendship of persons in power, who, it is expected, will, irrespective of right and wrong, interest themselves for the party soliciting their favour. This species of intriguing is termed making *khatpat* in Bombay.' Analysis of the *Khatpat Report* is given at p. 58-59. In section I Colonel Outram maintained that the belief in *khatpat* arose from the leniency with which Government treated its guilty servants; section II was devoted to Baba Phadke and section III to Narsopant. He concluded by recommending the dismissal of Bhau Tambekar, and by proposing certain reforms which were actually carried into effect in 1854 and 1855 under orders of the Government of India or Court of Directors.

with great difficulty,' and trusted that the Government would find a suitable opportunity of employing Colonel Outram on his return to India, when his talents and experience may prove useful to the public service.'

Alleged conspiracy against Ganpatrao.

It has been related that several months elapsed between the writing of the *khatpat* Report and Outram's departure from Baroda. One or two incidents may be told of this time. Baba Phadke had, as has been related, been turned out of the city by the new Maharaja in Captain French's time, the reason being that Ganpatrao suspected him of conspiring with the Killedar to make a party in favour of his brother Appasaheb or Khanderao, the heir to the *gadi*, His Highness's children having died young. In September 1851, a letter was conveyed to Colonel Outram purporting to be from the minister, Bhau Tambekar, to this brother of the Maharaja, which contained these words: 'Arrangements are being made to carry out what occurred to Fatesing Maharaj. You wait a little.'* The letter may or may not have been a forgery concocted by Baba Phadke, and it appears doubtful whether he or the minister was conspiring with His Highness's brother to overthrow His Highness. Ganpatrao after ejecting Baba Phadke from Baroda subsequently recalled him, but finally sided with Bhau Tambekar. By causing letters to be stopped at the post office and directing the recipients to open them in his presence and declare their contents, Colonel Outram produced clear proof of the old systematic purchase by Darbar officials of the secrets of Council.

Captain French.

Only a brief mention has been made of Captain French that no break might occur in the account of Colonel Outram's energetic efforts to stamp out rascality, but the Acting Resident deserves some special notice. Captain French made a friend of His Highness Ganpatrao. He found him so uneducated as to believe that the capital of the United Kingdom was somewhere south of Calcutta, so he bought him books and maps. He ordered out from England models of steam engines and an electric telegraph apparatus; he induced the Gaekwad for the first

* The sudden death of the regent Fatesingrao at twenty-six years of age and after an illness of only six days may have been caused by some dark plot known to the writer of this anonymous letter.

time to visit Bombay: he persuaded him to make roads and plant wayside trees, to connect the camp with the city, and again the camp with Fazalpur, not omitting bridges and *sarais*, to build a *dharamshala* at Tankaria *bandar*, to design a tramway from that town to the capital and to trace a road twenty-two miles long from that place to Mundala. Owing to Captain French's influence, Ganpatrao Maharaja was induced to issue a regulation prohibiting infanticide among the Lewa Patidars of the Petlad and other *parganas*, whereupon the chiefs of this class signed an agreement to reduce the expenses of the marriage ceremonies and to banish Bhats, Charans and other professional beggars and he cheerfully devoted half the proceeds of the *mohosal* fines in the Mahi Kantha to a fund for checking infanticide in that district. The sale of children, whether stolen or orphans or the offsprings of careless parents, had up to this time been common. It was now proclaimed an offence to sell a child without the knowledge of the Darbar, and a step was thus made towards the total abolition of slavery. Old claims for restitution for robberies committed in the State were squarred off; strict orders were issued to arrest and deliver up criminals after whom pursuit was being made from British territory; an opening was made for the introduction of vaccination; and other acts of good sense and of friendship to the Bombay Government were wrought by Ganpatrao Maharaja during Captain French's incumbency at Baroda. This gentleman dwelt with pleasure on these signs of progress and urged the Government of Bombay 'to meet the Darbar half way in concession, that it might not assume a cold sulky position fatal to its stability, but might become a friendly confiding ally leaning on the dominant power, seeking its counsel and following its example,' by retransferring to His Highness the *mehvasi* villages of the Savli *pargana*, Bhadarva and Vankaner, a demand which was not successful.

Public Works.

Outram returned to Baroda in 1854. Meanwhile all the circumstances which had preceded his dismissal had been taken into consideration by the Court of Directors, which ultimately found that he was entitled to high praise and resolved tha measures should be taken for correcting the impression which recent information has shown to be widely prevalent among th

Colonel Outram's return to Baroda, 1854.

natives on that side of India, that the proceedings of Government may be affected by the employment of undue influence, personal or pecuniary, at Bombay.'* Lord Dalhousie carried the wishes of the Court into effect by nominating Outram Resident at Baroda for the second time (24th February 1854), in spite of a *kharita* lately sent to Calcutta by Ganpatrao Maharaja, begging that that officer might not be deputed to his court. Outram was also directed to weed out the establishment in the Residency office as far as was necessary, and to abolish the post of Native Agent, but Baba Phadke was not to be re-employed.

The Government of India steps in, 1854—1860.

A few days previous to this appointment, the charge of Baroda had, under orders of the Court of Directors, been taken from the Government of Bombay and transferred to the Supreme Government, in spite of the remonstrances of the former, which pointed out, among other 'local difficulties of detail,' 'the great intermixture of the territories of Bombay, of Baroda and of numerous chiefs tributary, some to Bombay, some to Baroda.'† Such for the time was the result of the policy which upheld the *bahedhari* system. 'Nearly the whole of the business,' wrote the Governor-General, 'which is transacted between the two Governments, arises, more or less directly, out of the peculiar position of those subjects of the Gaekwad who hold the guarantee of the British Government; and it is out of this class of business that those abuses and attempts to carry on a system of corruption have sprung.'

Yet the remonstrance of the Bombay Government must have been a more or less reasonable one; and, looking forward a little, a letter from the India Office to his Excellency the Governor-General of India in Council, dated the 17th November 1859, of which the subject was the outbreak in Okhamandal, may here be quoted: 'It appears to her Majesty's Government that the system under which the whole of our political relations with Baroda are conducted by your Government has not worked well. These relations are so intimately connected with those of Gujarat generally, that they ought not to be disunited geographically. Baroda should be administered by the Bombay Govern-

* Letter from Gov. General (Lord Dalhousie) to Col. Outram, 24th February 1854.

† Letter from Sec. to Government of India to Sec. Government of Bombay, 8th February 1854.

ment, and it should be remembered that it was only placed directly under the authority of the Government of India for special reasons and circumstances which ceased to exist on the death of their Highnesses Sayajirao and Ganpatrao. Accordingly on the 17th of November 1860, the Resident, Major Wallace, was advised to take his orders in future from the Government of Bombay and that Government was warned 'to take full precautions against the revival of the notorious system of intrigue.' His Highness Khanderao Maharaja, when he received official information of the changes, made but one critical remark on it.* 'I am sorry to hear of the changes, as the people who are friends to Bhau Tambekar and others who are equally like them, on account of enmity, will attempt to avail themselves of this opportunity to take their revenge.'

Dismissal of Bhau Tambekar.

These words naturally lead this history back to the record of the only important official act of Outram during his second term of office at Baroda.† He had been directed to demand the expulsion from the Court of the minister Bhau Tambekar, who was strongly suspected to be the real author of the Prince's letter begging that Colonel Outram might not be sent to Baroda. This wily person had encouraged Ganpatrao to believe that the Resident would advocate his removal from the *gadi* and the immediate succession of his brother Appasaheb or Khanderao with whom he was not on friendly terms, and who had lately addressed a letter to Government complaining against him. Bhau Tambekar was moreover much loved by the feeble Maharaja and his dismissal was a blow to his feelings not only of regard for the man but of respect for his own dignity. The first interview between the Resident and His Highness took place on the 20th of March 1854, and the latter at once held out against the demand then made of him. A few days after

* Letter, *Kharita*, from His Highnes Khanderao to Lord Canning. 17th December 1860.

† Sir F. Goldsmid's James Outram, II. 83. Narsopant, who had been the chief cause of Colonel Outram's removal from Baroda, died suddenly at a place distant seventy miles from that city at the exact hour on which Outram himself re-entered his official quarters. A *khatpat* agent deputed by the Gaekwad to Calcutta at the instigation of Bhau Tambekar was taken so ill on the road that he had to be brought back to Baroda, where he died about the time of Outram's arrival in Bombay. These occurrences had had, considerable effect on the superstitious.

however, he dismissed Bhau Tambekar, and to outward appearance, accepted into favour Govindrao Rode, who since Outram's departure two years before, had been in disgrace. But he positively declined to appoint a new minister, and consequently Outram for some days stopped all communications with the Darbar. It was not till the 12th of April that Ganpatrao wrote to the Governor-General, as was in truth the case, that he had dismissed from his councils Bhau Tambekar and the greater part of his adherents, whereupon the Government did not insist on his appointing any responsible minister in his stead.

A few days later, on the 5th of May 1854, Outram was, solely for the advantage of the British Government and because he was the person best fitted for the post, transferred from Baroda to Aden.

Major Malcolm, Agent at Sindhia's court, was appointed to succeed Colonel Outram. This excellent Resident, the nephew of Sir John Malcolm, was scarcely a year at his post. He left Baroda in poor health and was on his way to Surat when his wife died at Baroda. He at once returned to Baroda, but death had marked him too as his victim, and he was soon after laid to rest in the Baroda cemetery. A stone placed there by Major Wallace marks the spot. He died at the end of 1855 and was succeeded by Major Davidson (7th of February 1856).

1885.

In 1856 Ganpatrao Maharaja ceded to the British the lands required for the construction of the Bombay, Baroda and Central India Railway, on condition that he should not suffer by the loss of transit duties. Such losses as might be proved were to be calculated every year and compensated year by year.

Land given for B. B. & C. I. Ry.

KHANDERAO GAEKWAD, 1856—1870.

No other event of interest occurred during the reign of Ganpatrao, which came to an end on the 19th of November 1856.* As he left no legitimate male issue he was succeeded by the eldest of his surviving brothers, Khanderao Maharaja.

Khanderao Gaekwad.

* He is supposed to have been drowned by accident while bathing or to have had a stroke while in the water.

His character.

This Prince contrasted favourably with the brother who preceded and the brother who succeeded him.* Though he was only partially educated he possessed a fair share of abilities, a retentive memory and a perception. His physical powers were remarkable and he gave them fair play in all games of strength and skill as well as in the hunting field. His love for the chase amounted almost to a passion, and was the cause of his building the handsome palace of Makarpura where he passed most of his time in making hunting expeditions into the magnificent, costly and jealously guarded deer preserves which lie in its neighbourhood. Though at no time so distinguished for application to business as his father, the commencement of his reign was marked by a general desire to reform and improve the administration of his State which led to some beneficial changes, and pointed the way to others still more important. But, to bring the Baroda State to a level with the rest of Western India, a radical change was necessary which could only be effected by enlightened ministers, and these were not then to be found in the service of a conservative family. Before a revolution came, matters were to get worse instead of better. Finally it must be admitted that Khanderao Maharaja was fond of jewels, displays and buildings and that in the pursuit of these luxuries he leaped over all bounds and left himself no money to spend on useful public works. On the contrary he burdened his subjects with taxes which became insufferably heavy as soon as the temporarily high price of cotton fell, and the sudden, apparently, inexhaustible stream of wealth thus poured into the country as suddenly failed.

As an instance of his recklessness, we find that in 1867 the Resident reported that His Highness had contracted that a water-way should be constructed from the Narbada to Baroda at a cost of thirty-six lakhs, which should supply the capital with good drinking water. The following year the Resident noted with regret that the scheme had been abandoned as impracticable and the money accumulated had been squandered. Some splendid gems were added to the family jewels, two silver guns were made, a palace was erected, the arena sports were

*In 1869 the Resident wrote of him: 'Khanderao is a man of bodily and mental energy, sometimes self-willed, very shrewd and observant and takes a large share in the administration, has a mind open to kindly impressions and is actuated by generous impulses.'

celebrated with great magnificence, eccentric pigeon-marriages were solemnised in a manner to cause astonishment; but little or nothing was done for the well being of the people. Yet Khanderao Maharaja is kindly remembered by his subjects. Like an Eastern 'King Hal' his bluff, open ways, his manliness, his splendour,* are recalled with pleasure. His sudden fits of passion are also still spoken of with fear, though these never settled into habits of cruelty.

Sir R. Shakespeare, 1857-59.

Colonel Malcolm, as has been said, died towards the end of 1855, and in February 1856 he was succeeded by Major Davidson, who was at Baroda till March 1857. This gentleman was followed by Sir Richmond Shakespeare who resided at Baroda till May 1859. His friendly relations with the Maharaja and his Sardars were conspicuous during the time of the mutiny of the Bengal Army. Mention has been made by a contemporary of his 'chivalrous rectitude and ceaseless devotion to duty. He had tact and temper, a great command over native languages, and a lofty demeanour. His policy tended to defeat Tatya Topy, his prominent energy had long before this time saved the poor Russian prisoners in Khiva, when his love of duty and his noble ambition put him at the head of 900 *Kazilbashi* horse and enabled him, in the Afghan campaign, to rescue the English ladies and officers, before General Sale's force came up. His military career up to the battle of Chillianwallah was distinguished.' This was the man who helped Khanderao to maintain peace and security in Gujarat when Western India was in danger of being drawn into the mad uprising of the Bengal Army. He prevented Gujarat from joining Tatya Topy by disarming the population with the greatest expedition. When General Roberts proceeded to Rajputana, he was appointed Acting Major-General in command of the Northern Division, and, after that, Special Commissioner for Gujarat.

The Mutiny times, 1857.

The mutiny of the Bengal Army broke out soon after Khanderao had taken his seat on the *gadi*. It is elsewhere told how he was rewarded for his loyal services during that outbreak by the remission of the three lakhs annually

* Besides endowing several educational institutions in the Presidency town, His Highness contributed Rs. 2,00,000 towards the erection of the Bombay Sailors' Home and Rs. 1,80,000 for the Queen's statue.

paid for the maintenance of the Gujarat Irregular Horse, against which Sayajirao had so earnestly, yet vainly, protested. Khanderao was, at his own request, also presented with the insignia of royalty, the *morchals*, fans made of peacock's feathers. "And", writes Colonel Malleson,* "as a further mark of the satisfaction of the British Government, a *sanad* was addressed to the Maharaja, dated 11th March 1862, conferring upon him the right of adoption." In this he is markedly designated as His Highness the Maharaja Gaekwad of Baroda. He was also created G.C.S.I.

Though allusion is made to the Mutiny elsewhere, a brief reference should be made here to the dangers which, at that time, threatened both the Baroda State, and the British power in Gujarat. There had been grave excesses at Nasirabad and at Indore, and Baroda was of easy access from either station. On the Mhow road bands of Villayitis had penetrated as far as Dohad, and Baroda had to place her outposts one hundred miles in this direction in order to check their advance; sedition had been at work at Ahmedabad, and a murderous plot was discovered and nipped in the bud, on the very eve of its execution; the Mahi Kantha tribes, seething with revolt, met nightly at Kanpur, and the Naikda Bhils, not fifty miles from Baroda, were growing troublesome and had to be kept under by the presence of troops. At Baroda the Vohoras were committing murders in the streets in broad daylight. Troops had to be sent to Nandod to punish the rebels of Rajpipla; the Musalmans in Surat were ready at a moment's notice to rise. Baroda was filled with *badmashes*, bad characters, of every kind, and Khanderao's brother Malharrao, the heir to the *gadi*, was plotting against his brother's life and the public peace. The Vaghers of Okhamandal were in open rebellion. All honour, then, to the young prince, who stood staunchly by his allies.

Lieutenant-Colonel Wallace, 1860.

Lieutenant-Colonel Wallace became Resident in August 1859, and on the 17th of November 1860 he was instructed to correspond with and take his orders from the Government of Bombay instead of the Government of India. The commencement of something like regularity in the administration of justice dates from the

* Colonel Malleson's Native States of India, 252.

time when his influence was felt. His reports in 1865 refer particularly to the improvement of the land revenue system, to the commencement of a revenue survey, and to the substitution of a fixed moderate cash payment in lieu of the numerous and arbitrary exactions which had hitherto been laid on the land.

Okhamandal disturbances 1857 to 1859.

In the meantime all had not been well in the Okhamandal. In 1845 there was an incipient rebellion, and British intervention was imminent, but the malcontents appear to have been crushed and disposed of without extraneous aid. The affairs of the district again progressed satisfactorily for a short period, but the Vaghers and allied tribes, whose instincts were for plunder and lawlessness, could not be civilised into honest industry or induced to follow the peaceful pursuits of husbandry. Watching their opportunity, they again passed beyond control, and recommenced their raids into Kathiawad. Their depredations and sanguinary attacks on the villages of that province in 1857 at length became so intolerable that the assistance of the British Government had again to be invoked for the suppression of these savage marauders. Lieutenant Barton, the Assistant Resident at Baroda, was deputed to Dwarka for this purpose. He was instructed 'to effect the best arrangement possible under the circumstances.' On arrival he instituted inquiries regarding the exasperating raids by the Vaghers, and the alleged interminable disputes that had so embittered the relation between the chiefs and the Baroda manager, and in the report which he submitted to the Resident he expressed his opinion that the head-strong and unreasonable conduct of the chiefs, rather than the manager's non-fulfilment of his engagements and obligations, was the primary cause of the anarchy that prevailed in the district. Colonel Wallace, the Resident, however, recorded his opinion that the administration of the Gaekwad had fallen into contempt through the feeble and wavering conduct of the local officers, 'who winked at the excesses of the Vaghers, neglected the defences of the forts, and starved the police and *sibandi*.' A settlement was eventually made to the mutual satisfaction of both parties, and after taking security from the chiefs which they furnished with evident reluctance Lieutenant Barton returned to Baroda.

In the following year the Vagher chiefs of Vasai and their adherents broke out into open rebellion, and took possession of the island of Beyt, the *sibandi* occupying the fort being in league with them. Lieutenant Barton was again despatched to the district with a small force composed of a portion of the 4th King's Own Regiment, a few soldiers of the 16th Regiment Bombay N. I., and a detachment of Artillery with 2 six-pounders, commanded by Captain Bayley, R.A. The troops landed at Beyt from Mandvi and stormed the fort, but it was too strong. The guns had failed to breach the fortifications, and as the enemy was numerically far superior to the British force, the attack had to be postponed till next morning. Under cover of night, however, the Vaghers abandoned the fort, and crossing over into Okhamandal made straight for Vasai. The troops occupied the fort after it had been evacuated by the Vaghers, but they were soon afterwards withdrawn, as the ministers of the Gaekwad had assured the Resident that they were competent unaided to deal with the situation. Meanwhile the Vaghers had so strongly and effectively fortified Vasai and its surroundings, that they were fully enabled to hold their own against the repeated attacks of the Baroda troops for months. Tired of the strife, the authorities offered terms of peace which were accepted by the Vaghers, and again there was a resemblance of tranquility in the district. But as Colonel Wallace recorded at the time, 'the arrangement which was patched up by the local officials with the insurgent chiefs brought the authority of the Gaekwad into still deeper contempt.' There was consequently little cause for surprise when the Vaghers rebelled in the following year, and set the district in a flame again. This time the insurrectionary movement was much more widespread and serious, for all the Vagher chiefs were up in arms against the Gaekwad, who had at last realised that his forces were incapable of dealing with the situation. He expressed to the Resident his desire to transfer the conduct of affairs to the British Government, and to hand over to them the entire control of all measures essential to the restoration of order in Okhamandal. This responsibility was accepted by the British, and measures were organized to break the backbone of the Vagher power once for all. Meanwhile sensational rumours had been sedulously spread in Okhamandal by fugitive mutineers, disguised as *sadhus*, to the effect that the British in Hindustan had been annihi-

lated; and the Vaghers, thinking their time had come immediately marched on Dwarka, which they seized without opposition. Beyt was captured after seven days' fighting and the defenders sent away in boats to Salaya Bandar in Nagar territory. The number of insurgents were estimated at 2,000, among whom were about 1,500 Vaghers; the remainder being composed of outlaws, or fugitives from justice, belonging to Kathiawad. Jodha Manek, the Vagher leader, assumed the supreme authority of the district and he was greeted by his enthusiastic followers as the 'Raja of Okhamandal.' In the month of October however, a force under Colonel Donovan landed at Beyt and attacked the rebel stronghold. The attempt to capture it by storm was not successful and, had to be temporarily suspended, but during the night the Vaghers abandoned the fort and crossed over into Okhamandal, making at once for Dwarka, which they occupied in force. Next morning the fort was dismantled and Colonel Donovan speedily followed the insurgents to Dwarka, which was carried by assault and the Vaghers driven into the jungles, where they remained for a few days. Worsted in several skirmishes with the British detachments, they finally quitted Okhamandal, and fled to the Abhpura hill in the Barda range in Kathiawad, where they strongly entrenched themselves. From this difficult position they were driven out in December 1859 by a force of all arms command by Colonel Honner, but most of the principal rebels unfortunately succeeded in escaping to the Gir jungles. The remainder were offered a free pardon conditionally upon their returning to Okhamandal and laying down their arms, which terms they gladly accepted. By the end of the year the great majority of the insurgents had again settled down peacefully in their villages. A small body under Jodha Manek remained at large in the Gir for some time, but he soon afterwards succumbed to jungle fever, and dissensions arising among the others for the leadership, the band very soon broke up. Most of them were ultimately captured and tried for waging war against the Gaekwad.

After the suppression of the rebellion the Vaghers and their chiefs were, with few exceptions, deprived for ever of their *giras* possessions and pensionary allowances, and whereas all had hitherto cultivated their *giras* holdings rent-free, they were now required to pay annually

a *salami* or quit rent on any land allotted to them under certain conditions for cultivation. The chief of Positra was, however, permitted to retain his *giras* possessions, subject to the authority of the Gaekwad, and Dhandha Manek, the Dhrevar chief, was also allowed the unrestricted enjoyment of his former rights, as a reward for his loyalty during the rebellion. Jhalimsing, the chief of Aramda, was suspected of having afforded assistance to the rebels, but the Court of Inquiry that assembled to investigate his conduct failed to elicit sufficient evidence against him, and the charges were not satisfactorily substantiated. Of the moral evidence of his complicity there seemed perhaps to be little doubt, but the pension which he had hitherto enjoyed was not affected thereby, though its continuance was made dependent on his future good behaviour.

For many years after the rebellion a British Officer of the Bombay Political Department resided at Dwarka in charge of Okhamandal. He was placed under the immediate orders of the Resident at Baroda, and in addition to his political duties, he had exclusive administrative control over the Vaghers and other cognate tribes. The first officer appointed was Lieutenant Barton on whom devolved the difficult and wearisome task of restoring order from anarchy, and prevailing upon the unruly Vaghers to abandon their predatory habits and settle down to the peaceful pursuits of agriculture. This was ably and efficiently accomplished after the lapse of an anxious period of two years, and Lieutenant Barton was then relieved, on promotion by Major Johnstone in February 1861 to whom was entrusted the duty of raising a Vagher Battalion, in which he however only partially succeeded, owing to his appointment soon afterwards to the command of his own corps, the first Grenadiers. He was replaced in February 1862 by Captain Rice who completed the organization of the Battalion; but military service was not congenial to the Vaghers, who soon returned to the cultivation of the fields, preferring the freedom of agriculture. The corps was eventually disbanded and a local Battalion, which is still in existence, took its place.

During Captain Rice's tenure of office, several rebel Vaghers who had been captured after the rising in 1859 and imprisoned in the Rewa Kantha Jail, unfortunately effected their escape in September 1862, and made straight for Okhamandal, where they induced a considerable

number of malcontent Vaghers to join them in outlawry, and succeeded in unsettling the district again for several years afterwards. The leading spirits of this band were Mula Manek and Dewa Manek, the grand nephews of the old chief Jodha Manek who headed the rebellion in 1869. They remained in outlawry in Kathiawad till December 1867, plundering and devastating whole villages, and committing wholesale murders of the helpless inhabitants in several parts of the province. The outlaws were at length driven to bay on the Mancharda hill, by a force under Major Reynolds of the 17th Regiment N.I., and in the fight that ensued they were almost exterminated. In this affair Major Reynolds was dangerously wounded in the head, and Captains Hebbert and La Touche, Assistants to the Political Agent, were killed. Mula Manek managed to escape, and was not caught till May of the following year, when he was shot dead by a party of Porbandar *sibandi* near the village Ranpur, and the few followers who were with him also shared the same fate. This was the last of the disturbances, and the Vaghers, convinced by this time of the futility of further resistance, gradually submitted to their fate, and have given since then but little cause for trouble or anxiety.

Colonel Barr, 1866.

Colonel Barr became Resident on the 15th June 1866. In the following year he reported that the Police had been separated from the Revenue Department, and that the Judicial Department was becoming more and more organised, rules and regulations having been issued for the guidance of all officials.

Ministers of Maharaja Khanderao.

It has been mentioned that Ganpatrao's minister Bhau Tambekar, was dismissed in 1854 at the instance of Colonel Outram and that no accredited minister took his place till the end of the Maharaja's reign in November 1856. The title of Dewan had for many years remained in the family of Raoji Appaji, and the minister had been simply termed *karbhari*. After the fall of Bhau Tambekar, Govindrao Pandurang Rode, the brother of Sayajirao's adviser Sakharam, took the lead in the administration, but there was added to him, in a somewhat subordinate position, Ganesh Sadashiv Ojhe. These two men were at the outset termed *karbharis*, but for their services during the mutiny which were noticed and rewarded by the British Government

as well as by His Highness Khanderao, each obtained the *sanad* of Dewan on the 20th of March 1857. Ojhe was dismissed from office before Rode, and the latter continued in sole power till the 10th November 1867. On that date he too was dismissed and died on the 16th of July 1868. Bhau Tambekar had this to recommend him ; he was not wasteful in his expenditure. Ganesh Ojhe too is fairly entitled to a slight amount of praise for attempting to place some restraint on Khanderao, but of Rode the same cannot be said. There was a regular descending scale of merit in the ministers as Khanderao's reign proceeded, and Bhau Shinde the last of the list entrusted with real power, was the worst.

Bhau Shinde.

On the 17th of November 1867, after Govindrao Pandurang Rode had been dismissed from the post of minister, Narayanrao Bhau Shinde took his place. He was an ignorant low fellow, a *bargir* by occupation, an illegitimate son by birth as his name seems to show, but his one merit lay in his power of amusing the Maharaja, and there were good reasons for objecting to the appointment. The chief cause of displeasure to the Bombay Government, however, lay in the fact that Khanderao had, contrary to all previous agreements, appointed his responsible minister without having obtained the previous sanction of the Government, at a moment when the Resident was absent on furlough and his office was temporarily held by Colonel Arthur.

1869.

In 1869 Bhau Shinde was convicted of having offered a bribe to the Assistant Resident, Captain Salmon, and his dismissal was demanded of Khanderao. His Highness was with difficulty persuaded to accede to the demand, for he looked upon Bhau Shinde as his one real friend, the man who had been as a brother to him before he ascended the *gadi*. He did, however, at length comply with a request similar to that which had caused so much trouble to his father and brother, and appointed Nimbajirao Dhavale, an uneducated man, acting minister, though he kept Bhau Shinde by his side to be his trusty counsellor. What the miserable end of this step was to be, neither the prince nor the favourite could then foresee.

Khanderao's Reforms.

The general tenor of Khanderao's reign was, according to Colonel Barr, one of progress and of permanent reform. This was too favourable a view

of the reign ; for, as it turned out, the reforms were not in their nature permanent, and greater weight should be given to his criticism of a bad minister and selfish courtiers. The most important of the so-called reforms have been briefly noticed, and of the few public works which were effected, the chief were the construction of the branch railway from Miyagam to Dabhoi. Certainly some order was introduced into the State, and the general welfare of the people increased, but their content perhaps sprang mainly from the high prices which cotton fetched during the years of Khanderao's reign. The expenditure of the revenues was undoubtedly lavish, and had Khanderao lived a little longer he would have been forced to curtail it, as well as to reduce the rate of assessment on the land.

But of permanent reforms such as Colonel Barr alludes to there were none. In the early part of his reign Khanderao saw the necessity of effecting such changes as would raise the Baroda State to something like a level with the neighbouring British districts. During the first years of his career he also displayed a respectable amount of energy in public affairs, and this energy was expended in starting schemes of reforms. Nevertheless, all Khanderao did was destined to fail utterly and in every way except one. In one respect he succeeded ; he destroyed some old systems entirely or so shook them that they could not be revived. But he was quite unable to construct, and probably by his changes did much more harm than good. His failures were due to three distinct causes well worthy of consideration. Firstly, his reign did not end as it began ; every succeeding year it degenerated in its motives and actions ; such energies as he possessed were more and more selfishly determined by his love of pleasure and ostentation, and as time passed, he not only did not attempt fresh reforms but lost all interest in such as he had at the outset imagined. Secondly, the desire that animated him during the first years of his career to carry out reforms was not accompanied by knowledge. As a rule a rude attempt was made to imitate some British system in a half-and-half sort of way, but there was no statesman like insight into either the basis of system to be copied or into the needs of the people in a native State which justified a partial departure from the model. Thirdly, the chief cause of Khanderao's failure was that most commonly a reform was imagined, an old system swept away, a new one ordered, but after the

issue of orders not the least attention was paid to see how the reform worked or if it was being carried out. It seemed to His Highness enough that he had given an order; he took it for granted that it was obeyed and that, if obeyed, it must have the desired result.* After a reign of fourteen years Khanderao Maharaja died on the 28th of November 1870, suddenly and in the prime of life. His brother Malharrao, in default of legitimate sons, was the undisputed heir and was, accordingly, proclaimed Maharaja without delay.

MALHARRAO GAEKWAD, 1870-1875.

Malharrao Gaekwad: his history before his accession.

Colonel Barr, on receiving the news of Khanderao's death, communicated the intelligence to Malharrao who had, for some years, been confined as a state prisoner in a wretched little house at Padra, a village distant some seven miles from Baroda. For a long time the brothers had been on the worst of terms. In 1857 Malharrao, then a youth of about twenty-five years of age, had been mixed up in a conspiracy against the British and the Baroda State. An attempt was to have been made to plunder Ahmedabad with the aid of the Kolis of the Vijapur district and of the British district of Kaira. The northern portion of the Baroda State was thereupon to rise, and a rapid advance was to be made on the capital, when Khanderao was to have been deposed and his brother placed on the *gadi* in his stead. Malharrao escaped all punishments for his participation in these schemes as Sir R. Shakespeare was of opinion that he was too weak in intellect to be dangerous. But, in 1863, he again entered into a conspiracy to get rid of his brother by sorcery, poison or shooting; again he was saved from punishment, and for the same reason. A sergeant in the British force quartered at Baroda had been offered a very large reward if he would murder Khanderao, but he had informed his superiors of the intentions of those who wished to make him their instrument.

* To Khanderao the words of M. Thiers on Napoleon III. apply: 'He gave orders, but he gave them only once; he did not personally see that they were executed. Now an order should be followed up *a la poiste* as a bloodhound follows up a scent. An order is like a cricketing ball; it touches the ground at every bound, and unless it receives a fresh impulse it is spent by the time it reaches its mark. It was not the absence of orders, but the conflict of orders that occasioned the calamities'.

It was in consequence of this plot that Malharrao was imprisoned in Padra, as Kanhoji had been before him, too far it was thought from Baroda to be actively concerned with the intrigues of the capital, too near to escape supervision. Four people were imprisoned at the same time under suspicion of having abetted Malharrao. One was Krishnarao *alias* Tatya Bhimashankar Shastri, who subsequently confessed to his guilt, the others were Vishnu Trimbak Nene, the brother of Damodar Pant, Mukundrao Mama, and Bhagvandas Bairagi. Of these the last died in prison, the other two were released by Malharrao, while the grandson of Gangadhar Shastri obtained his freedom long after, at the time when the enquiry into the death of Bhau Shinde was taking place. In 1867, a fresh conspiracy was planned to murder the reigning Gaekwad by some of Malharrao's intimates or attendants. Their designs were, however, discovered and the criminals were, some of them, executed, and some of them imprisoned.*

His provisional accession.

Almost immediately after Khanderao's death, his wife, Her Highness Jamnabai, informed Colonel Barr that she was with child. Until, therefore, it could be ascertained whether the child to be born was a boy or a girl, Malharrao was held to be in the position of regent rather than in that of sovereign prince.

Malharrao commenced his reign with the intention of pleasing the British Government. He appointed as his Dewan the aged Gopalrao Mairal, the well known banker and the friend of Sayajirao Maharaja, a person much respected in Baroda for his many private and public charities. His great age, however, prevented him from taking any active part in the administration, and in 1872 he died while still in office. He was almost the only Baroda minister who had not been ejected from his post, either by the action of the Maharaja or on the insistance of the British Government.† It must at the same time be

* On the 12th of March 1867, the last execution by elephant-trampling took place in the streets of Baroda. The British Government obtained a promise from the Gaekwad that this barbarous form of punishment should never again be employed.

† Nimbaji Dada, the last minister Khanderao had, once a *hujurya* and to the end unable to read and write, had been ejected from his post a fortnight after that prince died, but retained a salary or pension of Rs. 30,000. Hariba Dada, termed Gaekwad because he was an illegitimate son, *lekavla* of the Gaekwad by a palace slave-girl or *laundi*, a shrewd and immoral man, who kept on good terms with all the three sons of Sayajirao, was then Dewan or rather Vakil for about four months, assisted by Bhikoba Anna, a mere clerk. For some time Gopalrao Mairal had under him Balwantrao B. Rahurkar, as Naeb Dewan. This man, a Deshastha Brahman, had been a betel-nut and leaf seller at Kalyan and was almost wholly illiterate. He obtained the Rani Mhalsabai for H. H. Malharrao from a village near Sholapur in the Deccan.

allowed that Malharrao gave too ready an audience to the evil counsel of Hariba Dada and Balwantrao Rahurkar.

His vengeance on his enemies.

Malharrao was, from the outset, determined to take his revenge for the sufferings he had endured at Padra; not one of his brother's adherents, advisers or even servants should escape. His first act was to set free almost all men who had been imprisoned for taking a share in the conspiracy of 1863. Her Highness Jamnabai was rightly or wrongly persuaded that her very life was in danger; and as the time of her delivery drew near, she was permitted to take up her abode in the British Residency, where, on the 5th of July 1871, she gave birth to a girl, whom she named Tarabai. Six months later she and her child were allowed to leave Gujarat for Poona; nor did it then seem probable that either of them would ever return to Baroda. An allowance was granted to Her Highness of Rs. 36,000 per annum through the intervention of the Bombay Government, and she received the moral support of H. H. the Maharaja Holkar, whose minister Sir T. Madhavrao then was. All Khanderao's servants and dependents were ignominiously turned away. It is true that the Prince pleaded as an excuse that the State was in debt for a sum exceeding two crores of rupees; but it is doubtful whether this was the case and it is certain that Malharrao did not in any other way seem actuated by a spirit of strict economy. On one person was centered Malharrao's most bitter hatred; this was Bhau Shinde, the *dhurandhar nidhi* of Khanderao, the pillar of the State, the Prince's dearest friend. It was he who had taken a leading part in advising Malharrao's imprisonment, and the disposal of Malharrao's first wife, the too busy Bhagubai, the sister of Nana Khanvelkar. He was thrown into the common jail which he never left alive; and it is almost certain that he was poisoned there with arsenic on the 1st of May 1872.

1871.

1872.

Rapid deterioration in the nature of Malharrao's Government.

Khanderao's reign had been distinguished by an almost reckless expenditure. At any other time the weight of taxation would have speedily crushed the people, and the manner in which the revenues were expended would have brought down on the Prince the bitterest animadversions. But judgment was sus-

pended owing to the delusive and short-lived prosperity due to the high price of cotton which poured such large sums of money into Gujarat. When Malharrao ascended the *gadi* the halcyon days of prosperity had passed away; but His Highness did not recognise the fact, and failed to lighten the burden his brother had laid on the people. On the contrary he increased it by returning to the worse devices of past Gaekwads by accepting presents, *nazaranas*, in the disposal of revenue and judicial matters, by introducing a system similar to the farming out of the districts, and by levying irregular or special taxation whenever possible. It would not be right, however, to suppose that Malharrao's reign differed from that of Khanderao merely in degree of folly and extravagance. It differed from it in kind. as the character of a weak and essentially vicious ruler differed from that of a man who had been lavish and improvident, but, on the whole, sane and determined. It has been remarked that, in the course of Khanderao's reign, there was a general deterioration in its character; of this the strongest evidence was the choice he made of more and more worthless ministers. So it was with Malharrao. Gopalrao Mairal was an inoffensive old man, Balvantrao Rahurkar was not thoroughly ill-intentioned even if he was feeble; their successors were of a lower type, and it may be asserted of the two brothers-in-law to Malharrao that, Bapujirao Mohite, the Senapati, was a cypher, and that the other, Sayaji or Nanasaheb Khanvelkar, who became Dewan, was ignorant and avaricious. Behind these were Hariba Gaekwad, Revenue Commissioner, a little despot, and his subordinate Narayanbhai Lallubhai, a worthless creature who had been dismissed from the British service. There were also the controller of banks, Vasantram Bhau, an unscrupulous agent of His Highness, Govindrao Mama, Balvantrao Dev, and the well-known Damodarpant.

Colonel Phayre, Resident, 1873.

The condition of the Baroda State had long been an object of great anxiety to the Bombay Government, and the unfortunate result of this for Malharrao was that it was determined to send to the Baroda Court a Resident who should exercise a more energetic influence over it than could be expected from the gentleman who had preceded him. Colonel Phayre arrived at Baroda on the 18th of March 1873, and on the 22nd of that month he was startled by the news

that certain men had been arrested on a charge of poisoning one of the Maharaja's servants, Ganu, brother of Lakshmi Tatvali; that eight of them had been publicly flogged in the streets of Baroda; and that some of them had died of the injuries they had received and that others were dying. From this moment, up to the time of the catastrophe which preceded his departure, Colonel Phayre devoted all his energies to exposing what he regarded as the rottenness of the State. His zeal, naturally enough, raised against him the bitterest enemity of the Maharaja, and his foolish courtiers.

The Commission of 1873.

A few days after the flogging case, news came in that five Thakores of the Vijapur district were out in open rebellion. They had been asked to pay an accession *nazarana* which could not be justly demanded of them; this they had utterly refused to obey. There followed other complaints of various kinds. Colonel Phayre strongly urged a thorough investigation into these matters, and finally the Government of India directed a Commission of enquiry into the complaints of British and Baroda subjects and into the state of the Contingent Force. The Commission was to consist of four members; Colonel Meade, the President, and Mumtaz-ud-daulat Nawab Faiz Ali appointed by the Government of India, Mr., afterwards the Honourable, E. W. Ravenscroft and Colonel Etheridge by the Government of Bombay. The first sitting of the Commission took place in Baroda on the 10th of November 1873, the last on the 24th of the following month; but the report of the conclusions it arrived at was not forwarded to the Government of India till two more months had elapsed. While Colonel Phayre's representations had been unrestrained, the conduct of the enquiry made by the Commission was of a markedly moderate type. Great stress was laid on the fact that no unnecessary interference with the details of the Government of the State was contemplated, and all individual grievances were to be referred to the Maharaja Malharrao. Nevertheless, after acquitting his Government of any notable ill-treatment of British subjects, the Commission found that Colonel Phayre's charge of general misgovernment was proved. The wholesale reduction of the adherents of the late Maharaja was blamed; the accession *nazarana* was declared to be injudicious; the subjects had been over-taxed to a notorious degree; the State and other bankers, Khanderao's relatives and follow-

ers, and a great number of *inam*-holders had been treated in an arbitrary fashion. It was also proved that many people had suffered personal ill-treatment, and that respectable married and unmarried women had been forced to become *laundis*, or household slaves, of the Gaekwad ; in other words, that they had been forcibly abducted and seduced.

Malharrao is warned, 1874,

The Government of India approved the suggestions of the Commission and, without then interfering with the Maharaja, it warned him, on the 25th January 1874, that he would be held responsible for the actions of his Government. He was, therefore, called upon to effect a thorough and lasting reform in the State before 31st December 1875. He was also invited to dismiss a number of the high officials about him, and to accept as his minister a person who should meet with the approval of the Government of Bombay.

but in vain.

Such was the solemn warning Malharrao received. A tremendous exertion of will might have saved him ; but failing such energy, it was certain that, under a feeling of desperation at the imminence of the peril to which he was exposed, Malharrao would adopt worse courses and more inapt subterfuges in effect to escape his doom. This is what appears to have happened. He was asked to dismiss his minister, Nanasaheb Khanvelkar, and he did dismiss him from that post, only to raise him to one of still higher honour. He was appointed *pratinidhi*, and Colonel Phayre condemned the measure unreservedly on the 13th of August 1874. For this the latter was blamed, as well as for his criticisms on the next step His Highness took, criticism which he justified on the ground that the measure was a mere parade of reform which would inevitably lead to the re-introduction of foolish counsellors, who would be all the more dangerous that they were irresponsible. Mr. Dadabhai Naoroji, afterwards so well-known to both English and Indian politics, came to Baroda at the invitation of the Maharaja and brought with him four or five other persons. To these the administration was to be entrusted; but Colonel Phayre doubted if power would in reality be given them to carry out any reforms. On these and on many other points concerning which information was supplied to him by Bhau Kelkar and

Bhau Punekar, Colonel Phayre refused to approve of the steps the Maharaja was taking as tending, in his opinion, to bring about the results so anxiously to be avoided. In consequence of the ill-feeling which was thus engendered, the Government of India on the 25th of November 1874, determined to withdraw Colonel Phayre, and to appoint in his stead, as Special Commissioner and Agent to the Governor-General, Colonel Sir Lewis Pelly.

Lakshmibai.

One subject of disagreement between the Resident and the Maharaja has hitherto been omitted, but it was of great importance and perhaps led to the final disaster. In March 1874, a person who was a British subject presented himself before Colonel Phayre and petitioned that a woman Lakshmibai, whom he alleged to be his wife, might be restored to him. She was at the time living with the Maharaja as his mistress. While Colonel Phayre was still investigating the petition of the applicant His Highness, being then at Navsari, married the woman on the 7th of May. The Resident was invited to attend the ceremony, but, under instructions from the Bombay Government, he did not accept. To anticipate events, on the 16th of December 1874, Lakshmibai gave birth to a male child who, if legitimate, would naturally be heir to the *gadi*. But as it was doubtful if he were legitimate, or if the marriage contracted by the Maharaja were a lawful one, Sir Lewis Pelly did not pay the child the complimentary honours usually granted on the birth of an heir to the *gadi*.

An attempt is made to poison Colonel Phayre.

On the 2nd November 1874 Malharrao had earnestly petitioned the Government of India that Colonel Phayre might be removed, the letter being drafted by Mr. Dadabhai Navroji and Damodar-pant. As has just been mentioned, the Government had decided to send Colonel Sir Lewis Pelly to Baroda on the 25th of that month. Meanwhile an alleged attempt to poison Colonel Phayre came to light. It was on the 9th of November that Colonel Phayre first suspected that a secret attempt was being made on his life. He had for some time been suffering from giddiness and a feeling of nausea, and by degrees he came to believe that this resulted from the habit he was in of every morning drinking some *sharbut* made of pummelo juice. On the 9th he again drank some of this *sharbut* and the symptoms returned.

After throwing the greater portion of the contents out of the window his eye happened to fall on a strange dark sediment collected at the bottom, which it struck him might be poison. This sediment was almost immediately after examined by Dr. Seward, the Residency Surgeon, and declared by him to be composed of common white arsenic and diamond dust. Colonel Phayre reported the occurrence without delay both to his own Government and to the Government of India, but this made no difference in the plan which had already been formed of sending Sir Lewis Pelly to Baroda. The Agent to the Governor General arrived in December 1874, and on Mr. Dadabhai's soon after quietly resigning his post, probably at the suggestion of Sir Lewis Pelly, the latter assumed the virtual direction of the administration though for five days Bapu Mohite, Senapati, was in charge. The latter had denied all knowledge of the large sums of forty or sixty-two lakhs entrusted to him by Malharrao, and was therefore considered unworthy to retain his post. In December 1874 a clue was found to the poison case through the depositions of two Residency servants: Raoji, a *havaldar* of peons, under promise of pardon confessed that he had put a certain mixture into the *sharbut:* Narsu, a *jamadar* of peons, confessed that he had abetted the act after having been bribed to do so by Malharrao himself, who had presented him with the poison. In consequence of this and some other evidence, the Government of India issued a proclamation on the 13th of January 1875 notifying that the Maharaja Malharrao Gaekwad had been arrested, and that the British Government had assumed the administration of the State on behalf of Her Majesty, pending the result of an enquiry into the conduct of Malharrao. This action was not based on municipal law; it was an act of State. The enquiry was to be conducted by a Commission, consisting of Sir Richard Couch, the Chief Justice of Bengal, as President, of Sir Richard Meade, Mr. P. S. Melvill, and of three Indians in exalted positions, the Maharaja Sindhia, the Maharaja of Jaypur, and Sir Dinkarrao. The tribunal was not intended to be a judicial one; it was a committee which met to report to the Government of India their opinions with regard to four questions on the degree of complicity of Malharrao in the attempt made to poison Colonel Phayre. The Commission lasted from the 23rd of February to the 31st of March 1875. The fourth and

The trial, 1875.

only serious count was 'that in fact an attempt to poison Colonel Phayre was made by persons instigated thereto by Malharrao.' The three English members were of opinion that an attempt to instigate had been made. Two of the Indian Commissioners found that Malharrao was guilty only of one or more of the minor counts.

Deposition of Malharrao resolved on

The Government of India found themselves unable to reconcile certain points produced in evidence, and established at the trial, with the hypothesis of Malharrao's innocence. On the 15th of April 1875, they accordingly proposed to the Secretary of State that the Maharaja should be deposed, that a well-known Indian statesman, Sir T. Madhavrao, or more properly Madhavrao Tanjorkar, should be invited to conduct the administration and that Her Highness Jamnabai, the widow of Khanderao, should adopt from the Gaekwad family a son who might at once ascend the *gadi*. Her Majesty's Government, however, took a different view of the case. The criminality of Malharrao was not held to have been proved, and the proceedings of the Commission were set on one side ; but the Maharaja was nevertheless deposed on grounds which were stated in a proclamation on the 19th of April 1875, by the Government of India. Malharrao, it was stated, was deposed, 'not because the British Government have assumed that the result of the inquiry has been to prove the truth of the imputation against His Highness, but, because, having regard to all the circumstances relating to the affairs of Baroda from the accession of His Highness Malharrao, his notorious misconduct, his gross misgovernment of the State, and his evident incapacity to carry into effect necessary reforms,' the step was imperatively called for.

and carried out

On the 22nd of April Malharrao was accordingly deported to Madras, where he resided under the surveillance of a British Officer and died on the 26th July 1882. A fair income had been assigned to him, and his family had been allowed to join him.

without disturbance.

During the time of the trial no attempt was made by the people or the troops in Baroda to frustrate or hamper the action of the British Government. But a few days after the deportation of Malharrao, that is, on

the 28th of April, an emeute took place in Baroda connected with an attempt to seat Lakshmibai's son on the *gadi*. Sir Richard Meade, who had succeeded Sir Lewis Pelly as Special Commissioner and Agent to the Governor-General, promptly sent down to the city a mixed body of artillery, infantry and cavalry. The Leharipura Gate was thrown open and the disturbance was promptly quelled without loss of life.

In fact the deposition of Malharrao led to but one deplorable incident. Two brothers who belonged to the Gaekwad family and were descended from Govindrao, the adopted son of the regent Fatesingrao (see p. 532), imagined that they were entitled to the succession. Their claims were rejected and one of them, Murarrao, subsequently committed suicide, while the other, Sadashivrao, having made a rash and utterly futile attempt to upset the new administration, was seized and quietly taken off to Benares, near which city he resided under surveillance and died on 2nd May 1890.

SAYAJIRAO III, THE RULING MAHARAJA.

On the 27th of May 1875, Maharani Jamnabai having formally adopted the present Maharaja Sayajirao III as the son and heir of Maharaja Khanderao, he was installed on the *gadi* with all due ceremony. Born on the 17th March 1862, he is descended from Prataprao, the brother of Damajirao. In 1838 Prataprao accompanied Damajirao on a foray into Khandesh and was left there in charge of 46 villages with the assurance that he should share in Damajirao's conquests. After the latter's death the Khandesh villages were handed over to the Peshwa in exchange for the Vajpur *mahal* in the Navsari district, and his family was forgotten. As a result they were in poor, but respectable, circumstances, and the Maharaja's early years were spent in anything but luxurious surroundings in an obscure village in distant Khandesh. His parents had been recognised by Maharaja Malharrao, and had received from him presents and a small pension; but until it seemed probable that Maharaja Sayajirao II would leave no legitimate heirs, they had been regarded as being without importance in any political sense.

The first six years of his rule were occupied by His Highness Sayajirao III in strenuous training, physical and mental, for the position

to which Providence had so unexpectedly called him. Mr. F. A. H. Elliot of the Indian Civil Service, was chosen as his tutor; a small school, the Motibagh, was built for him, where, together with a carefully selected body of companions, he went through a special course of education; and, to the more usual school subjects was added, as the time drew near for his investiture with full powers, special training designed to fit him for the exalted work he was to do.

Raja Sir T. Madhavrao's administration.

Sir T. Madhavrao, K.C.S.I., whose name has been repeatedly mentioned in connection with the reforms in the administration which it was his lot to bring about, was appointed Minister on the 16th May 1875. To him the State owes much; and some account of him is called for in any record of Baroda history in modern times. Born in 1828, a Maratha by race, a Brahman by caste, he was educated at the University of Madras, becoming a member of the professorial staff later. He went to Travancore to be Dewan, thereby following in the footsteps of his father and his uncle. There he stayed for 14 years. In 1873 he became Dewan to His Highness Maharaja Holkar of Indore, who permitted him to leave his service when, in 1875, the Government of India selected him for the Baroda appointment. Thus the Baroda State, for the first time for many years, had prospect of good government. It was the special task of the new Dewan so to arrange matters that the young Maharaja should, the years of his training accomplished, enter upon his heritage with the way made smooth for him.

The path was encumbered by difficulties of every kind and description. Corruption and abuse of power had held sway too long and too successfully to suffer ejection without a bitter struggle; and vested interests only too naturally looked on the new order with jealousy and hatred. During the rule of the deposed Maharaja extravagantly lavish gifts had been showered on his *mandli*, his friends and dependents, out of public funds; and the Dewan's determination to compel them to disgorge what they regarded as their lawfully acquired property, acquired in accordance with the ethics of their time and environment, was stoutly resisted. It was but a repetition of an oft-told story.

From the *sardars* came complaints which had to be heard, and, as far as possible, redressed. The allowances of this large military class had sometimes not been paid ; payment had to be made. Sometimes allowances to which no claim could be substantiated had been paid for years ; payment had to be stopped after laborious examination of the claims put forward. From the citizens of Baroda, and from private individuals all over the State, came allegations of unjustifiable confiscation of property, all of which had to be scrutinised. In far too many cases it was found that the allegations were true, and restitution had to be made. The bankers presented involved statements regarding sums due to them from the State, sums amounting to many lakhs of rupees. These statements, involving presentation of intricate accounts, had to be examined, and the demands settled. Jewellers in great numbers came forward to swear that jewels had been brought by the last Maharaja and had not been paid for ; or that precious stones had been sent to him for inspection and had never been returned.

Applications poured in for the payment of arrears of allowances, pensions and grants. Thakores, Girassias, *barkhali* holders, and cultivators of all classes, voiced their complaints against exactions of various kinds which lost nothing in the telling ; and especially they urged that the assessment of their land was excessive and when has any man regarded his taxes as reasonably assessed ? Necessary as it was to grant redress, it was equally important to protect the treasury against groundless and exaggerated claims. Old records had to be diligently examined, and the evidence, written and oral, produced by thousands of claimants, carefully scrutinized and tested. Truly the task set the new administration was difficult ; yet, faced as he was by so many overwhelming demands on his attention, Madhavrao found time to prepare a set statement of his programme of reforms. He placed it on record that he aimed at the maintenance of public order by the exertion of a combination of firmness and moderation ; and that the complaints arising from the maladministration of the past should be redressed. An adequate machinery for the administration of justice was to be established. The country was to be provided with a police force commensurate with its size and with the density and character of the population to be protected. Necessary and useful public works were to be taken in hand. Popular education

was to be given; and medical agencies were to be called into being. Where the burden of taxation was found to be excessive it was to be reduced; and taxes were to be readjusted where necessary, or to be abolished where objectionable. Economy was to be enforced in expenditure, extravagance to be discouraged, corruption and malversation to be exterminated. Especially it was to be his aim to ensure that expenditure should be kept below the level of the receipts of revenue, so that accumulated surpluses might be available for the establishment of an adequate reserve. The executive was to be strengthened to such a pitch that Government might be co-extensive with the country and its population, and might be a constantly present power. This was an ambitious programme, especially in view of the difficult circumstances which confronted the Dewan from the outset. Yet it is an historical fact that, within a very few years, it had been achieved.

The relations between the State and the Government of India, for the first time, were based on mutual confidence and goodwill; the finances became so healthy that, six years after the appointment of Sir T. Madhavrao, a large sum of one and a half crores of rupees had been placed in reserve and that in spite of the fact, that, in 1875, none knew whether the State could escape bankruptcy.* Order and publicity had taken the place of confusion and concealment in this as in all other matters. Land revenue assessments, and all other taxation, had been so systematised that both rulers and ruled knew exactly what the demands would be from year to year, a very significant reform. Numbers of anomalous taxes, as unnecessary as they were vexatious, had been swept away, and the excessive land-tax had been reduced. Government departments with clearly defined spheres of work and powers, had replaced the old haphazard system. Regular courts of justice, and a strong police force, together with a medical and an educational department, were for the first time brought into existence. Nor should it be forgotten, when contemplating the reform set on

* A sum of sixty-two lakhs was in the State branch bank at Bombay. Malharrao, shortly before his arrest, placed the sum or a portion of it with his brother-in-law, Bapusaheb Mohite. In the four State banks also were lodged twenty-five lakhs of rupees, and in Damodarpant's own treasury were Rs. 25,000. Some of this money was spent in paying the arrears of the troops. It would have been a matter for blame and not for praise if the minister had saved a crore and a half. He did not do that, but placed this large sum out of the reach of pilferers.

foot, and the establishment of order out of chaos, that the Dewan received much valuable assistance from the Residents at Baroda from 1875 to 1882. First Sir Richard Meade, and after him, for six years, Mr. Melvill, so strengthened the hands of the new administration by effective and sympathetic support that what at first appeared hopeless became ultimately a complete success.

Prince of Wales' visit, November 1875.

Very soon after the installation of the young Maharaja, His Royal Highness the Prince of Wales. who was to become eventually Edward VII, King and Emperor, visited India. His Highness, accompanied by his adoptive mother, the Maharani Jamnabai, went to Bombay to welcome the heir to the Imperial Throne on his arrival. Subsequently His Royal Highness visited Baroda, arriving at the capital on the 10th November 1875, there to be received with all honour. During the visit the Prince and the Maharaja had every opportunity of becoming well acquainted, and fresh links were thus forged in the connection which had so long existed between the Imperial House and the Gaekwad. This visit which terminated on the 23rd November, was of the greatest value, both social and political. It was felt on all sides that the fact that the heir to the great Queen should have visited the State in the first year of the rule of His Highness Maharaja Sayajirao III was a happy omen; without doubt it strengthened the hands of the Baroda Government in the settlement of the State, and in the solution of its difficult problems.

On the 19th April 1875,the Government of India, in a Proclamation, assured all concerned that " in conferring the sovereignty of the Baroda State no alteration will be made in the Treaty engagements which exist between the British Government and the Gaekwad's of Baroda."

Visit to the Imperial Assemblage in Delhi, 1877.

In 1877, in compliance with the Viceroy's invitation His Highness the Maharaja accompanied by Sir T. Madhavrao, the Resident Mr. Melvill, and other officers visited Delhi, where on the 1st January 1877 an Imperial Assemblage was held, to receive the announcement that Her Majesty, Queen Victoria, had assumed the title of Empress of India. This was

a very important event in the life of the young Maharaja. From it His Highness reaped much pleasure, much instruction, and much advantage. The long journey brought before him a succession of new countries, new peoples, and new scenes. He was able to gratify himself with the sight of the architectural splendours of such cities as Delhi, Agra and Benares. In his person a Gaekwad met Sindhia and Holkar at Delhi for the first time since the memorable struggle at Panipat. He met also and conversed with such Princes as His Highness the Nizam and His Highness of Mysore. He met for the first time a Viceroy of India, and was present at the greatest and most brilliant gathering India had so far witnessed.

It was in the course of this visit that His Excellency the Viceroy informed His Highness on the 1st of January 1877 that Her Majesty had been graciously pleased to confer on him the title of *Ferzandi-i-Khas-i-Dowlat-i-Inglishia*, that is "own favoured son of the British Empire." On the 6th July 1878 Her Highness Jamnabai was invested with the Imperial Order of the Crown of India.

1878. His Excellency Sir Richard Temple, G.C.S.I., Governor of Bombay, paid a brief visit to Baroda on the 29th of March 1878 and departed on the 1st of April. This was the first visit of a Governor of Bombay to Baroda since the inauguration of the new order.

1879. On the 8th of January 1879, the foundation stone of the Baroda College was laid by His Highness. In requesting His Highness to perform the ceremony, the Dewan Raja Sir T. Madhavrao said "Let us hope that long before a single hair of His Highness's head assumes the silver hue, His Highness will enjoy the proud satisfaction of seeing himself surrounded by numbers of his countrymen of high intellectual training, of unsurpassed probity and principle, and of abundant practical ability to assist him in the good government of his kingdom—all gratefully owning themselves the graduates of the Baroda College."

After the conclusion of this ceremony, His Highness the Maharaja accompanied by the whole party drove to the Public Park to open it formally. His Highness, on this occasion, said :—

"We all like fresh air, green grass, and pretty flowers. But in this large city there are many people, and they live very close to each

other. Many are not rich enough to have gardens attached to their houses, and no one is so rich as to have a large garden like this. All, therefore, may come here, with their children, spend a little time pleasantly and return home in better health and better temper. I have great pleasure in dedicating for ever the whole of this garden to my beloved people and to the public in general."

Marriage of the Maharaja, 1880.

On the 6th of January 1880, His Highness married a Princess of the House of Tanjore in the Madras Presidency. Two children were born, a daughter, and a son, the Yuvaraj, Fateh Singh Rao, whose promising life was cut short by death in 1908. He has left behind him two daughters and one son Shrimant Maharaj Kumar Pratap Singh Rao, who is the heir-apparent.

After the death of Her Highness the first Maharani, the Maharaja, in 1886, married Chimnabai Saheba of the Ghatge family of the Dewas State, and the union was blessed with three sons and one daughter. The eldest son, Maharaj Kumar Jai Singh Rao was educated abroad; but his very promising career has latterly been clouded by ill-health. The second son, Maharaj Kumar Shivaji Rao, distinguished himself at Oxford, especially as a cricketer; but his young life was cut short prematurely by influenza in 1919. The youngest son Maharaj Kumar Dhairyashil Rao, after education in England, returned to India, and held, for some time, a Commission in the Indian Army. The Princess, Maharaj Kumari Indira Raja, married His Highness the Maharaja of Cooch Behar.

1881.

In 1881 His Highness was invested with full powers of Government. Unable himself to be present, the Viceroy asked Sir James Fergusson, Baronet, K.C.M.G., C.I.E., Governor of Bombay, to perform the ceremony on his behalf. This was done at Baroda on the morning of 28th December 1881 with all the ceremonies proper to the occasion.

District tours, 1882.

In order to make himself practically acquainted with his people, and with the details of district administration, His Highness, in 1882, visited the Kadi district. The tour lasted for nearly two months, during which His Highness visited all the talukas, towns and other places of interest

in the district, examined records of the local officers, and inspected the Police force, Government buildings, and other public works. His Highness's scrutiny extended to village records, and to all the details of mofussil administration. In his rides through the villages, he encouraged officials and ryots freely to approach him, and to speak to him without reserve. He received the leading members of the communities at the different places he visited, and was especially delighted to witness the work of Kadi craftsmen.

Similar tours were made in 1883-84 in the Navsari district, in the Baroda district in 1884-85 and in the Amreli district in 1886-87. These district tours have since been almost annual and have had most valuable results.

Visit to the Viceroy, 1883.

Soon after his return from his tour in the Kadi district, His Highness visited Calcutta on the invitation of His Excellency the Viceroy, the Marquis of Ripon. On his return journey His Highness visited Benares, Allahabad, and Agra. From Agra, he went on a visit to His Highness the Maharaja Sindhia at Gwalior and was received and entertained in a manner truly magnificent. His Highness stayed for four days at Gwalior and after visiting Ajmer and other places of interest arrived at Baroda on the 23rd March 1883.

Of the many boons conferred upon the inhabitants of the Capital by His Highness the Maharaja probably the most beneficent has been the water supply. Before the construction of the Sayaji Saroar at Ajwa, twelve miles from Baroda, the city was every year attacked by cholera with greater or less severity. Maharaja Khanderao had, in his time, attempted to make arrangements for a water supply, and had engaged expert engineers to explore the surrounding country in search of sites for reservoirs and sources of supply. Scheme after scheme was presented to him. It was proposed, for instance, to pump water from the river Narbada, forty miles away; or from the Mahi. Both these were rejected as being too costly. On the arrival of Sir T. Madhavrao the matter was again taken up. The old schemes were again scrutinized, again to be rejected; and again expert engineers were called in. New proposals were made, for obtaining water

from artesian wells, for a supply by gravitation from Pavagadh, and for the creation of artificial lakes. Finally the Ajwa scheme was hit upon, and was reported on favourably by the experts consulted. On the 8th January, 1885, the first sod of the excavations was turned with all due ceremony.

Ajwa Water Works: First sod turned, 1885.

A large camp was pitched for the accommodation of the *sirdars*, *darakhdars*, officers and others. The Agent to the Governor-General, Sir John Watson, K.C.B., V.C., and his Assistant, and the Officers of the camp, were accommodated in another camp hard by. After the arrival of His Highness the leading citizens of Baroda presented an address, in which they expressed their gratitude to His Highness for his solicitude for their welfare especially as evidenced in the supply of the long desired water.

Sir John Watson delivered a notable speech as follows :--

"Your Highness : For the past three years I have watched with great interest the development of this scheme, and I have very great pleasure in offering you my congratulations on the commencement of the work. At the same time I offer Your Highness on behalf of your European friends their hearty congratulations. It is also my duty to congratulate you on behalf of the British Government, who spend so much on works of public utility, and who can feel no greater pleasure than to find rulers of Native States following their example in the same direction. In the name of the ladies and gentlemen here present, I thank Your Highness for having invited us and though we may not drink of the water, we fully sympathize with the benevolent feelings to which Your Highness has thus given effect. I am, indeed, rejoiced to see this great scheme on the verge of realization, and I am sure that we all sympathize with the proud feelings of Mr. Reynolds and Mr. Jagannath on thismemorable day. In conclusion, I wish to all engaged in the work, down to the humblest coolies, health and strength to achieve a successful termination to their labours. I believe that the word *bhisti* means one who gives water to the thirsty, and it is said that such a one will, by so doing gain a place of *bhisth* (or heaven) hereafter. I trust that Your Highness, who to-day gives water to lakhs of your thirsty subjects, may enjoy their gratitude and blessings in this world, and the reward of good works in the world to come."

At this time also steps were taken to have a detailed Archæological Survey made of the ornamental gateway and the Devi temples at Dabhoi, and other similar valuable relics of past ages at Sidhpur, Patan, Modhera and many other places and to have a descriptive and historical account of these remains prepared. This work was ably prepared by Dr. Burgess, Director-General, Archæological Survey of India.

Archæological survey of the Baroda and Kadi districts, 1885-1886.

On the 11th January 1886, His Excellency Lord Reay, Governor of Bombay, came to Baroda on a visit to His Highness the Maharaja.

Visit of Lord Reay.

The Earl of Dufferin was the first Viceroy to visit Baroda. Early in August 1886 it was announced that His Excellency intended making a tour through Gujarat during the cold weather. His Highness the Maharaja availed himself of the opportunity to invite the Viceroy to honour Baroda with a visit and His Excellency was pleased to accept. The Viceregal party arrived at Baroda on the 8th of November 1886 and was welcomed by His Highness the Maharaja and a large number of notable personages, the customary salute of 31 guns being fired by the State artillery. Elaborate ceremonials were observed in connection with the exchange of visits and intervisits. One of the events connected with this visit was the opening of the Countess of Dufferin Hospital by His Excellency the Viceroy. In asking the Viceroy to lay open the building His Highness in the course of his speech said :—

Visits by Viceroys: 1887, 1896, 1909 and 1919.

" We need encouragement, for the task before us is a long and tedious one, which has hitherto been confined to the supply of drinking water and the Lakshmi Vilas Palace. The College, the Public Park, the Public Offices, Schools, Dispensaries, and Cavalry Lines, have, it is true, been constructed, but what I look forward to most is the broadening of our streets, and let us hope, with the spontaneous assistance of the inhabitants, some improvement in style and solidity of our ordinary shops and dwellings. I must also remind my subjects that it is not in Baroda alone that public works are being pushed on. Much is being done in the districts, and with pleasure I to-day notice the rapid progress of the Mehasana-Vadnagar line, one only, let us hope,

of the many railway branches of the future. This hospital will bear the honoured name of Her Excellency in order that this auspicious visit, may for ever be recorded and Lady Dufferin's exertions in the cause of the Women of India may be gratefully remembered in Baroda."

His Excellency the Viceroy replied as follows :—

"On my own part I desire to offer Your Highness my most sincere and grateful thanks for the kind and considerate thought which has induced you to allow Lady Dufferin's name to be connected with this admirable institution. It is a matter of great regret, both to me and to her, that the unfortunate illness of her son should have prevented her being present. On behalf of myself and the ladies and gentlemen who have the pleasure of being your guests on this occasion, I desire to return our most hearty thanks for the privilege you have accorded us of witnessing one of the most interesting and satisfactory ceremonies which can well be imagined, namely, the opening of this magnificent hospital for the sick and infirm. Although Your Highness, with a modesty which well characterises you, has passed in a very light manner over many excellent works of a similar nature which have been constructed under your auspices, all who are inhabitants of this place know that (thanks to the intelligent energy which is being exhibited by their Ruler) few cities and few states have ever made greater progress in everything which tends to ameliorate the social condition of their inhabitants than the city and State over which Your Highness so auspiciously and benevolently rules. There is nothing which would have been more grateful to her feelings than to listen to the kind terms in which Your Highness has been pleased to allude to her humble efforts to ameliorate the condition of the women of India. I assure you it will be a lasting source of pride to her to remember after she has returned to her native country, that here, in this distant land, beneath the roof of this building, which bears her name, her Indian sisters will find relief and solace in their physical sufferings. In conclusion, Your Highness, allow me again to thank you, not only in my own name, but on behalf of every one here present, for the great gratification you have offered us."

Visits to Europe.

Their Highnesses the Maharaja and the Maharani paid their first visit to Europe in 1887, and after spending several months in Northern Italy, Switzer-

land and France, they proceeded to England where they were, for a time, the guests of Her Majesty the late Queen Victoria at Windsor Castle. During an interview, Her Majesty was graciously pleased to bestow upon His Highness the Maharaja the insignia of Knight Grand Commander of the Most Exalted Order of the Star of India. The physical strength of His Highness was so severely taxed about that time by reason of the enormous energy which he threw into the work of administration, that it was necessary for him to court restoration to health by another trip to Switzerland in June 1888. A short stay in the bracing climate of that lovely country was attended by beneficial results, but it has been necessary for His Highness to repeat the experience frequently, in order that he might obtain the treatment recommended.

In the course of these extended tours in foreign countries, it has been the practice of His Highness the Maharaja to make a thorough study of political, industrial and social conditions; it is impossible to exaggerate the value to the State of the experience thus gained by His Highness, and utilized by him in the administration.

His Royal Highness Prince Albert Victor Christian Edward of Wales, K.G., K.P., visited Baroda on Thursday, the 13th of March 1890, at 7-30 P.M., and was welcomed with all the marks of honour due to his high rank and position.

His Royal Highness Prince Damrong of Siam arrived at Baroda on the morning of the 30th January 1892, stayed here for 3 days and left for Ahmedabad on the 2nd February 1892.

In November 1895, His Highness the Maharaja paid a visit to His Excellency the Viceroy, during the latter's stay at Poona during his cold weather tour.

Pilwai disturbances, 1897-98.

The Survey Department having undertaken the survey of the public lands in *ankadia* villages in the Kadi district, the Rajput *matadars* of some of the villages entered into a league to resist the Government measures by force and collected arms and money for the purpose. In the village of Pilwai where the survey operations were set on foot, the survey party, the local police and revenue officers were mobbed, assaulted, maltreated and forcibly expelled from

the village. The Rajputs set the *sarkar* authority entirely at naught by fortifying the village, by throwing up entrenchments round it, by the erection of blockades, by collecting large numbers of armed men, and by refusing all ingress to Government officers. Government authority was completely defied. The Police being unable to cope with the situation, the aid of the military had to be called in. The Sar Suba with plenary powers was deputed to the locality to endeavour by conciliatory measures to bring the Rajputs to respect the law and the authority of the Sarkar, and to use military force only in last extremity. Repeated and prolonged efforts at conciliation on the part of Government officers not only failed to attain its object entirely, but had the effect of encouraging the Rajputs in their acts of lawlessness and resistance; and the Sar Suba was, in the end, compelled, after giving several warnings to the insurgents, to order the troops to take the village by storm. The Rajputs, who had assembled in large numbers from several surrounding villages, armed with guns and other weapons, resisted. 13 Rajputs were killed and a large number taken prisoners. The ringleaders were tried for waging war against Government, and were sentenced some to imprisonment for life and others to imprisonment for various terms.

Imperial Durbar, 1903.

To take part in the Imperial Durbar held at Delhi on January 1, 1903, Their Highnesses the Maharaja and Maharani Chimnabai, C.I., accompanied by Shrimant Yuvaraj Fateh Singh Rao, Shrimant Rajkumar Shivaji Rao and Dhairyashil Rao and Rajkumari Indira Raja, the minister, Dewan Bahadur Ranchandra Vithoba Dhamnaskar, and a select number of Sardars, Officers and followers, left Baroda and reached Delhi on December 31, 1902.

In December 1904, the Maharaja presided at the Social Conference of the Indian National Congress held at Bombay and delivered an eloquent presidential address on Social Reform.

In December 1906, Their Highnesses went to Calcutta for the Industrial Exhibition, at the opening of which His Highness delivered the inaugural address.

Silver Jubilee, 1907.

One of the most notable events of the year (1907) and one directly connected with His Highness the Maharaja's personality and personal rule,

was the celebration of the Silver Jubilee of his Administration, which completed 25 years on the 28th December 1906.

Two days before this memorable occurrence a public meeting was held at Baroda for the purpose of considering what should be done to demonstrate the esteem, gratitude, and affection entertained by his subjects, servants and well-wishers ; and it was unanimously resolved that subscriptions should be invited and the collected amount utilized towards erecting a statue of His Highness in a conspicuous place at the capital city.

As His Highness was then in Calcutta, it was decided that the Jubilee be celebrated on his next birth-day, 5th March 1907. That day and the five subsequent days were observed as special holidays, and the occasion was marked by great rejoicings throughout the State. An elaborate programme of festivities was prepared by the Central Jubilee Commemoration Committee at Baroda, and the same with changes to suit local convenience was followed in all the mofussil towns and villages.

In the city of Baroda, the celebrations commenced with the firing of 21 guns, and prayers for the long life of the Maharaja in churches of all denominations, early in the morning of Tuesday, the 5th March. A large *mandap* in the shape of a horseshoe, capable of holding 100,000 persons, was erected on the Warashia Maidan where at 9 a.m. before a large and brilliant gathering including Colonel Meade, the Resident, Mrs. Meade, the Hon. Mr. Fulton and other distinguished ladies and gentlemen the Nagar Sheth of Baroda, heading a deputation of delegates from all the districts of the State, read an address in which it was stated that His Highness had, for the last twenty-five years, kept the promise made at his accession, that he would always be solicitous for his subjects' welfare, regardless of personal comfort ; that he had spent millions on education, and extended the benefits of foreign travel and training to selected young men; and that, recognizing the disadvantages of continuing executive and judicial functions in one and the same officer, he had separated the two. It went on to say that *panchayats* had been established in every village, taluka and district ; self-government had been given to municipalities with a view to give people practical training in local self-government and to provide for the prompt removal of grievances ; that Local Boards

and Municipalities had been instituted on an elective basis, and indigenous industries and commerce had been fostered and encouraged; and that railways, canals, tanks and public works of all kinds had been encouraged. It further mentioned that, during the great famine of 1899-1900, relief was provided liberally and arrears, aggregating several lakhs, were written off, and that agriculture had been improved by scientific experiments, and farmers helped by the abolition of vexatious cesses and by the granting of advances.

His Highness expressed his thanks for the address, and, among other things, said in Marathi " I look upon your well-being as my duty and my salvation. I do not think I have yet been able to do my whole duty towards you, and it is only then that I shall feel satisfied. My officers and my people have stood by me faithfully in enabling me to do what little I have done ; and I feel confident that they will do so hereafter in carrying out what I have yet got to do."

After His Highness's reply, the Minister announced to the audience the concessions granted by the Maharaja in commemoration of the event. These included the writing off arrears of revenue to the extent of Rs. 5,06,619-9-8 ; Vernacular education was to be made free in all the standards ; two new boarding houses were to be opened in Patan and Amreli for the untouchable classes ; five scholarships were to be founded for sending students to Europe, a new market in the city was freely given to the Municipality ; a poor house, and an asylum for the poor were to be opened in the city, four new hospitals were to be opened in the districts ; 5½ lacs of rupees were to be expended in providing wells for the people, and a new public garden was to be opened in one of the thickly populated parts of the Baroda City.

The afternoon was occupied in feeding the poor and the sick, and in the distribution of sweet-meats to school children ; at the same time the birth-day Durbar was held in the Laxmi Vilas Palace. At night the whole city was illuminated, and there was a display of fire-works.

On Wednesday, the 6th March, there was a review of State troops at the Warashia Maidan in the morning, and in the afternoon there was a horticultural show in the Public Park. In commemoration of the occasion a silver oak tree was planted by His Highness near the Delhi Pavilion.

In the morning of Thursday, the 7th March, there was a gathering of school children in the Nyaya Mandir. The Minister of Education opened the proceedings with a speech eulogising the educational policy of the Maharaja. Afterwards came songs, recitations, and musical drill by the girls, and a march by the boys. The Maharaja graciously presented prizes to the children. In the afternoon, there were sports in the arena, which were witnessed by thousands of people, among whom were not a few who had specially come to the capital to witness the celebrations. After dinner, came the public fete and illuminations in the Public Park. Acrobats, bioscopes, conjurors, wrestlers and a host of other entertainers played and performed in every corner of the Park for the amusement of the public.

Early in the morning of Friday, the 8th, was opened the New Market, in future to be known as the Khanderao Market. In the afternoon there were military sports on the Warashia Parade Grounds. The Committee of the Silver Jubilee Fund gave a magnificent shield and two cups to be competed for, while the Minister presented another cup.

There were wrestling matches in the *agad* on the morning of Saturday, the 9th, and a Garden Party in the Palace Compound after dinner in the evening.

Sunday, the 10th, brought the Jubilee celebrations to a close. In the afternoon of this day there were sports for College and High School students in the College compound. After the sports were over the students of the College, past and present, numbering about 500, formed a torch-light procession and escorted the Maharaja from the College compound to the Palace. When the procession reached the Public offices near Kothi, the enthusiasm of the students and the public reached its climax, and the carriage of the Maharaja was with his permission unyoked and drawn by the students. When the Palace porch was reached, the Maharaja made a very touching speech from his carriage in Gujarati, in which he said, " I look upon this as a unique event in my life. The honour you give me to-day has deeply touched me. I must say that I am not fit for such an honour. What I have done for my people is simply in the discharge of my duty. I might have erred, but let me assure you, I never did so consciously. I assure you that I shall ever endeavour to do my best for your good."

And with this speech ended the Jubilee celebrations in which it is gratifying to note that many parts of India joined. There were meetings in Bombay, Madras, Calcutta, Allahabad and other places; and letters and telegrams of congratulations poured in from all quarters, from individuals and from associations.

Visit of Lord Minto, 1909.

On the 13th November 1909, His Excellency the Viceroy, the Earl of Minto together with the Countess of Minto and their daughter, Lady Elliot, visited Baroda. On the evening of the 15th November a State banquet was given to Their Excellencies and staff in the Durbar Hall of the Laxmi Vilas Palace. His Highness the Maharaja, in proposing the health of Their Excellencies, referred to the fact that two previous Viceroys, Lord Dufferin and Elgin, had honoured Baroda with similar visits. He proceeded to say: "It has always appeared to me that any true progress among the people must embrace their social and moral advancement as well as their material well-being. I think the true function of Government is not to stand entirely aloof in these matters, but to help forward their subjects in their endeavours to keep pace with modern times and modern ideas. After all, the masses are yet sunk in appalling ignorance, and they need our support, encouragement and help in effecting reforms. To minister to social and moral advancement has always been the duty of the sovereign in the East. I have myself sometimes been criticised for taking administrative action to correct social evils and religious abuses. So far, however, as one can judge from the results, my policy has met with some measure of success. In these and in all other matters of internal administration, every Indian State, in proportion as it enjoys liberty of action, grows in efficiency in securing the welfare of its subjects, and therefore in promoting general progress. Any curtailment of freedom in internal affairs lessens our sense of responsibility and weakens our power for effecting improvement. Loyalty has always been considered in the East as one of the first virtues in a people; but loyalty when merely sentimental is of small value. It should be real, genuine and active. To secure such loyalty, there should be a community of interests between the subjects and the ruling powers. The former should have a proper share in the administration of the country and should feel that

the Government is their own. It is for this reason that I hail with pleasure those great measures of Reforms which Your Excellency initiated and which His Majesty's Government have accepted. These reforms will open out to the people of India a larger field of activity, and inspire them with a greater sense of responsibility in the performance of their civic duties, and future generations will recognise in these statesmanlike measures a forward step in the progress and the advancement of the country under the English rule."

Visit to Kollengoode, 1915.

In compliance with a cordial invitation from the Raja of Kollengoode and His Highness the Maharaja of Travancore, Their Highnesses left for Kollengoode on the 25th June 1915 and reached there on the 28th in the evening at about 4-45 p. m. After staying in Kollengoode for ten days, during which time both His Highness and Her Highness enjoyed elephant and bison shooting in the Arawali mountains, they paid a flying visit to His Highness the Raja of Cochin and arrived at Travancore by way of the picturesque Backwaters on the 9th July 1915. From Travancore Their Highnesses visited, and spent a few days at Courtallum, famous for its water-falls. On their return they passed through Bangalore and visited Hampi and the ruins of Vijayanagar.

Conference of Princes, Delhi, 1916.

At the end of October 1916, His Highness, accompanied by Maharaja Kumar Jaisinh Rao, the minister, and several other officers, left for Delhi to attend the Conference of Princes. His Highness addressed the Conference on behalf of all the Princes at Delhi, and returned to Baroda on the 5th November 1916.

The Great War.

During the great War the British Government had no more loyal and generous supporter than His Highness the Maharaja Gaekwad, and no record of his reign, however brief, would be complete which contained no reference to the assistance rendered by him and by his people.

157 men from the State Army were permitted to join the British forces; 3 British Officers were granted special leave to proceed to England in order that they might obtain commissions; the Chief Medical Officer was permitted to accept a commission in the Indian Medical Service, and his pay was continued to him while he was so

employed ; and 200 *sowars* with six officers were sent to Muttra to train remounts.

Five lakhs of rupees were given for the provision of aeroplanes ; five lakhs for the War Gifts Fund ; fifteen lakhs for the purchase of Ford Vans ; and a monthly contribution towards the cost of the War at twelve thousand rupees a month was continued from January 1916 to June 1919, a total of Rs. 5,04,000. Thus the direct monetary contribution amounted to Rs. 30,04,000. Rs. 2,94,586 were contributed to the Imperial Indian War Relief Fund ; Rs. 30,000 to the Prince of Wales' Fund ; Rs. 67,464 to Red Cross Fund.

Miscellaneous donations to several Institutions and Relief Funds in Europe and India organized in connection with War amounted to Rs. 75,937.

Materials were given as follows :—(i) as free gifts : 154 horses from the State Cavalry valued at Rs. 55,786 ; 13 tents of the aggregate value of Rs. 8,722 for hospital use with the expeditionary force in France ; 12 sets of chessmen sent by His Highness the Gaekwad through Her Excellency Lady Willingdon ; (ii) Loans : the " Jaya Mahal Palace " in Bombay with Bungalow attached, lent as a Hospital for officers, one State Steam Tug for transport purposes ; (iii) Supplied on payment : 157 horses for the State Cavalry ; and Railway stock, comprising four X Class Engines, 35 open Bogies, four Brake vans, four trolleys, 22 Steel Open-Four-Wheeled wagons.

Purchase of War Loans (i) by His Highness the Maharaja Gaekwad : (a) War Loan Bonds of 1917, Rs. 32,00,000, (b) War Loan Bonds purchased by conversion of old G.P. Notes Rs. 38,00,000, (c) War Loan Bonds (1928) of the 2nd Indian War Loan Rs. 30,00,000 ; (ii) by Her Highness the Maharani Gaekwad : War Loan Bonds of 1917 as a contribution to the Bombay Women's War Loan Rs. 2,00,000 ; (iii) by Khan Saheb Framji Cowasji Contractor, Baroda : War Loan Bonds of 1917 Rs. 2,00,000 making an aggregate of Rs. 1,04,00,000 ; (iv) non-official War Loan purchases by State subjects Rs. 8,24,180.

Lord Chelmsford's visit, 1919.

The next Viceroy to visit Baroda was His Excellency Lord Chelmsford, who arrived at Baroda on the 24th March 1919 and stayed for a brief period of two days. His Excellency was received with the greatest enthusiasm and was accorded all the honours due to

his exalted rank. A State banquet was held in his honour on the 24th idem. On the occasion, His Highness the Maharaja Gaekwad in proposing the toast of His Excellency spoke as follows :—

"Now that the War, in which the indissoluble nature of the ties which link the States of India to the British Empire has been so strikingly manifested has ended in such signal success, we are confronted by political and social problems the unravelment of which will present many difficulties and will call for the exercise of the highest statesmanship. It is indeed fortunate that at this juncture, India should have at the helm one who has made life-long study of such questions, and, in particular, of the great problem of education —than which there is none nearer to my heart, and none, if I am permitted to express the opinion, more important to the present and future welfare of India. By education I mean the adequate training of the masses as well as the classes. I mean not merely the flooding of the land with school-masters, but rather the evolution of a system of instruction which will bring out the vast good which is in the people and shall strengthen them bodily, mentally and spiritually. Other important problems before us are the expansion of industrial effort and the establishment of a suitable and wide-spread system of local self-government. These, too, are subjects of which Your Excellency, has made a special study and, I look with confidence to a future when Your Excellency's wisdom, experience, patience and foresight will pilot the Indian ship of State safely through all difficulties to the calm waters of social, political and material progress."

His Excellency replied in the following eulogistic words :—

"Your Highness has referred to the political and social problems which confront us at the present moment in India. We, in British India, may learn a good deal from observation on what has been done in the Indian States in the way of testing and proving new paths of advance. Baroda has been fortunate in having for the past 43 years a Ruler who has devoted so much care and thought to the promotion of the welfare of the people. In your efforts to bring the benefits of literacy to the entire male population of your State, to spread knowledge among women, to uplift the backward and depressed classes, to promote the public health, to improve economic conditions and to induce a desire and

an aptitude for local self-government, Your Highness has addressed yourself to questions the right solution of which would bring about the cure of many political ills. No greater service can be rendered to India than that of taking these matters in hand, as Your Highness had done, not merely as a theorist or idealist but as a practical administrator conscious of actual needs and familiar also with the difficulties which are involved in the breaking away from old tradition. By wise promotion of a system of political and social order aiming at the combination of all that is best in Eastern and in Western civilization, the ruler of an Indian State may do much to show the path of progress to the people of India."

Rendition of control over Okhamandal, 3rd May 1920.

In view of the efficiency of the State administration in Okhamandal, the Government of India were pleased to agree in 1920 to a complete rendition of the control over the Vaghers and over the Battalion to His Highness's Government. Accordingly Lieutenant-Colonel C. J. Windham, C.I.E., the Resident at Baroda, proceeded to Dwarka in the beginning of May and on the 3rd of that month at a public Durbar specially held on the occasion personally announced to the Vaghers the cession of British control over the Okhamandal district to the State and formerly made over complete control over the Vaghers and the Okha Battalion to the Minister, on behalf of His Highness the Maharaja Gaekwad. In his speech on the occasion the Resident said :—

"Sixty years ago, in 1861, after the suppression with the aid of the subsidiary force kept at the Gaekwad's Court of the serious disturbances created by the Vaghers of this Peninsula, His Highness the late Maharaja Khanderao agreed to entrust his Civil and Criminal authority over the Vaghers to a British Officer subordinate to the Resident at Baroda and to organize a Regiment under the command of the said British Officer to control the Vaghers, who were thenceforth confined to their own villages and were not allowed to leave Okhamandal except under the passes issued by the Commandant Officer ; and a system of roll-call was introduced which required every male Vagher, unless specially exempted, to report himself at the village *thana* at least once a day His Highness and his successors with the advice of the British Government have uniformly pursued towards you a liberal

policy of conciliation and concessions in order to encourage you Vaghers to settle down to the soil and live a life of contentment, industry and peace. Remember the large amounts that have been given to you by the Baroda Durbar from time to time as *tagavi* advances. These measures have fulfilled the purpose aimed at and I am happy to be able to say that at present complete peace, tranquility and contentment reign all round among the Vagher population of Okhamandal. In view of the altered satisfactory habits of the Vaghers and of the efficiency of the Baroda Administration in which Government have every trust, the Government of India now wish to relax the stringent control which has been exercised by the Resident and to make over the charge of the Vaghers to the Baroda Government whose subjects they are and have always been."

Visit of H. R. H. the Prince of Wales, K. G., M. C.

His Royal Highness the Prince of Wales, K. G., M. C., in the course of his tour in India visited Baroda on the 23rd November 1921. His Highness who was then in Europe for the sake of his health specially came to Baroda to receive His Royal Highness and gave him personally a fitting reception. In his speech at the Banquet in the Lakshmi Vilas Palace His Royal Highness was pleased to give expressions to his sentiments as under :—

"I have long looked forward to visit in their own States, surrounded by their ancestral dignities, the Princes of India to whose loyalty and devotion the Crown and the Empire are so indebted ; and my visit to Baroda is of special interest to me because here I follow in the footprints of my grandfather King Edward, who visited this State as Prince of Wales in 1875 and had the felicity of hearing the loyal sentiments expressed by Your Highness on that occasion and of enjoying the warm welcome which you are extending to me now.

The connection of the Baroda State with the British Crown has been long and honourable. Since the first Definitive Treaty concluded in 1805, Your Highness's State has been associated with the British administration by the closest of ties. The British Empire will not forget how in the dark days of the Indian Mutiny the young Gaekwad Khanderao stood staunchly by the British and helped to maintain peace and security to Gujarat. This tradition has been nobly followed

by Your Highness ; and Your Highness may look with pride on the record of the aid rendered by your State in the Great War.

I shall retain the most pleasant impressions of Baroda—the first Indian State which I have visited in the course of my tour—and of the wonderful sights which I have seen here. I have but one regret and that is that my stay with Your Highness must necessarily be so short ; but short as it is, it has enabled me to strengthen and revive the ties which bind your House and mine ; and the most pleasant of my Baroda memories will be the pleasure which I have experienced in making the closer acquaintances of Your Highness."

Work done by Maharaja Sayajirao III.

The history of the reign of His Highness, Maharaja Sayajirao III, presents a pleasing contrast with that of the past rulers of Baroda. The internal feuds and strifes and the external wars and dissentions ; the greed of money and territory and the apathy for public good and prosperity have become things of the past. Raja Sir T. Madhavrao and his band of helpers laid the foundations, and sketched out a frame work for a systematic and civilized government. But, to make the administrative machinery effective, to grapple with difficult questions of internal reforms, and to urge the State forward in a few years on the lines of progress followed by British India, was the task which the young Maharaja found reserved for himself. In the 45 years which have passed since His Highness took the reins of administration into his own hands the work accomplished has been remarkable. The details will be found elsewhere in this book ; summary is therefore here made. The old *ijara* and *bhagbatai* systems have been abolished. A scientific land revenue survey and settlement has taken the place of the dead *ijara* and *bhagbatai* : petty and vexatious imposts have been abolished ; and duties which hampered trade have ceased to exist. Departments of Government have been formed on the model of those in British India. Power statements are provided for all officers and rules and regulations are prescribed in detail, so that the machinery of administration may be carried on effectively and efficiently. Old laws have been amended, new codes have been framed and the executive and judicial functions have been separated.

Marked educational progress has been made. The number of vernacular schools which were 180 in 1880-81 is to-day nearly 3,000; and primary education is both free and compulsory. There is an Arts College, nearly 30 High Schools, 50 Anglo-Vernacular schools and a Technical School, a Girls' High School, and Training Colleges, for Male and Female teachers, Music schools and Sanskrit Pathshalas. A number of students have been sent from time to time to study subjects in Europe and America.

Sanitation and medical aid have been fostered, hospitals in the principal towns, dispensaries in smaller places, and travelling dispensaries for the backward part of the country, have been provided. Railways and roads have been constructed and buildings for offices, schools, dispensaries, village *chowras*, and Police *thanas* have been provided.

A complete system of Local-self Government has been built up. The qualifications of voters and their powers and responsibilities have been defined. These form the basis for elections to Taluka Boards which in their turn elect representatives for the District Boards, and Legislative Councils.

All the towns have been provided with municipalities, with powers of self-government, on the initiation of His Highness himself. Their utilisation of these powers is carefully watched and directed by him.

The State gives every help to the Postal and Telegraph authorities in providing facilities for the people; and measures adopted or suggested by the British Government for prevention of famine, plague or other calamities and worked out and adopted to carry out the general policy in the manner best suited to local conditions.

His Highness is always desirous of keeping the Baroda administration in touch with the adjoining British districts and Presidency proper and deputes officers to see and report on their comparative working.

Recommendations of the Commissions appointed by the Imperial Government are adopted as far as may be possible, and the State officers are required to acquaint themselves with movements of importance in British India, and in the Indian States.

His Highness Maharaja Sayajirao III has throughout his reign

been a personal ruler ; as such it is, and will be, the duty of the historian to acknowledge that the credit for the great achievements recorded in the government of the State during the last forty five years is his. True it is that he has had the assistance of able and zealous officers ; but without his guidance and inspiration they could have achieved nothing. Comparison between Baroda in 1870 and in 1922 will show how great is the debt owed by the State and the people to His Highness ; and one cannot but think that, were those who were acquainted with the conditions which prevailed in Baroda in the former year permitted again to revisit it, they would be persuaded that miracles had been performed, that the impossible had been achieved.

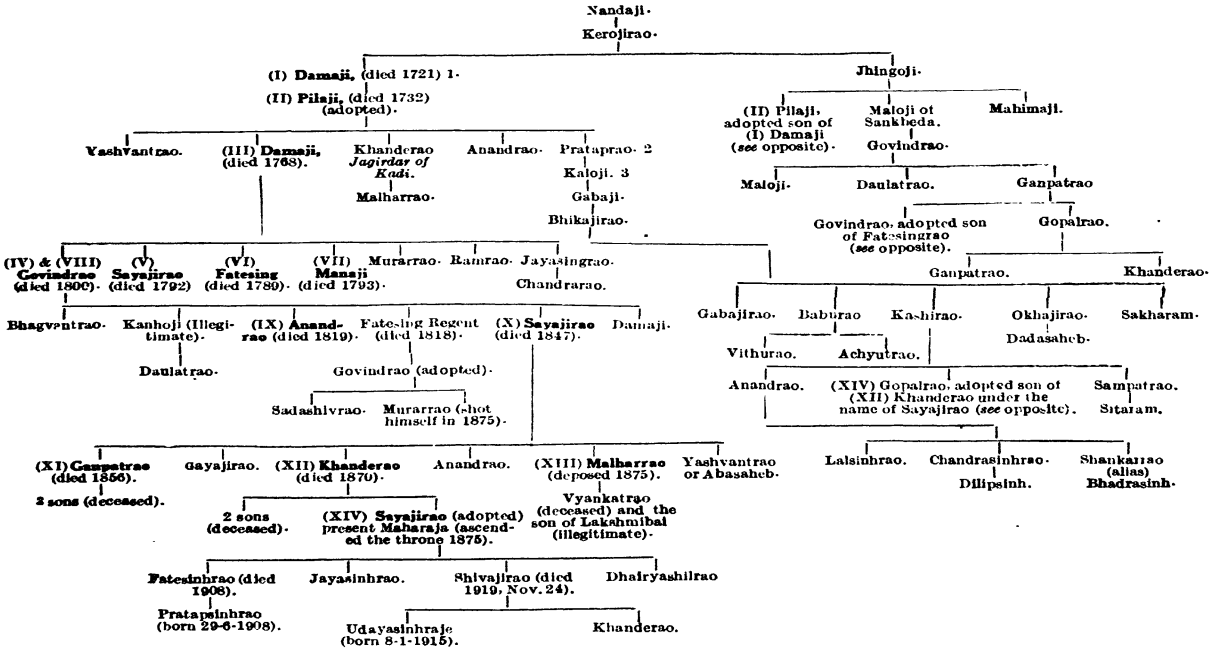
Conclusion.

From the foregoing, it will be seen that His Highness is one of the most progressive and intelligent ruler among the Native Princes of India. He emerged from the seclusion of his early home life in an obscure village in Western India, and by his great natural capabilities, developed by experience gained in visiting the leading social, political and commercial centres of Europe, he has risen to a position in which he is beloved by his own subjects, regarded with respect by those with whom he comes in contact in every day life and honoured by His Imperial Majesty the King-Emperor for whom his unswerving loyalty is ever manifested.

FAMILY TREE OF THE GAEKWADS.

(MAIN PORTION ONLY.)

(The Roman numerals show the order of succession.)



1 Besides Damaji also called Panji and Jhingoji. Kerojirao had two sons, Kanhoji and Harjirao, who separated from their brothers but who left descendants still alive.

2 Besides these, Pilaji had other sons named Sayajirao, Kalojirao, or Dhondujirao, and Jayasingrao.

3 Koloji had another son called Okhajirao, of whom, through Dhondurao and Govindrao, there are still descendants called Shravanrao and Raulujirao.

LIST OF AGENTS TO THE GOVERNOR-GENERAL AND RESIDENTS, 1802-1922.

Name.	From.	To.
Major A. Walker	11th July 1802	1809
Captain J. Rivett Carnac (acting) ..	1809	1810
Colonel J. Walker	1810	1810
Major J. Rivett Carnac	1810	May 1820
Mr. C. Norris (acting)	1st June 1820	May 1821
Mr. J. Williams	May 1820	Nov. 1837
Mr. J. Sutherland	November 1837	June 1840
Mr. W. S. Boyd	June 1840	July or August 1844
Mr. T. Ogilvie (1st assistant in charge).	August 1844	July 1845
Sir R. K. Arbuthnot, Bart. ..	July 1845	April 1846
Mr. W. Andrews (acting)	April 1846	May 1847
Colonel J. Outram	May 1847	Oct. 1848
Captain P. T. French (acting) ..	October 1848	May 1850
Colonel J. Outram	May 1850	January 1852
Mr. J. M. Davies	January 1852	June 1853
Mr. G. B. Seton Karr (acting) ..	June 1853	March 1854
Colonel J. Outram	March 1854	May 1854
Major D. A. Malcolm	May 1854	November 1855
Major C. Davidson	February 1856	March 1857
Sir R. Shakespeare	March 1857	May 1859
Colonel R. Wallace	August 1859	January 1866
Colonel J. T. Barr	January 1866	May 1867
Colonel E. P. Arthur (acting) ..	May 1867	November 1867
Colonel J. T. Barr	November 1867	April 1872
Colonel A. G. Shortt (acting) ..	April 1872	March 1873
Colonel R. Phayre	March 1873	December 1874
Sir Lewis Pelly	December 1874	April 1875
Sir R. Meade	April 1875	November 1875
AGENTS TO THE GOVERNOR-GENERAL.*		
Mr. P. S. Melvill	16-11—75	2—4—81
Lt. J. H. Sadler (Incharge) ..	3—4—81	10—4—81
Lt.-Col. W. G. Waterfield, C.S.I. (Officiating).	11—4—81	1—7—81
Mr. P. S. Melvill, C.S.I.	2—7—81	2—1—82
Major-General J. Watson, C.B., V.C.	3—1—82	15—9—83
Major F. H. Jackson (Incharge) ..	16—9—83	15-11—83
Major-General J. Watson, C.B., V.C.	16-11—83	26—8—85
Col. C. K. M. Walter (Officiating) ..	27—8—85	24-10—85
Major-General J. Watson, C.B., V.C.	25-10—85	3—3—86
Major F. H. Jackson (Officiating)	4—3—86	11—4—86
Col. J. C. Berkely	12—4—86	7—7—86
Major F. H. Jackson (Officiating) ..	8—7—86	7-10—86
Col. J. C. Berkely	8-10—86	29-12—87
Col. Sir Oliver, B. C. St. John, R.E.K.,C.S.I.	30—12-87	1-10—88
Lt.-Col. F. H. Jackson (Officiating).	2-10—88	17—1—89
General Sir H. N. D. Prendergast, K.C.B., V.C.R.S. (Officiating) ..	18—1—89	26—3—89

*This designation was notified in the Govt. Resolution No. 24074, dated 30th Nov. 1875.

Name.	From.	To.
Lt.-Col. F. H. Jackson (Officiating,)	27—3—89	22-10—89
General Sir H. N. D. Prendergast, K.C.B.,V.C.,R.E.(Officiating).	23-10—89	April 1890
Lt.-Col. F. H. Jackson (Officiating)	April 1890	July 1890
General Sir H. N. D. Prendergast, K.C.B., V.C., R.E.	July 1890	2—6—91
Col. E. S. Reynolds (Officiating) ..	3—6—91	May 1892
Lt.-Col. F. H. Jackson (Officiating)	May 1892	July 1892
Col. E. S. Reynolds (Officiating) ..	July 1892	4—1—93
Col. J. Biddulph	11—1—93	27—4—93
Major F. W. Snell (Incharge) .	28—4—93	27—7—93
Col. J. Biddulph	28—7—93	24—2—95
Lt.-Col. N. C. Martelli (Officiating afterwards confirmed.)	25—2—95	23—7—96
Capt. P. Z. Cox (Incharge)	24—7—96	October 1896
Lt.-Col. N. C. Martelli	October 1896	
RESIDENTS.*		
Lt.-Col. N. C. Martelli	.. .	9—8—99
Lt.-Col. C. W. Ravenshaw (Officiating afterwards confirmed)	30—8—99	13—3—1901
Major W. H. M. Stewart(Officiating)	14—3—01	9-10—01
Lt.-Col. M. J. Meade, C.I.E... ..	4-11—01	2—5—02
Capt. H. G. Carnegy (Officiating) ..	3—5—02	3—11-02
Lt.-Col. M. J. Meade, C. I. E. ..	4-11—02	30—3—06
Capt. H. Harrison (Incharge) ..	31—3—06	13—4—06
Major C. H. Pritchard (Officiating)	14—4—06	11-12—06
Lt.-Col. M. J. Meade, C. I. E. ..	12-12—06	3—9—08
Major R. S. Pottinger (Officiating).	4—9—08	29-10—08
Lt.-Col. M. J. Meade, C.I.E.	30-10—08	18—2—09
Mr. O. V. Bosanquet, I.C.S. (Officiating).	19—2—09	30—9—10
Mr. H. V. Cobb., C.I.E., I.C.S. ..	1-10—10	1—5—12
Lt.-Col. L. Impey, C.I.E., Offg. ..	2—5—1912	16—5—13
Do. (permanent) ..	17—5—1913	13—3—14
Major W. M. P. Wood (Incharge) ..	14—3—14	11—4—14
W. E. Jardine, Esquire, C.I.E., Offg.	12—4—14	14-12—14
Lt.-Col. L. Impey, C.I.E.	15-12—14	3—3—17
Lt.-Col. F. W. P. Macdonald, Offg.	4—3—17	16—2—18
K. S. Fitze, Esquire (In charge) ..	17—2—18	25—3—18
C. I. S. Russell, Esquire, Offg. ..	26—3—18	18—4—18
Do. Permanent ..	19—4—18	7—4—19
T. B. Russell, Esquire (Incharge) ..	8—4—19	5—5—19
W. P. Barton, Esquire, C.I.E.,I.C.S., Offg.	6—5—19	28—5—19
T. B. Russell, Esquire (In charge) ..	29—5—19	31—5—19
W. H. Wilkinson, Esquire, Offg. ..	1—6—19	9—9—19
W. P. Barton, Esquire, C. I. E. ..	10—9—19	2—2—20
Lt.-Col. C. J. Windham,C.I.E., Offg.	3—2—20	30-10—20
Lt.-Col. D. B. Blakeway, C.I.E. ..	31-10—20	21—7—21
L. M. Crump, Esquire, C.I.E., Offg.	22—7—21	12-12—22
R. I. R. Glancy, Esqr., C.S.I.,C.I.E., I.C.S.	13-12—22	....

* This designation was notified in the Govt. Resolution No. 556G, dated 18—4—99.

LIST OF DEWANS, 1743—1922.

Diwanji Takapir and Mahadaji Govind Kakirde (1743).

Mahadev Nimbaji Vanikar.

Ramchandra Yaswant.

Balaji Yamaji acted while his cousin Ramchandra was imprisoned with Damaji at Poona.

Gopal Naik Tambekar.

Antaji Ganesh (1777). In 1780 Govind Pandit was disgraced; Hiramand officiated till one Baloba was made minister. He was perhaps succeeded by Gumaji Patel.

Ramchandra Bhaskar (1787), up to whose time ministers were termed *karbharis*.

Ravji Appaji, the first Dewan, came to Baroda with Govindrao in December, 1793, died July 1803.

Sitaram Raoji, from July 1803 to 1807, when he was dismissed. The title and emoluments remained with the family till the death of Ganpatrao, infant son of Narayanrao, son of Sitaram, in about 1842.

Babaji Appaji, brother of Raoji, was *karbhari* and *khasgiwala* from 1806 to 1811, when Fatesing became full regent. Babaji continued to be *khasgiwala* till his death (28th November 1810), and then his son Vithalrao Bhau was so for two years. The latter retained the post without having any duties attached to it, as did his son Bhaskarrao Vithal, till he lost his *sanad* in 1856.

Gangadhar Shastri was in power from 1813 to the 14th July 1815 and bore the title of *mutalik*. His son Bhimashankar inherited the title. Dhakji Dadaji was chief minister from the 12th of October 1819 to January 1820, or a little later.

Vithalrao Bhau was then for a short time nominally minister, but Vithalrao Devaji was joined to him in office even in 1820, and in 1822 became sole minister. In 1828 he was dismissed, and Gopal Atmaram Devdhar (Gopalpant Dada) was *karbhari* from 1829 to 1833; but during that time and in the interval between 1828 and 1829 Veniram Aditram and Bhau Puranik were confidential advisers.

Veniram Aditram was *karbhari* from 1833 to 28th November 1839, when he was dismissed. Subsequently and till some months after Sayajirao II's death, there were no accredited ministers.

Ganesh Sadashiv Ojhe was, during most of the time, private secretary, though for seven or eight months Gopalrao Mairal acted as *karbhari* or rather chief clerk of the *fadnis* department. The confidential advisers were Bapu Argade, Baba Naphade, Bhau Puranik, Gopalrao Mairal, Sakharam Pandurang Rode, and Balkrishna alias Raoji Bhaskarji. Balasaheb Dhaibar, *killedar*, brother-in-law of Sayajirao, was *karbhari* till the time of Bhau Tambekar.

Bhau Tambekar (Vithal Khanderao) was *karbhari* from 1849 to 1854.

Ganesh Sadashiv Ojhe (Gopal Atmaram Devdhar) and Govindrao Pandurang Rode, brother to Sakharam, became joint *karbharis* though the latter was chief. They took office in 1855 and obtained the *sanad* of Dewan on the 28th March 1857. Ojhe was dismissed and fined in March 1861, and Rode on the 10th of November 1867.

Bhau Shinde, styled *dhurandhar nidhi* (Pillar of the State) was Dewan from 17th November 1867 to 24th November 1869. He was then dismissed for bribery, but continued as secret adviser.

Nimbaji Dada Dhavle was officiating Dewan from 25th November 1869 till after Khanderao's death, that is December 1870.

Hariba Dada Gaekwad was then *vakil* for about four months.

Gopalrao Mairal was next appointed Dewan on the 22nd of March 1871, and, unlike nearly all his predecessors, remained Dewan till his death in 1872.

Balvantrao Bhikaji Rahurkar was Naeb Dewan for four months.

Nanasaheb Khanvelkar, Malharrao's brother-in-law, was then Dewan from the 5th of March 1873 to the 4th of August 1874. His dismissal was insisted on by the Bombay Government, but Malharrao promoted him to the *pratinidhi*.

Dadabhai Naoroji was Dewan from the 4th of August 1874 to the 7th of January 1875.

Raja Sir T. Madhava Rao, K.C.S.I., 10th May 1875 to 28th September 1882.

Khan Bahadur Kazi Shahabuddin, C.I.E., 29th September 1882 to 31st July 1886.

Dewan Bahadur Laxman Jagannath Vaidya, 1st August 1886 to 30th May 1890.

Dewan Bahadur Manibhai Jasbhai, 31st May 1890 to 21st November 1895.

Dewan Bahadur S. Shrinivas Raghava Iyangar, C.I.E., 15th July 1896 to 2nd October 1901.

Dewan Bahadur R. V. Dhamnaskar, 3rd October 1901 to 30th June 1904.

Kersaspji Rustomji Dadachandji, Esquire, 1st July 1904 to 28th February 1909.

R. C. Dutt, Esquire, C.I.E., I.C.S., 1st June 1909 to 30th November 1909.

C. N. Seddon, Esquire, I.C.S., 1st December 1909 to 3rd January 1912.

B. L. Gupta, Esquire, C.I.E., I.C.S., 4th January 1912 to 16th March 1914.

V. P. Madhava Rao, Esquire, C.I.E., 17th March 1914 to 7th May 1916.

Sir Manubhai Nandshankar Mehta, K.C.S.I., 9th May 1916 (continues).

2. The Baroda Army.

History of the Baroda Army.

A brief account of the Baroda Army is necessary to a clear understanding of the history, political and financial, of the State. At its head were the *paga savars*, of which the most honourable, originating with the State itself, was the *ain huzurat paga*, which was under the direct command of the Gaekwad. This being the *paga* originally entrusted to Pilajirao, the founder of the State, was entitled to carry the *jari patka* or the national standard, the *nishan* or flag, and the *nagara* or kettle-drums, bestowed on the Gaekwad by Shahu Raja of Satara. The horses and their fodder were supplied to the men by the Prince.* Next came the *huzurat chandi paga*, whose horses were purchased by Government out of the *nemnuk* of the *paga*, and, last, the *patki paga* whose horses were purchased in the same way, but to whom no grain or hay was supplied.†

The Cavalry of the Sardars.

Foremost among the military class were the *siledars* who originally accompanied the Gaekwad from the Deccan with their own horses, and who were allowed to entertain *pagas* of their own. They were

* In Sayajirao's (II) time (1819-1847) the pay of a horseman, except perhaps of a *siledar*, fell short of Rs. 30. The pay to the troops was of course very irregularly issued. The old practice was this: as the Government pay was irregular, the soldiers obtained the sums of money from time to time required from private bankers who obtained from them their *chittis* or papers of pay due. The Government gave the banker its *kaul*, or promise that the banker should continue to receive the *chittis* of the indebted soldier, as long as any demand existed against him. The *jamadars*, *havaldars*, &c., mutually guaranteed the bankers, or paymasters, *parekhs*, for the receipt of each other's pay. By breaking his *kaul*, allowing for a consideration the soldier to change his banker without paying off the one he discarded and by a few similar means Sayajirao, after the failure of the septennial leases, disgusted the paymasters and reduced the men of the Contingent to great distress.

† The *ain huzurat* and *hazurat pagas* were again subdivided into *pagas* of from fifty to one hundred men under separate *pagedars*. Sayajirao took seven *pagas* out of the *huzurat* class and formed them into what has been subsequently termed *khas paga* in which his own relations obtained posts of command. Till 1862 the *khas pagas* were treated on the old footing of the *paga* entrusted to the Gaekwad as a mere *siledar*, that is the Prince managed the force and drew certain emoluments from the State in exactly the same way as other *siledars* or *pagedars*. But when Khanderao found that these *pagas* were no longer a source of pecuniary gain he made them over to the State and so ceased to be a *pagedar*.

treated with distinguished honour and their annual pay was fixed. Chief among them were the Pandhare Raje,* the Ghorpade Raje the Mir Saheb, and the Jadhav Raje. The value of the *siledars'* horses was fixed at the time of muster, and should they be killed or wounded in action, the sum so rated, was paid by the State. But the value of Mir Amin-ud-din Husain Khan's horses, or that of those belonging to Mir Mohsan and Mir Akbar Ali was permanently fixed as Rs. 500, for their muster was only nominal; whilst the three Rajes first mentioned, and several members of the Gaekwad family who were *pagedars*, had not to attend the muster at all, their stables being visited privately. When in 1807 Colonel Walker reduced the military expenditure, he allowed the *siledars* and also the *pagedars* and *sibandi jamadars*, to retain their *palkhis* and other insignia of dignity, in consideration of the fact that many of them were men of high birth. As a rule men preferred to serve in the regular *pagas* to enlisting under a *siledar*.

The foreign troops.

To enumerate fully the component parts of the army, we may here mention the *sibandi*, who before the British were called in, exercised great power in the State. These were the foreigners whom the Gaekwad employed to assist him in his conquests and placed in forts and *thanas* or as guards upon the city gates. If any of the *sibandi* were killed, their families received one month's pay, for a wound half a month's pay, and compensation for the loss of a horse or arms.† Finally there were the *ekondis*, individuals who were separately engaged with their own horses and were under no distinct chief, but generally subordinate to one of the Sardars. A *bargir* rode a horse supplied by another; his pay was only Rs. 6 to Rs. 8, but, humble as he was, he was often very useful.

The pay of the cavalry was subject to certain deductions, such as the *mallpatti*, a sum deducted from the *pagas* for the maintenance of wrestlers; the *dharmadaya patti*, a percentage deducted from the *chittis* of all the soldiers for the maintenance of Brahmans from Benares

* Ekoji and Narayanji Pandhare were the first partners of Pilajirao and Damajirao in their invasions of Gujarat. Colonel Walker to Bombay Government. 27th May 1807.

† These foreigners included Arabs, Sindhis, Makranis, and Hindu Pardeshis. A full description of the *paga*, its constitution, the pay enjoyed by the combatant and non-combatant members, the dress and arms of the men and the order of march, is given by Captain Jackson, Assistant Resident, in his History of the Contingent, 1877.

or the Deccan; the *aherpatti*, a deduction made when a Darbar was held on auspicious occasions, such as birth-days; the *chandla patti*, exacted when the red *tika* was placed on the forehead of the heir to the Prince, a practice abolished by Maharaja Khanderao; and other *nazaranas* as for instance when a son succeeded to his father's post, he was compelled to give a whole year's pay. A deduction was made from all the soldiery to make up a *daita* or allowance to certain high officers. These officers, *darakhdars*, were the *fadnavis*, the *sikkenavis*, the *khasgivala*, the *mujumdar*, the *bakshis*, the *jasuds* and others.

The Sardars.

It was fortunate, that the highest military leaders were paid in money, and that but a comparatively small portion of recompense for service consisted of landed estates or *jagirs*; as when the time came for reduction and reform, the task was thus facilitated.

Early career of the Military Class.

Almost up to the year 1768, when Damajirao died, that strong Prince resisted, though with indifferent success, the Peshwa's pretensions to be his suzerain, and increased his territories and tributes by extending his dominion over a hundred petty rulers in Gujarat and Kathiawad. During this period the military class shared the spoils, but it also did some work and continued to possess some vitality while at certain great crises it really proved itself worthy of the fortunes which attended the Gaekwad's house. After Damajirao's death no resistance against the Peshwa was possible, such wars as were waged were civil wars between rival Gaekwads and not for the increase of the State, and, above all, Gujarat became the battle-field of two great powers, the Peshwa and the British. During this period the military class might have risen to great power; its failure to do so was the result of its own decadence.

The Mercenaries.

Fatesingrao was the prince who introduced a practice which well-nigh ruined the Baroda State, for he was the first who, though with a sparing hand, obtained the services of mercenary troops, chiefly Arabs. Some entered the Gaekwad's service soon after their landing in India, and these were the most prized. They arrived singly or in batches, sometimes with and sometimes without followers, some ill-armed, others well-armed and horsed. They were paid according to their efficiency. Others were the

descendants of men who had years before entered the country in search of military employ, which was sure to be offered them at any of the Indian courts. Govindrao added to their number; but Raoji Appaji, to secure his own position, so increased their power and emoluments that they became the chief authority in the State. It was as much their insolence and rapacity as the hopeless muddle into which the finances had fallen that compelled the minister to call in the British. The pay of the Maratha military class and of the Arab mercenaries exceeded the total revenues of the State.

Raoji Appaji's visit to Cambay had for its object to settle with the Governor of Bombay the terms on which the British alliance should rest. On the one hand the aid of British subsidiary troops was to be purchased, on the other the Gaekwad's army was to be reduced. Subsequently the Vth article of the treaty of the 29th of July 1802 pledged the British to effect the reduction of the troops (see page 492).

1802.

When Major Walker came to Baroda as Resident after the termination of the Kadi war, he at once considered what could be done to carry out the promised army reform. His chief design was to break up the Arab force, but he also proposed to reduce the troops serving under Babaji. He estimated that the Gaekwad's *sibandi* had increased three-fold since Fatesingrao's time, and two-fold since the death of Govindrao. The troops were paid by two great bankers and were much under the control of these paymasters. A statement has been preserved of the numbers in Govindrao Gaekwad's time, and of the numbers Major Walker proposed to retain:

Paymasters.	Forces in time of Govindrao.			By account delivered by Raoji Appaji at Cambay.			Numbers Major Walker wished to retain.		
	Foot.	Cavalry.	Monthly cost.	Foot.	Cavalry.	Monthly cost.	Foot.	Cavalry.	Monthly cost.
			Rs.			Rs.			Rs.
Samal Bechardas ..	3,722	550	70,811	5,741	1,418	1,32,494	3,072	790	75,025
Mangal Parekh ..	3,981	1,303	83,834	7,385	2,313	1,67,148	3,177	951	75,075
Total ..	7,703	1,853	1,54,645	13,126	3,731	2,99,642	6,249	1,741	1,50,100

Reductions.

The Arabs paid by Samal Bechardas numbered no more than 1,928, those paid by Mangal Parekh only 2,480; but it must be understood that the pay and influence of these mercenaries far exceeded their numbers. Col. Walker's reduction would have cut them down to 825 and 1,016, or in all to 1,841 men.

The forces paid by the two bankers cost therefore nearly three lakhs a month, and the proposed reduction would have diminished the expenditure on them by 1½ lakhs. Besides these, Babaji's troops or as they were termed the new *sibandi*, designed to levy the *mulukgiri* in Kathiawad which was several years in arrears, cost one lakh a month ; Major Walker proposed to reduce their number and the expenditure by Rs. 86.425 a month, and in this manner to save the State on the whole army Rs. 2,36,425 a month. In addition to this annual expenditure of forty-eight lakhs a year on the *sibandi*, it was calculated that the cost of the *siledars* and *pagas* was twenty lakhs and there was also a fictitious item of fifteen lakhs a year supposed to be expended on fortifications.

Difficulties in the way of reform.

One great difficulty barred the way ; large arrears were due to the troops, to the old *sibandi* nearly fifteen lakhs. on Raoji Appaji's note five lakhs. to Babaji's new levies three lakhs, in all Rs. 22,83,545. Another difficulty was to induce Raoji Appaji to act. He disliked the Arabs and their paymasters, but he also feared them. Babaji with justice complained (July 1802) that the new *sibandi* were being discharged, while the more disorderly old *sibandi* were spared. Major Walker borrowed ten lakhs from the Honourable Company, five lakhs from the two Parekhs, three lakhs from Samal Bakshi, in short obtained sums which came within nearly three lakhs of the twenty-two lakhs and eighty odd thousand rupees required At first he allowed the minister to adopt his own plan of getting rid of the troops which were to be dismissed, to leave the gradual dismissal to the two paymasters. but naturally enough his scheme broke down. Then he took the matter into his own hands, and determined to pay the *jamadars* themselves at the time of calling the muster. It was the custom of the Gaekwad to adjust the accounts of the army every two years after holding a general muster, and to allow those soldiers their discharge who might then insist on it. The muster was

held in September or October, and Major Walker planned to take advantage of the practice to pay off and discharge the men.

Resistance of the Arabs.

But the reform of the army was not to be carried out without disturbance, as the Arab mercenaries had determined to retain if possible all their privileges, a resolve in which they were supported by the two paymasters. On the 11th of October 1802 the Resident mentioned the anxiety he felt at the growing signs of insubordination shown by the Arabs who were at the time in possession of the person of Anandrao and who held all the gates of the city of Baroda, having usurped the functions of the *killedar*. Colonel Walker was right in supposing that the Arabs meant to resist, for a regular siege of Baroda had to be undertaken of which an account is given in the history of the City of Baroda in chapter XVII.

Though the British troops had suffered considerably before this impudent mutiny could be suppressed, the Arabs were paid all their arrears and permitted to leave Baroda freely on condition that they should not remain in the State a day longer than was necessary. These arrears amounted to about seventeen and a half lakhs of rupees.* While Sultan Jaffir and some 700 Arabs went to Arabia and others sought the Deccan, many, instead of leaving Gujarat, joined Kanhoji who was in Rajpipla, nominally at the head of a large body of Kolis and who was thus strengthened by 200 Arabs and 300 Sindhis. Major Holmes, with a detachment of the 75th and three 6-pounders, was immediately ordered to join Sitaram's force in attacking Kanhoji. On the 11th January 1803 the allies met the fugitive prince at Vajiria and put him to flight. With great difficulty they came up with him again on

1803.

* The capitulation of Sultan Jaffir, Sultan Tallah, Hamed and Sayad Muhammad, *jamadars*, on the 26th December 1802, was guaranteed by Major Walker, Narayanrao Raje Pandhre, Kamal-ud-din Husain Khan and Amin Bin Hamed. Articles I, II, VII, and VIII provide for the discharge of the Arabs and the payment of arrears; Article III for payment of revenues of *inam* villages held by *jamadars*; Article IV for the evacuation of the fort; Article V, for the revocation of all guarantees given by the *jamadars*, the safety of their families and Agents; Article VI for the absolute and entire disconnection of the Arabs from the Baroda State and its domestic enemies, particularly Malharrao and Kanhoji (see page 496).

In Schedule B of the treaty of the 21st April 1805, it is mentioned that the first British loan raised to pay off the Arabs, 21st December 1802, amounted to Rs. 10,77,448 and that from four *sahukars* to Rs. 12,48,000; that the second British loan raised, 31st January 1803, amounted to Rs. 8,89,683, and that from two *sahukars* to Rs. 9,23,601, total Rs. 41,38,732 (see page 500).

the 6th of February at Prathampur near Savli. The Arabs occupied a very strong position. The English detachment lost a great number of men but the victory was complete ; Kanhoji fled, leaving his treasure and baggage in the hands of the Baroda force, and Ganpatrao of Sankheda and Murarrao Gaekwad who had previously joined him were wounded. The most capable adherents Kanhoji had left were Shivram, an old Baroda officer and the lame Abud, an Arab Jamadar who had been conspicuous at the siege of Baroda and was now at the head of some 550 men of whom 250 were Arabs. These men soon began to treat Kanhoji not as their master but as their puppet. Kanhoji and Abud long remained on the borders of Gujarat, causing more alarm and vexation than real damage, and hoping to gain support from Sindhia or Holkar. On the 2nd of March Major Holmes defeated Kanhoji and his *mehvasi* force at the Alovas village of Chopda, after driving them out of Koral with loss. No further action of importance took place.

Army Reforms Delayed.

Thus Major Walker disposed of the Arab mercenaries at no small cost. The most dangerous enemy to the State existed no longer, but the reform of the great body of the troops was as far off as ever. The *mulukgiri* in Kathiawad was of such importance in the estimation of the Resident that no reduction in that quarter could be attempted, and elsewhere there were wars or rumours of war. There were also vast mysterious arrears of pay which in 1804-05 were supposed to amount to Rs. 38,67,697, and which by the year 1807 mounted upto Rs. 73,42,528.

Reasons of Delay.

The payment of arrears by raising a large loan, the political contest which ended in the dismissal of Sitaram and his relations from all real power, the strong measure by which the district civil officers or revenue farmers were deprived of their authority over the forts in different parts of the State, all these several points which accompanied the reform and the reduction of the army have been discussed elsewhere. Though Colonel Walker had reduced expenditure by dismissing nineteen *baidas* of Arab troops comprising 1,246 men and costing for each *baida* Rs. 550 a month, the total cost of the army was not further reduced before the year 1808, because of the *mulukgiri*

and settlement in Kathiawad. This fact requires some notice. In 1803 and 1804 the greater portion of the Gaekwad army was with Babaji in the Peninsula and its expenses were reckoned at twenty-seven lakhs a year; at that time he had with him eight guns, 100 artillery lascars, forty *baidas* of 456 Arabs, 684 Hindustanis, 7,200 infantry, and 5,240 horse, of the latter not 2,000 being fit for duty of any kind. In 1806 the cost of the army is represented as not materially reduced, while Babaji's *sibandi* troops were more expensive than ever. In June 1807 Colonel Walker calculated that the army cost Rs. 42,96,372 a year, exclusive of the payment made for the British subsidiary troops.

1807.

Reductions, 1808.

Then came the reductions and the reform, together with the payment of arrears, and Colonel Walker was able to claim that he had reduced the expenditure by Rs. 20,20,856.

At an expense of twenty-four lakhs, of which fortunately only about 5½ lakhs were paid in the shape of landed *jaidad* to some of the principal officers, the State was held to possess 7,952 horses and 3,693 infantry, which were thus distributed:—in Kathiawad 3,418 horse and 1,430 foot, in the Mahi Kantha 1,875 horse and 136 foot, and the rest in details in the State territories.

Three circumstances now tended to reduce the power and prestige of the military class and to the increase of the Gaekwad's authority over it. The numbers of the State army and the expenditure had been unsparingly cut down. A foreign subsidiary force, better armed, better disciplined, more powerful, was entertained. An end had been put to the *mulukgiri* system of which the yearly campaigns afforded the only field in which the State army could safely show its powers, and in which it found opportunities for reimbursing itself against long arrears.

Army expenses increase again.

Unfortunately the reform was not of a permanent nature. Colonel Walker's reductions were not lasting, for in the course of the next ten or twelve years all the great Maratha princes waged war against the British, and this period of confusion was marked by the lawless rising of the Pindharis; the one Maratha ally of the British was dragged into the contest, the army increased in numbers and in

cost, and the division of the spoils wrested from the Peshwa led also to the requisition of a serviceable Contingent.

Maharaja Sayajirao II being for years engaged in a political struggle with the British, not only kept up but augmented the power of his military retainers, of those, that is, who sided with him and made no terms with his ally.

1817.

Against the gains won by the Gaekwad through the fall of the Peshwa must be balanced the three following disadvantages: 1st, owing to the long war the army increased in numbers, the military expenditure underwent a similar increase and large sums fell due for arrears; 2nd, the British subsidiary force was augmented by the agreement made in 1817; and 3rd, a portion of the State army, termed the Contingent Force, consisting of 3,000 horse, had to be placed in an efficient condition by Article VIII of the treaty of 6th November 1817. 'The Gaekwad government also binds itself to maintain and hold at the disposal of the Company to act with the subsidiary force wherever it may be employed and to be subjected to the general command of the officer commanding the British troops, a body of 3,000 effective cavalry to be supported exclusively at the expense of His Highness the Gaekwad, and that His Highness will conform to the advice and suggestions of the British Government relative to the formation and equipment of the Contingent of horse, its regular monthly payment, the condition of its arms and accoutrements, according to the custom of the Gaekwad government.' The muster of the Contingent was to be taken monthly, if at Baroda by the Maharaja and the Resident, if serving in the field by the officer commanding the troops and the Gaekwad Sardar. The pay was to be monthly. The troops were in all respects to be formed and equipped according to the custom of the Gaekwad Government. The latter long fought against these demands which they thought were not in keeping with the stipulations in the treaty. The stricter the inspections or the more sharp the demands of British officers for reform and discipline, the less was the wholesome result. In fact the only fruit of this attempt to reform a portion of the Gaekwad army was an endless strife between the two Governments. From the outset the Contingent was not permitted by the British Government

The Contingent.

to serve in Baroda, though the treaty evidently contemplated that it should. On its return from the Malwa campaign it was split up into three bodies and made to do ill-defined duty in the *mulukgiri* country which the British had promised to control without assistance from the Gaekwad.

No more reforms.

When the subsidiary force was increased and the Contingent started, the Government of Bombay suggested to the Regent Fatesing that he was at liberty to reduce his own army to the strength it had in the first Fatesing's time. But Fatesing objected strongly to any reduction being made. That referred to in the treaty of 1802 was, he argued, contemplated simply in order temporarily to relieve the Gaekwad and not with a view to entertain a larger subsidiary force. As for an army of 12,000 men, that was only suited to the much smaller dominions the Gaekwad then possessed. In short all he would do was to promise to reduce the expenditure by four lakhs, without, however, dismissing a man.

The fact was that Fatesing felt that the personal interests of too many of his leading subjects were at stake to allow him to undertake a reduction, and the Bombay Government recognised the force of this feeling which was not distinctly put forward as an argument. When in December 1819 the Resident, proposed to reduce the annual expenses of the army from Rs. 42,67,000, the enormous figure it had reached since Colonel Walker's reform, to Rs. 15,91,500, the Bombay Government declined to sanction the proposal until they should be assured against the danger of disturbances from the disbanded troops.

Concerning the services of His Highness's army as the ally to the British previous to the treaty of 1817 Captain Carnac, wrote 'that it was universally admitted that, of all the armies of native states in alliance with the British Government, none have ever manifested, when tried, a better inclination to serve with fidelity and devotion than the troops of the Gaekwad in active operation with the forces of the Company.' (See page 525). He instanced their conduct in the war against Navanagar. The Malwa Contingent which so long served beyond the borders of Gujarat cost the State annually Rs. 17,49,944, a heavy burden. Besides the unscrupulous Dhakji Dadaji had the control of the *potedari*, and so managed

affairs that all payment to the troops was stopped. Major General Sir John Malcolm had to advance fourteen lakhs for the Contingent, a sum which was repaid in 1820. All this was, if not strange, at least very burdensome; and though Fatesing had at one time (5th January 1818) raised the Contingent to the required number of 3,000 horse, that number was never maintained, and shortly after his death fell to 1500. So, in spite of the treaty of 1817, His Highness was unable to do what he had promised, but he had done all he could; and when the war was over, he expected some rewards in the shape of increased territory.* This was refused to him, the consequence being that His Highness was vexed, and up to the time when it was decided to return the Contingent to Gujarat in 1820, was more irregular than ever in his payments to this portion of his troops, though he promised to issue the pay once in every three months.

At about the time when the Contingent returned from foreign service, as it may be termed, Mr. Elphinstone paid a visit to Baroda, and on the 3rd of April 1820 made an agreement with the Maharaja that 'His Highness should not send any troops into the lands of the *jamindars* in Kathiawad and the Mahi Kantha without the consent of the British Government,' the latter being of opinion that it could effect the collection of tribute without the necessity of sending troops into the said provinces. At the same time, it was resolved that the troops which had heretofore been stationed in those provinces should remain and any increase supplied that might be required, and that they should be considered as part of the *mulukgiri* service distinct from the Contingent. The force thus apportioned to these outlying provinces consisted of 510 horse and 140 infantry, as mentioned in His Highness's letter, dated 29th January 1821.

But when the troops returned from Malwa it was resolved to station the 3,000 horse in separate bodies of 1,000 horse in Kathiawad with headquarters at Manekwada, in the Mahi Kantha with head-

* The Gaekwad had previously always been paid for the services of his troops if they were employed beyond the frontiers of the State. When in June 1816 Captain Carnac informed the Bombay Government that the Gaekwad could supply a force of 2,500 horse and 1,000 foot which together might be raised to 5,000 men, he stated that the troops would require pay as had been the custom. In the war against Daulatrao Sindhia, December 1803 to February 1804, pay was issue d by the Bombay Government to the Baroda troops at the rate of Rs. 83,347 a month. In the war against Yashvantrao Holkar, May to November, 1804, a monthly sum of Rs. 82,307 had been issued. (See p. 527).

quarters at Sadra, and at Deesa, each division being placed under a Sardar of its own, in spite of the remonstrances of the Maharaja (5th April 1830).* From the outset, however, the numerical force of the Contingent fell short of the strength agreed on, and their pay was not regularly issued. Some relief was accorded to the distress of the troops in the Mahi Kantha in 1822, when in accordance with Captain Ballantyne's request, a *gumasta* of the *potedari* and a *karkun* of the *darakhdars* were sent to that district, but the Deesa troops had nothing done for them. Finally, in 1826, quarterly payments were actually made during one whole year, but with the failure of the septennial leases, all regularity once more came to an end.† In 1828 the Resident informed the Bombay Government that he was constantly receiving complaints from the officers attached to the three Contingent bodies, regarding the irregularity of the payment of the troops and the obstacles placed in the way of regular musters, 'so that where a nominal body of 3,000 horse was said to be kept, there were not 2,500 in the field, one-third of whom were so badly mounted as to be totally inefficient.'

Sir John Malcolm curtails the authority of the Gaekwad, 1830.

On the 25th of January 1830, Sir John Malcolm, the Governor of the Bombay Presidency, required of His Highness that two-thirds of the Contingent at any rate should be rendered fit for service, and, on his requisition being disregarded, he

* The last detachment of the Gaekwad's Contingent did not return to Baroda till 1823. The disposal of the Contingent in the manner alluded to in the text must have preceded this date by a little. The Gaekwad's memorandum, dated 5th April 1830, is to this effect: 'There is no article in the treaty which specifies that the force is to be stationed within particular places, for that reason wherever the Contingent may be, this Government will order them to Baroda, and whenever the Company may require their services, then the 3,000 horse, according to the treaty, shall be in readiness.' On the 18th October 1837 the Honourable Court expressed their sentiments as follows: 'We have on a former occasion distinctly apprised you that we do not consider the treaty with the Gaekwad gives us any right to the services of the Contingent except to act with the subsidiary force wherever it may be employed; these being the very words of Article VIII of the supplementary treaty. As now employed it generally does not act with any portion of the Company's troops, but seems to be employed without any warrant from the portion of treaty as a sort of police force.' This opinion was repeated on the 13th February, 1838: 'We should be glad if it were possible to effect a commutation on terms advantageous to both parties of the imperfect claims which we possessed to the services of the Contingent.' The employment of the Contingent force was subsequently legalised by the engagement entered into with His Highness Khanderao when the Gujarat Irregular Horse was broken up.

† Lieutenant Fawcett had to dismiss some of the *pagas* almost by force, after sending for troops from Harsoli.

ordered the Resident to re-organize the force. At the same time, March 1830, districts of the annual value of about ten lakhs (see page 545,) were sequestrated for their payment, a measure which was disapproved by the Government of India and the Court of Directors, and subsequently annulled. By Sir John Malcolm's measure, the Maharaja was deprived of all authority over a portion of his army, and his influence over a portion of the high military class was curtailed. This naturally irritated him to a very high degree. It must, however, in justice to Sir John Malcolm be stated that he attempted to retain his action to the narrowest limits which the necessity of efficiency appeared to him to prescribe. Existing arrangements regarding the *pagas*, *bargirs* and *siledars* were to be interfered with as little as possible, reasonable leave of absence was to be granted to the great *pagedars*, the work of the political officers in charge of each of the three quotas was to be confined to the payment of the troops and acceptance of receipts for the same from the commander of the quota, and the inspection of the actual number of men and horses at muster. Though each quota was placed under its own *sardar*, a sort of pre-eminence was given to the one at Sadra whose pay of Rs. 25,000 exceeded that of the other two, and by the end of the year 1830 the post was confided to Amin-ud-din Husain Khan, the person who was in command of the Malwa Contingent after the death of Kamal-ud-din. Steps were also taken to have the soldiers paid regularly and to reduce the number of deductions from their pay.

The Gaekwad resists.

When the first sequestration took place the Maharaja refused to give any regular pay to such of his *sibandi* troops as were stationed in these districts, though they had bound themselves to serve under the manager appointed by the British authorities. He now issued peremptory orders to the troops of the Contingent neither to obey the commands of Mir Amin-ud-din, nor to receive their pay *chittis* from him. By many, such as the Pandhre Rajes and the Bakshi, these orders were implicitly obeyed and the Resident had to allow these men to return to Baroda. As every effort was made to retain as many as possible of the old troops, it was not till the 12th of May 1831 that the Contingent was reformed, when its yearly cost was found to be something under thirteen lakhs. One-half of the Contingent had elected to obey their sovereign, and their

places had to be supplied by new levies, the other half trusted their fortunes to the British protection.

The sequestrated districts did not suffice for the maintenance of the troops, and the Resident asked the Bombay Government on 6th August 1831, to sanction additional sequestration, a demand which was not repeated by Lord Clare, who looked on the whole of Sir John Malcolm's scheme as a vexatious and useless measure. Though the whole of the cavalry was now kept up, there was no infantry at all by whom they might be supported, for the Maharaja now contended that he was not bound to hand over even the *mulukgiri* force entrusted to the British as the latter, in 1820, had undertaken to collect the revenues of Kathiawad and the Mahi Kantha. In fact he refused to support the *tainati* force, or force detached on special duty, which had hitherto done the police work of the sequestrated districts, a force of 1,117 horse and 709 foot of which the annual charge amounted to Rs. 4,29,248. The British had consequently to entertain a body of 280 horse and 600 infantry, and to pay them from the *mulukgiri* collections in Kathiawad and the Mahi Kantha. But the maintenance of the *tainati* force was a much greater difficulty, for if the pay of the troops had to be defrayed out of the revenues of the district, the net proceeds would be so small that the sequestration would last an indefinite time.

Finally His Highness determined to punish the men who had preferred to trust themselves to British rather than to his own protection. One-half of the Contingent had received and accepted what were at first ample assurances of British protection. But on the 26th of October 1830 the Resident was informed by the Bombay Government: 'You were authorized to let these persons, who served with the Contingent, know that they should be protected personally.' And on the 7th of September 1831 this limited guarantee was further restricted: 'Whenever these persons pass into any of His Highness's territories, unless they are with a body of the Contingent ordered there on duty, even the (above) security ceases and they are situated exactly like any other subjects of the Gaekwad:' and in October 1831, the Government intimated that its guarantee was only designed 'to protect these persons from molestation and grant them reasonable pay as long as they shall remain in our service.' In 1832 Lieutenant Long was reprimanded for going

beyond these instructions. Lord Clare, in his anxiety to put an end to this cause of quarrel with the Maharaja not only refused to see whether the arrears of the old men of the Contingent were paid to them, arrears amounting to four lakhs, but rejected any consideration of extra emoluments not strictly comprised within the money salary of the troops. (See page 547-48).

Settlement about the pay of the Contingent, 1832.

An end was brought to the sequestration on the 6th of April 1832 when His Highness agreed 'to place in continual deposit with the Company's *sarkar* ten lakhs of rupees in cash, bearing no interests from the present, and he will pay to the 3,000 horse their monthly pay, according to treaty. If he should fail in so doing, the Company's *sarkar* shall, out of the said ten lakhs of rupees, give to the Sardar, who will, on the part of the Gaekwad, be over the horse, the pay of the 3,000 horse for that month, and the money shall be replaced by the Gaekwad to complete the annual regular deposit of ten lakhs always.' The plan answered and the Contingent was duly paid. The Court of Directors suggested a year later that the sum in deposit should be restored, but other complaints were then cropping up against the Maharaja and the money was not handed back till after Sir James Carnac's visit to Baroda in 1841. (See page 550.)

Lord Clare had not thought of shielding from their wrathful sovereign's vengeance those troops in the Contingent who had disobeyed his orders by serving under the British. In 1832 the Nawab Amin-ud-din was superseded by Ganpatrao Dhamdhere as commander at Sadra, for the Maharaja determined to get rid of the post of commander-in-chief, and then he dismissed the other two Sardars in command of quotas, Mir Sararaz Ali and Hamid Jamadar.

More recent history of the Contingent.

A brief summary of the voluminous correspondence regarding the Contingent will suffice to show what became of it, when Lord Clare abandoned its direct supervision. Again the numbers fell far below the requisite strength; general musters were held which were a farce, and separate inspections were dropped. Subordination and discipline vanished, for the men obeyed their special leader, or

pagedar, and set at nought the requests or entreaties of the Sardar Ganpatrao Dhamdhere, though this officer was both willing and active. The *pagedars* looked on their *pagas* 'as part of the owner's maintenance, to be made as profitable as possible, no matter how inefficient,' and for the most part absented themselves, leaving the men in the charge of some under-paid and hungry *karkun* who had no power to enforce activity, but only opportunities to conceal all kinds of laches. Indeed not a few of the *pagedars* for whom the *karkuns* acted were children or women, who were provided for by the Gaekwad with a military command. In short the Contingent became a sham, on which no reliance could be placed even to subdue a riot among the *Khosas*, or to aid in taking a village. On the other hand, it came to be used by the political officers as a force with which *thanas* might be filled in the safer portions of their district, police and revenue work might be done or messages and letters conveyed.

The Gujarat Irregular Force, or Robert's Horse, 1839.

This undesirable state of things continuing to exist, the Government of India issued orders on the 9th of March 1839 for the raising of a regiment of irregular cavalry to be designated the Gujarat Irregular Horse, and for its maintenance set aside a portion of the revenues of the Petlad district which had been formally annexed in the previous month of February. When Petlad was restored in 1841, His Highness agreed on the 1st of February 1841,' to pay the new *risala*, the Irregular Horse, from the day on which it was raised up to January 1841, and from that date to allow the expense of the *risala* at an annual charge not exceeding three lakhs of rupees.' *

The additional burden thus thrown upon the State continued to be borne till the year 1858, when in consideration of the unswerving attachment, and active assistance of His Highness Maharaja Khanderao during the mutiny, without which ' our hold on the whole of Western India would have been most seriously compromised,' the exaction of this fine which had always been considered as a public disgrace was

* The Irregular Horse which was placed under the exclusive control of the Resident with its headquarters at Ahmedabad, was to consist of a European Commandant, a Second in Command, Adjutant and European Surgeon; 8 *risaldars*, 8 *jamadars*, 96 *dafedars*, and *naib dafedars*, 8 trumpeters, 8 *nishanfauzdars*, 680 *savars*: total 812 men. (See p. 554).

remitted, with retrospective effect from the date of His Highness's accession.*

In 1840 the Government modified its demand regarding the Contingent to a requisition for 1,500 instead of 3,000 horse, but an important departure was made from the terms of Article VIII of the treaty of 1817. It had then been agreed that the Contingent was to be maintained and held 'at the disposal of the Honourable Company to act with the subsidiary force wherever it may be employed.' As we have pointed out, however, the Contingent had gone through a complete change; it had been stationed in three quotas in the tributary *mahals* of Kathiawad, the Rewa Kantha and the Mahi Kantha, where it had shown itself worthless as a military force but useful enough for police and other similar duties, and so it had come about that it had been put to uses not contemplated by the treaty, the omission of which would have seriously hampered the political officers. Accordingly, Sir James Carnac expressly stipulated that the Contingent which was to consist of a body of not less than 1,500 horse should be kept up by His Highness 'for service in the tributary *mahals*,' under European officers. Now the Maharaja abhorred the existence of the Irregular Horse, and it was a matter of comparative little importance to him whether 1,500 or 3,000 of his own cavalry served in the *mahals*. At his request, therefore, Sir James Carnac in 1841 stated 'that he might be permitted to maintain likewise, *i. e.*, in addition to the Gujarat Horse, the whole Contingent of 3,000 Horse.' Hoping thereby that the annual fine of three lakhs would be remitted, the Maharaja continued to keep up the whole Contingent till shortly before the mutiny Khanderao Maharaja, to the dismay of the British officials, began to consider whether it might not be cut down by one-half. When the time of trouble came, however, he ceased to press the point, and when as a recompense for his loyality he was relieved of the cost of the Gujarat Horse, he willingly consented that the whole Contingent should be retained 'for service in the tributary *mahals*.'

*See Government Blue Book, Return of Rewards to Native Princes of India, 1860, 164-170. To anticipate the account of the Contingent: In 1857, the British regular troops being withdrawn from Gujarat, the turbulent classes in the Mahi and Rewa Kanthas thought that this was an opportunity for them to create disturbances. Sir Richmond Shakespeare wrote: 'The Contingent was kept up in a state of thorough efficiency; they have had an extraordinary amount of work attended with much fatigue, exposure, and expense to themselves; all of which they have cheerfully borne. They did very fair service in fact.

1856-1882.

The services of the Contingent during the mutiny in 1857 have already been alluded to. In 1858, a body of 250 horses belonging to the Contingent assisted in the pursuit of Tatya Topi. But though the men endured many hardships, they were of very little use in actual warfare, being but ill-paid *bargirs*. In 1861, Khanderao Maharaja put 100 men of each of the three quotas into an efficient condition, choosing such as belonged to the *khas pagas*, on condition that they should not be employed on the non-military duties exacted from the ordinary Contingent force. From about the year 1864, the condition of the Contingent force again fell off, and the serious disturbances in Kathiawad and Okhamandal during the years 1863 and 1864 induced the Political Agent, Colonel Keating, to call for a reform of the Contingent which was efficient neither as a police force nor as a military corps. It was thought injudicious to attempt a reform, but a local corps of *sibandi* under British officers was raised and paid by the chiefs, and a British officer was appointed to superintend the regiment of the Gaekwad's infantry at Dhari. In 1867 the Government of India endeavoured to persuade His Highness that the Contingent should, in part or as a whole, be rendered efficient as a military body, while their employment in civil duties should not be discontinued, and 'it is obvious that in order to be efficient to render service in time of war, the Horse must, while performing civil duties, be kept upto the standard which their probable employment on military duties would demand.' A suggestion was also thrown out that the Contingent might be reduced by 500 men, but this proposal, for reasons repeatedly given above, was not acceptable. His Highness argued that as long as the Contingent was employed in miscellaneous work in the tributary *mahals*, no real efficiency could be obtained. If, he said, a military force was to be organised, let the troops return to Baroda and be regularly disciplined. A new set of rules, was, however, issued by His Highness which did very little good. The censures and proposals of reform emanating from the Bombay Government kept increasing, as did the counter-claims of Maharaja Khanderao until his death in November 1870. The Contingent force deteriorated, and from bad became worse, when Maharaja Malharrao ascended the *gadi*. In 1873, a Commission was issued to examine the state of the Contingent, and its labours were assisted by the personal inspection of Colonel Meade. When

its report was placed before Maharaja Malharrao, he, like his predecessors, threw all the blame on the kind of work the Contingent was called upon to perform, and consented, if it was thought necessary, to convert the 3,000 non-descripts of which it was composed into 1,500 efficient cavalry. He also quoted with approval Lord Clare's hesitation to adopt any measure which would seriously curtail the authority, patronage and power of the Baroda Government, as well as greatly impair the means of livelihood of the Sardars. In 1875, there were 100 of the Contingent at Baroda in the service of the Resident; 314 in Rewa Kantha; 1,000 in Mahi Kantha; 900 in Kathiawad and 686 at Deesa. The total cost of the Contingent was about ten lakhs per annum.

When Maharaja Malharrao was removed from power, the reform of the Contingent, or rather an entire change in its condition became the task of Sir T. Madhavrao's administration. The matter was settled only after a long and protracted discussion. In 1881, during the minority of His Highness the present Maharaja, an arrangement was come to by which the British Government agreed to allow the Contingent to be disbanded in consideration of an annual money payment by His Highness's Government of Rs. 3,75,000. Those duties in the tributary provinces which used to be performed by the Contingent, are now discharged by a police force raised by the British Government out of this contribution. The Contingent force was gradually withdrawn and in 1887 ceased to exist.

The Irregular force.

The irregular army consisted in 1875 of 4,800 horses and 2,000 foot. Out of the 4,800 horses, 3,000 were serving in the Contingent force already noted and the rest were variously employed at the capital and out-stations. This irregular army represented the old Maratha army, with scanty pretensions to good discipline or equipment. It was very costly, and its reformation presented many difficulties. Its organization was radically defective and many abuses had crept in. For instance, a class of servants had sprung up who were paid in kind out of grain provided for the horses; certain *karkoons* derived their remuneration from deductions made from the scanty pay of *khasdars*; persons were entered as *bargirs* who never performed any service at all. The system of permitting proxies had gone so far that the person who actually did service got the smallest

possible pittance, while the *assamdar* absorbed all the rest of the remuneration granted by the State. Men of venerable age, men whose proper place was the hospital, or boys from the play-ground, were entered as *savars*. As the Sardar and Shilledar classes were interested in the maintenance of the irregular force, it was desirable to deal with it with consideration and caution. As a first step towards reform, a large part of the irregular army was made to perform police duties, much against the will of the Sardars and men concerned, whose one ambition was to be maintained at the cost of the State, but without either work or responsibility.

The irregular force was managed according to either the *siledari* system or that termed *kacha*. Under the former the *siledar* maintained his own horse out of the funds accorded him, under the latter or departmental system all expenses were borne by the State.

The foot was composed of *behedas*, companies, composed of men of all nationalities, but once of bodies of men of one race or class. Hence they were still known as the Konkani *beheda*, Gosai *beheda*, Sindhi, Pardeshi, or Arab *beheda*. The *behedas* were under *jamadars*. The *jamadar* was allowed a certain sum for his own remuneration and for the pay of the men whom he was supposed to entertain.

The immediate head of the *siledari* department was the *siledar bakshi*, that of the *sibandi* the *sibandi bakshi*, and that of the *huzurat pagas*, the *huzurat paga kamdar*. The *khalsa* horse and foot were under two or three *kamdars*. The *bakshis* were paymasters, and were responsible for proper muster and the due discharge of all salaries. To them *mansubdars* and *jagirdars* rendered their accounts. Most of the Maratha and Hindu Sardars and *siledars* dealt with the *siledar bakshi;* most of the foreigners, the Sindhis, Arabs, Makranis, Pardeshis, with the *sibandi bakshi*. Under the *huzurat paga* department were Marathas and some Brahmans, under the *khalsa* department only *savars* and footmen of different nationalities. The *bakshis* were remunerated partly in lands or villages and partly by money allowances; they also were entitled to *darakhs* or certain fluctuating cuttings from the pay of the men. This state of things has now more or less changed and the irregular horse and foot are more or less controlled by Departmental Agency.

Subsidiary force.

According to the Definitive Treaty of 1805 Baroda had agreed to receive from the British Government a permanent subsidiary force composed of four

battalions of Indian Infantry each composed of one thousand men, two regiments of Indian Cavalry each 500 strong, with one company (200) of British Artillery, with two companies of gun lascars, and necessary ordinance, stores and ammunition. This force was to be stationed within the Baroda State territories. The Baroda Government assigned and ceded in perpetuity to the British Government, for the regular payment of the whole expense of this subsidiary force, districts specified in the treaty, then yielding a revenue of Rs. 24,31,969, with all rights of sovereignty. For the location of the subsidiary force a piece of ground now called the Baroda Cantonment, two miles distant from the Baroda City northwards, was assigned, but was not ceded, by His Highness' Government in 1802. In 1830 the subsidiary force was merged by the British Government into the British Army, contrary, it would surely appear, to the provisions of the treaty, and the bulk of it is now employed elsewhere in British India. Only one regiment of Indian Infantry is now retained in the Baroda Cantonment.

Regular troops.

Neither Sayajirao Maharaja nor his eldest son Ganpatrao Maharaja cared much for military matters, but Khanderao Maharaja was a soldier at heart. After the stirring times of the mutiny it was his intention to create a disciplined force of infantry, able, should occasion arise, to fight side by side with his British allies.

The Okha Battalion.

The origin of the infantry regiments in the service of H. H. the Maharaja Gaekwad cannot be given here, but of two regiments mention may be made. In imitation of Colonel Outram's successful experiment with the Kolis of the Mahi Kantha, the Vaghers of Okhamandal were enrolled in a regiment that they might be persuaded to adopt an honourable and legitimate profession.* The experiment failed, and

* After the rising in Okhamandal, His Highness in conjunction with the Resident devised a plan to ' equip and maintain a body of about 300 men under the command of two European officers for service in the Kathi mahals ; one of the officers to be stationed in Okhamandal, the other in some part of the Amreli district both to be nominated by the Governor General and to be placed under the orders, of the Resident' (Resident's letter to Secretary to Government of India, 19th October 1860). Major Johnstone, Assistant Resident in Okhamandal, was instructed to raise a Vagher corps of about 300 men as police to take the place of the *sibandi* on the 21st February 1861. In January 1862, Major Johnstone was actively forming the Vagher Battalion, but suggested an infusion of Baluchis, who were, however, not then employed. In March 1862, the Vagher Battalion had dwindled to 255 men, and some were beginning to demand their discharge, so that it was found necessary to enlist Sindhis and Baluchis. Two months later the Vaghers began to discharge themselves, and by December 1862, very few remained in the battalion, while Baluchis were introduced in their stead.

the Vaghers after a few months' service gave up their arms and returned to their homes. The Vagher corps had been under a British officer since 1861; but in 1865, after it had been thrown open to Baluchis, Sindhis, Rajputs and Maratha settlers, it became known as the Okha Battalion. Under the revised arrangements in Okhamandal sanctioned by the Government of India in 1909, the State Courts in that taluka were allowed to exercise Second Class Magisterial powers over the Vaghers, the First class Magisterial powers, as also the powers of a Sessions Judge, remaining with the Assistant Resident. In 1919-20 it was suggested that the control over the Vaghers should be entirely restored to the State. This was accepted by the Government of India; and, as part of the same policy, control over the Okha Battalion was handed over to the Baroda Government at the same time.

The Dhari Regiment.

In the same way, a local battalion was raised by Maharaja Khanderao in Amreli, which was designed to be a counterpart of the Okhamandal Corps, and which was placed under the exclusive authority of the Assistant Resident, Lieutenant-Colonel Anderson (1865). This regiment called the Dhari Regiment, or that in the Amreli *mahals*, was the 5th of the Gaekwad's Regular Baroda Army. It was sent up to Amreli after the rising of the Vaghers in 1864, and there it was stationed until 1899. In 1898 the Government of India, after consideration of a representation made by the State, agreed to allow His Highness' Government full control over the Dhari Battalion on the understanding that it should be efficiently maintained so as to prevent any outbreak of disorder in the district. It was also laid down that, in case of urgent need, the Assistant to the Resident, Amreli, should be empowered to call it out immediately on his own authority. The Dhari Battalion is not now maintained as a separate unit, though one Regiment of infantry is stationed at that place; and there is now no longer an Assistant Resident at Amreli.

Army under Khanderao Maharaja.

The existence of a considerable disciplined force dates from 1858. Twelve years later the Resident stated that it was composed of the Silver Gun Battery 166, Horse Artillery 212; *risala* 196; 2nd Battery Foot Artillery 172; 3rd Battery Foot Artillery 173; 1st Regiment Highlanders 594; 2nd Regiment Highlanders 594; 3rd Regiment Highlanders 594; total 2,701 men. The Dhari Battalion, or 5th Regiment was apparently omitted from the list.

In 1875 the Army was remodelled by Sir Richard Meade, with the approval of the Government of India, and efficiency and discipline were introduced.

Strength of the Cavalry.

When in 1886 the Contingent was disbanded, the question as to the strength of the cavalry to be employed in the State forces presented itself. His Highness proposed to limit it to 3,000. It was ultimately decided that the mounted force of the State should consist of 1,500 regulars and 2,000 irregulars.

Huzarat Paga.

The men of the *huzarat paga*, which take the first rank among the irregular horse, used to be shabbily attired and indifferently armed with lances, matchlocks, carbines, pistols, and swords. In 1893 they were provided with decent dress, and were armed with swords and lances uniformly.

The actual strength of the Regular Force at close of the year 1921-22 as compared with the normal strength was as follows :—

Description of the Force.	Normal Strength.			Actual Strength.			REMARKS.
	Effectives.	Non-effectives.	Total.	Effectives.	Non-effectives.	Total.	
1	2	3	4	5	6	7	8
ARTILLERY.							
L. F. Battery ..	93	67	160	74	41	115	The Light Field Battery consists of 6 nine-pounder bronze guns.
Faraskhana Co. ..	..	..	..	..	..	..	
Total. ..	93	67	160	74	41	115	
CAVALRY.							
1st Cavalry	455	24	479	422	19	442	
2nd Lancers	455	24	479	442	20	462	
3rd Cavalry	455	24	479	..	..	..	Amalgamated with the rest as a temporary measure.
The Guards	135	10	145	125	7	132	
Total ..	1,500	82	1,582	990	46	1,036	
INFANTRY.							
1st Infantry	698	29	727	654	32	686	111 vacancies have been kept for the Faraskhana Company.
2nd ,, ..	698	49	747	733	40	773	
3rd ,, ..	698	29	727	591	29	620	
4th ,, ..	516	27	543	..	..	..	Amalgamated with the rest.
Okha Battalion. ..	461	14	475	356	15	371	
Faras Khana Company.	..	..	..	107	..	107	
Total ..	3,071	148	3,219	2,441	116	2,557	
The Band ..	111	6	117	59	6	65	
The General and Staff Officers.	6	2	8	4	..	4	
Grand Total ..	4,781	305	5,086	3,568	209	3,777	

The cost of maintaining the Regular Force at its full strength is shown in the following table :—

Artillery.	Cavalry.	Infantry.	Band.	General and his Staff and Senapati Office.	Medical Establishment.	Veterinary Establishment.	Total.
Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
79,331	12,44,369	9,31,343	38,536	79,714	20,596	9,560	24,03,478

The normal strength of the Irregular Force of the State is as under :—

HORSE.

Shilledars.	Shibandi.	Paganihaya.	Khalsa.	Total.
908	333	182	577	2,000

FOOT.

Sibandi.	Khalsa.	Total.
1,139	667	1,806

Besides this a sum of Rs. 3,75,000 paid on account of the annual Contingent Commutation money to the Government of India is debited to this Department.

Summary.

The Marathas conquered Gujarat by repeated invasions of large bodies of horsemen. As soon as it became necessary to garrison forts and *thanas*, infantry composed of foreigners were employed. Until the middle of the 18th century, Damajirao prospered after the true Maratha fashion. The latter half of the century was marked by a falling off in the quality of the Maratha troops and a consequent introduction of mercenaries, mainly Arabs. At the commencement of the 19th century the State, weakened by a prolonged internecine struggle, and threatened by the ascendency of the mercenaries surrendered much territory to subsidise a British force. There was but little assured peace for twenty years thereafter, though the Arabs were gradually disbanded, the State Army was maintained, though reduced in numbers. The British Government had meanwhile called on the Maharaja to set

aside a portion of his cavalry to serve as a contingent force, which cavalry was employed to do service beyond the borders of the State. The Sardars losing all sense of responsibility for their *pagas*, lost all consideration except in so far as they became a bone of contention between the Gaekwad and the British authorities. The dispute about the disposal of the contingent led to the establishment of a small organized body of cavalry called the Gujarat Irregular Horse which was kept up till the middle of the 19th century. Latterly, a small army composed of regulars, and comprising of Artillery, Cavalry and Infantry, was organised and maintained.

New Policy.

During the recent War, the scheme of the Imperial Service Troops was weighed in the balances and was to some extent found wanting. A new policy has now been adopted of which the main outlines are as follows :—

(1) The Imperial Service Organization as it hitherto existed is abolished.

(2) The Ruling Princes will intimate the approximate number of troops they desire to keep up

(*a*) in such a condition as regards equipment and training as to be fit for active service ;

(*b*) as fit to re-inforce (*a*) ; or as second line troops ; and

(*c*) for maintenance of internal order.

(3) For (*a*) and for such portions of (*b*) as are permanently embodied, arms and equipment will be supplied of the same pattern and on the same scale as in the Indian Army.

(4) For any portion of (*b*) which is not permanently embodied arms will be provided on a scale similar to that of the reserve of the Indian Army.

(5) For (*c*) suitable rifled weapons sighted to 500 yards will be supplied according to requirements.

The new policy also provides for the lending of British Officers for training of State troops or for appointment as military advisers ; and for giving facilities for training of Indian State Officers in British Military Schools and Colleges.

The Government of Baroda have accepted the scheme as propounded by the Government of India and propose to equip the army as stated above.

3. Tributes.

Tributes : Kathiawad Mulukgiri.

As has been elsewhere stated the early efforts of the Maratha leaders were directed not towards the acquisition of territory, but of the right to levy tribute in Moghal territory. When, however, the rule of the Ahmedabad viceroy broke down, they were left masters of almost the whole of Gujarat ; but in certain directions they contented themselves with following the predatory system which was in vogue since the days of the Ahmedabad Sultans and probably of the kings of Anhilwada.

I. Kathiawad.

Rough sketch of the scene of the Mulukgiri.

The peninsula of *Saurashtra*, or good country, was named Kathiawad by the Marathas who started on their ever-increasing circle of conquests, from the land of the Kathis, which is situated in the centre. The old or popular division of the province is into ten unequal *prants*, or districts, *viz.*, 1, Okhamandal, the country of certain piratical tribes ; 2, Halar, which comprises Navanagar, Gondal, Rajkot and Dhrol of the Jhadeja tribe ; 3, Machhu Kantha, whose inhabitants came over more recently from Cutch and which includes Morvi and Malia ; 4, Jhalavad, in which are the states of Dhrangadra, Limdi, Wadhwan, Vankaner, and Than ; 5, Gohilvad, comprising Bhavnagar, Palitana, Vala, and Lathi ; 6, Undsarvaiya, the seat of the original Rajput holders of the country, which touches the gulf of Cambay on the east and is surrounded inland by the district of Gohilwad ; 7, Babriavad, the country of the Babrias and Ahirs ; 8, Sorath of which the Musalman Nawab of Junagadh held the largest portion ; 9, Barda of the Jetwa Rajputs ; and 10, Kathiawad proper or the Kathis' land which occupies the centre of the province and includes the State of Jetpur, and the Amreli and Dhari *mahals*. The lands included in these 10 districts fall into three classes : (1) Territories under the British Collectorate of Ahmedabad comprising the taluka of Gogha in Gohilvad, and Dhandhuka in Gohilvad; (2) territories under independent

Governments comprising the Portuguese settlement of Div, and the possession of His Highness the Gaekwad, namely, the district of Okhamandal and the talukas of Amreli, and Dhari in Kathiawad, Kodinar in Sorath, Damnagar in Gohilwad, &c.; and (3) about 200 estates of local chiefs and land-lords, which embrace all the remaining lands of the Peninsula and are under the charge of the Agent to the Governor of Bombay at Rajkot. The proprietors of these estates vary from the Jam of Navanagar, the lord of 3,800 square miles, to the holder of a fraction of a village. In 1863, this body of chieftains was distributed among seven classes with functions and privileges varying from full civil and criminal jurisdiction to little more than nominal. For purposes of general supervision and control, the province is divided into four districts or *prants*, Jhalawad, Halar, Sorath and Gohilvad, each of which is partly controlled and partly managed by a Political Agent.

State of Kathiawad in the eighteenth century.

The greater part of the population of Kathiawad consisted, in the eighteenth century, of two classes,* chiefs and cultivators, called *bhumias* and ryots. The power of the chief ranged from the headship of a single village upto absolute jurisdiction over several score. The ryots were usually tenants long resident in the province. The chiefs were in almost every case foreigners, invaders from the north and north-east; Mahomedan adventurers from the court of Ahmedabad; Kathis animated by the love of plunder and cattle-lifting; and Mianas and Vaghelas who had settled on the coast on account of the facilities it afforded for their favourite pursuits of wrecking and piracy. More numerous than any others were the Rajputs, driven south by the disturbed state of their native kingdoms or by the restless spirit of military adventure to be found in a class where one profession alone is honourable. There is a certain uniformity in the building up of all these chieftainships. A powerful leader, with a sufficient band of followers, oppressed his weaker neighbours till they were glad to come to terms and place themselves under his protection, so as both to escape from plunder and to take their chance of sharing in the plunder of others.

* Bombay Gazetteer, History of Gujarat, Vol. I, Part I, page 416.

Mulukgiri System.

Owing to the general want of union in the province, both the Moghals and Marathas found it advantageous to follow a system of successive expeditions rather than to incur the expense of permanently occupying the Peninsula with an army which would necessarily have to be large. There is every reason to believe that in adopting the *mulukgiri* system, the Musalmans were only pursuing the practice of their predecessors, who used to take tribute from Jodhpur to Dwarka.

Meaning of the term Mulukgiri.

For many years previous to the first invasion of the Marathas, the Musalmans, unable to bring the Kathiawad chieftains under complete subjugation owing as much to the physical configuration of the Peninsula as to the warlike character of its inhabitants, were in the habit of extracting tributes from them by constantly recurring military demonstrations which came to be known by the name of *mulukgiri*. The practice was also pursued by the Musalman ruler of Junagadh and by other petty chiefs and was finally adopted and developed by the Marathas, till it came to an end when a settlement was effected by Major Walker in the early part of the 19th century. This term *mulukgiri* signified, according to Major Walker, a seizure of the country or more probably a circuit of the country, and was applied by the Musalmans to the systematised raids in search of tribute made by them on the Rajput chieftains occupying all the tract between the Indus and Jodhpur. Perhaps the word may be a rendering of the *vijay-jatra* or victory pilgrimage, practised by the old kings of Anhilvada who sought to make all neighbouring kingdoms tributary.*

Hence it will be observed that *mulukgiri* was in fact, a permanent military contribution. Its sanction was based on conquest, and for ages, in Gujarat at least, it had been considered as a legitimate exercise of lawful sovereignty. Originally imposed, continued, and enforced, by power, it was always resisted when the parties were able to offer resistance ; and the amount realised was therefore ever variable, depending on the power of coercion which the collector of tribute possessed. † While, therefore, it was the constant endeavour of one

* Ras Mala, I. 6.

† Bombay Government Records XXXIX (1) 270.

party to increase the demands, it was the object of the other to diminish them. A *mulukgiri* army, therefore, seldom possessing power sufficient to subjugate the country, or to reduce its fortresses, carried on its operations against the open towns and villages. The season of harvest was always chosen for the period of action, as promoting not only the more ready acceptance by the Chieftain of the demands made upon him, but as also affording the more ready means of subsistence to the troops. In the collection of a revenue so fruitful in causes of dissensions, generally realised by irregular troops, entrusted also to persons who were personally interested in the amount of the collections, numerous injuries and oppressions fell upon the country. Although its origin was found in violence and superior power, yet in a series of years certain rules and customs obtained that had considerable effect in regulating its practice.

As the army approached the territory of the chief from whom the tribute was due it was his duty, if he meditated no opposition, to cause his Vakil to meet it on the boundary of his territory, and his interest to cause a settlement to be effected as early as possible. If a settlement was intended the *hat zalamanee* bond* was executed by the Vakil which was received as a earnest on the part of the chief to comply with every reasonable demand; and that secured his territory from every predatory act. This bond was not however invariably taken; it was dispensed with where the sincerity of the parties in the adjustment could be depended on. In order to ensure protection to the villages, they were furnished, according to their size, with one or more horsemen under the appellation of *bandars*. The literal meaning of this word is "rocket-bearers" and these safeguards were so called from being furnished from the advance guard in which the rocket-bearers generally marched; but the *bandars*, or safeguards, were furnished indifferently from any part of the troops.

The supplies which the *bandar* was entitled, during his stay in the village, to receive formed a very considerable tax upon the poor villagers as they had to pay for the protection furnished and to provide the *bandar* with grain for his horse, victuals for himself,

* Bombay Government Records XXXIX (1) p. 109.

tobacco, betel nut, *ghee*, and sometimes with furniture. This abuse was so great that some of the *bhumias* settled the actual amount to be furnished to the *bandar* by regular agreement and paid a composition in money with a view to relieve themselves from these indefinite demands. Under the Maratha Governments, the coercive measures were directed principally against property, the persons of the villagers escaped cruelty and oppression ; and the state they were left in by the Marathas was one of happiness compared to the barbarities they occasionally experienced from the depredations of each other. The practice of *mulukgiri* was not confined to the Marathas alone. It was practised by the Nawab of Junagadh and the collections which the chieftains of Bhavnagar. Wadhwan and Navanagar made from their own *bhayat* or dependent *girasias* partook of the nature of *mulukgiri* as they depended in fact more on their power to collect than on any right to a portion of the territorial produce. A perpetual conflict between a spirit of encroachment and of resistance perpetuated the evil in almost every taluka in Kathiawad.

While the evils above related were suffered and inflicted under circumstances of opposition and resistance, it is but just to mention that they were more frequently the result of the conduct o the chieftains of the country than of the desire of the *mulukgiri* Commander. The principal object of the latter, which was also frequently his immediate interest, was to obtain a quick and speedy settlement of his demands and he was always anxious to relieve himself from the expense of maintaining a *mulukgiri* force. If, therefore, the chieftain settled before the troops approached his taluka, he was perfectly secure from any oppression ; and *bandars* were supplied to every village in the route through his country.

During the season of *mulukgiri* there was seldom any want of forage in the country ; but the necessity for fuel existed. In obtaining a supply of this article, however, some attention was paid to the convenience and circumstances of the inhabitants. In the open country, when firewood and the dung of cattle were insufficient to afford an ample supply, a circuit was made through the village and any wood that might be outside the houses was carried off ; but should this resource fail, the *bhumia* or chieftain caused a village to be deserted, so that the materials could be converted into fuel.

It was an established part of the *raj-ool-moolk*, or common law of the country, that during the time the army of the Gaekwad was in the field, all military operations must cease among the *bhumias*,* and probably the most happy period that the inhabitants enjoyed was actually that in which the *mulukgiri* army was making its ordinary circuit, as its object was solely to collect tribute. The exactions of this army were stated to be less formidable than those which were experienced by the people from the licentious conduct of their own countrymen.

It was the acknowledged right and the duty of the Government who exercised the right of *mulukgiri* to check the tyranny and oppression of the chieftains, to redress the grievances of those whom they injured, and to punish those who committed irregularities. The chiefs too considered the sovereignty of the country to vest in the authority to whom they paid tribute. (Aitchison's Treaties, Vol. VI, p. 81.)

Under the Baroda Government the *mulukgiri* tribute in Kathiawad consisted of two portions: (I) *jamabandi* (tribute proper) and (II) *kharajat* (extra levies). In the latter term were included :—

(1) *Suba sukhdi* (the perquisite of the *mulukgiri* commander).
(2) *Beni bandari* (fees on account of safe guards furnished. Cf. para. 26 of Colonel Walker's Final Report).
(3) *Nazarana* horse (annual present of a horse).
(4) *Jameedar sukhdi* (the perquisites of the local hereditary revenue officers).
(5) *Dewanji sukhdi* (perquisites of Vithalrao Dewaji, Deputy of the *mulukgiri* commander).
(6) *Darakhdars* (fees to States officers who accompanied the expedition).
(7) *Shagird pesha* (perquisites for petty servants).
(8) *Sutar chamdu* (yarn and leather).

But it does not appear that each of the tributaries was liable to pay all the above items.†

* Babaji for instance fined the Nawab of Junagadh for allowing his army to remain in the field after the Gaekwad troops had entered the country. It was on the strength of this custom that the permanent stay of Baroda and British troops was held to render illegal all inter-territorial fights and raids.

† State Records.

Increased severity of Mulukgiri as time went on.

There remains to be said one word on the tendency of the *mulukgiri* to increase in severity on the tributary chiefs. The principle of the collector was to get as much more than his predecessor as he could; that of the chieftain to pay as little as possible. The actual settlement, therefore, was not regulated by any fixed standard, but varied according to the power of attack and defence in either party. When the tribute of any place had fallen into arrears, no revision was thought of, that the whole sum might be realised. On the contrary, an endeavour was made to settle for a proportion of the tribute due at its full rate, all arrears being left for a future opportunity. The demands were constantly progressive, but the revenues obtained did not increase except in the case of States which were unable to resist exaction till, of course, they broke down under the pressure. It has been mentioned that one of the alleviations to the general oppressiveness of the *mulukgiri* was the weakness of the invading army which was unable to do damage except in the open country. But this remark applies with less and less force as the period of the settlement made by the British approached, for. as the sums extracted from the Peninsula increased, the Maratha armies sent in that direction augmented in force and number and it may be said that, when Colonel Walker interfered, the power of the Marathas was fully established and their supremacy acknowledged by all the chiefs.

Under Damajirao Gaekwad three or four thousand horse, without guns or camp equipage, pursued their *mulukgiri* march through the country and adjusted the amount of their demands according to the ability of the party to resist or their own power to enforce. As the Government of the country, however, became more settled, some little regularity began to be observed, the *mulukgiri* came to be considered as an available and valuable addition to the income of the State, and a certain number of *sibandi* and foot soldiery were employed.

Shivram Gardi.

The person, however, who made the most considerable inroads upon the ancient practice was Shivram Gardi who commenced his *mulukgiri* in 1793-1794, and after having conducted several bodies of troops into Kathiawad at different times, gained experience in ascertaining with great certainty the ability of the country to bear a greater tribute than formerly,

which tribute he had also the means to enforce. Shivram, therefore, raised the standard of the *mulukgiri* tribute, and enforced it with much severity. Before passing on to a record of Babaji's expeditions a few States may be mentioned as instances of what has been said :—

Morvi.

Between the years 1758 and 1803, according to a memorandum of the Gaekwad and the Peshwa's *jamas* levied from Morvi and sent to Major Walker in 1807, tribute was levied on the little State sixty-five times. In 1758 Sayajirao Gaekwad's *subedar* levied Rs. 21,500 for the Gaekwad ; in 1795 Shivram obtained four years' *jamabandi* at once, that is Rs. 18,000 for the Peshwa and one lakh for the Gaekwad. In 1798 the same person collected Rs. 22,500 for the Peshwa and Rs. 64,500 for the Gaekwad. Babaji Appaji in 1803 levied tribute for the three years amounting to five lakhs.* In all, during the forty-five years, nearly 22½ lakhs were obtained, of which nearly eight lakhs were collected in the last nine years.

Halar and Kotra.

"The *mulukgiri* revenue of Navanagar," writes Major Walker, 'has been as elsewhere progressive'. In 1784, 1785 and 1786 it amounted to Rs. 70,000. Shivram increased it to Rs. 80,000 and it was advanced by Babaji to Rs. 98,000. The revenue of Kotra was raised by Shivram from a small sum to Rs. 17,000. Babaji, calculating at this rate, made his first settlement with Kotra for three years at Rs. 50,000, for the next three years he was obliged to receive only Rs. 24,000 and the growing distress forced him to accept for the following two years Rs. 17,000. Besides unable to discharge this engagement the chief of Kotra gave his son and five Rajputs as hostages.

Sorath and Bantva.

The first collections of the Marathas from the Nawab of Junagadh, were but Rs. 31,000. The year that the Dewan Umarji was assassinated by his master, 1784-85, Rs. 50,000 were collected, after which the rate again fell but never exceeded Rs. 40,000. Babaji's settlements with the Nawab of Junagadh were, on the average of six years, between Rs. 75,000 and

* 'But' adds Col. Walker, 'by this time, the resources of the Thakur were exhausted, and the country exhibited a scene of disorder and calamity.' In 1806 the third *mulukgiri* circuit of Babaji 'helped to perpetuate the miseries of the country.' From 1804-5 to 1807-8 Morvi fell into arrears.

Rs. 76,000; in the last year the settlement was made at Rs. 80,000, of which nearly Rs. 9,000 were for *kharajat*. Before Shivram's time the Bantva *jama* varied from Rs. 28,000 to Rs. 32,000 according to the power of the collector. Shivram raised it to Rs. 38,000 and Babaji settled for the first three years at Rs. 1,05,000, for the next three years at Rs. 92,000 and for the following two years at Rs. 72,000. The consequence of these exactions was, in Major Walker's words, that 'the greatest part of Bantva was waste.' The fact was that in early times the Marathas did not enter Kathiawad regularly, and no arrears were collected till Shivram instituted the practice in 1793-94. Those who followed him guiding, their exactions as much as possible by the total of the sum that Shivram had collected made it the rule, or nearly so, of their exactions for the year of account.

Peshwa's share in Kathiawad.

Before passing on to a record of Babaji's expeditions which immediately preceded the settlement by the British, brief mention must be made of the Peshwa's share in the tributes of the Peninsula.†

The year after Gujarat had been partitioned between the Peshwa and Damajirao, the division of Kathiawad took place under the same conditions; the division, that is, of the districts of Sorath, Halar, Gohilvad and Kathiawad, by which the Peshwa obtained the right to draw the revenues of thirty-eight *mahals* of which the *kamal jama*, or full land revenue was estimated at about seven lakhs, and the present *jama* at Rs. 2,85,300. Three *jamanat mahals* were also to be held jointly by the two powers, the Shri Jagat Dwarka Bandar, the City of Junagadh, and Diu Bandar.

Gaekwad's farm.

For a time the Peshwa's own officers collected the revenues of his share of the Peninsula which was included in the Ahmedabad district, but, under the *subedari* of Bhavani Shivram and Aba Shelukar, owing to the inability of the local officer in charge of Ahmedabad to realize the revenue, the Peshwa's share was farmed to the Gaekwad, who was held bound

† Aitchison's Treaties (1876) IV, app. IV. The partition took place in 1752-53 Among other things it was agreed that, neither party should afford asylum to the *girasias*, *talukdars*, *rayats*, or *zamindars* of the other side; that, if any new country was acquired, it should be equally divided and that, if any *mahal* remained unpartitioned from oversight, it should be shared equally after an inquiry.

to pay for the privileges a net revenue of from Rs. 2,15,000 to Rs. 2,55,000. This, of course, represented a very considerable profit to the Gaekwad.

After the war with Aba Shelukar, the whole of the Ahmedabad *subedari* which included the Peshwa's share of Kathiawad, was farmed to the Gaekwad. Three or four years later, that is in 1802-03, the latter made a proposal for the redistribution of the tributary States by which the Peshwa's share was to be worth Rs. 5,38,019, or, to be more correct, Rs. 4,80,419 and that belonging to himself Rs. 4,01,901. No notice was taken of the proposal by the Peshwa, and in 1814-15 the farm came to an end. The acquisition of the Ahmedabad farm by the Gaekwad after expulsion of Aba Shelukar should have ensured the rapid and entire subjugation of the whole Peninsula. But, the death of Govindrao Gaekwad was followed by a period of terrible discord in the State, and for five years no *mulukgiri* force was despatched to Kathiawad. When, however, Colonel Walker had brought affairs into some order at Baroda, an opportunity was given to the minister Raoji Appaji, in some measure to supply the crying pecuniary wants of his government by the despatch of a powerful *mulukgiri* army into Kathiawad under the command of his brother Babaji.

At that time the revenues of the chiefs were roughly estimated at sixty-eight lakhs in the following proportions: Junagadh seven lakhs, Navanagar eleven lakhs, Bhavnagar ten lakhs, Limbdi (Jhalavad) ten lakhs, Morvi and Tankaria three lakhs, Chital and Jetpur three lakhs, Gondal Dhoraji six lakhs, and others who paid less. Of these sums eleven lakhs should have gone as *mulukgiri* tribute to the Peshwa and Gaekwad, or rather as the former's share was farmed by him to the latter. In Aba Shelukar's time the Peshwa expected from the farmer, after all expenses for collection, Rs. 1,60,119; in the Gaekwad's time he claimed Rs. 3,29,560.

Babaji's three Mulukgiris.

Babaji conducted or directed three great *mulukgiri* expeditions, the first in 1803-4, the second in 1805-6, and the third in 1806-7. For six years' revenues he obtained, including the sums got from Morvi, the respectable total of Rs. 51,03,063.

As a portion of the history of the Baroda state it will be necessary to give in some detail the events of these years, the steps by which

the British Government first settled the claims and dues of the Baroda State and of the chiefs respectively, those by which the Peshwa was deprived of all power in the Peninsula, and those by which he was supplanted by the British power which eventually took the management of the whole into its hands, merely remitting the annual collections to the Gaekwad.

On the 19th of December 1803, the chiefs of Chital, Jetpur, Medorda, and Kundla, suffering from the exactions of the chiefs of Bhavnagar, Junagadh, Navanagar as well as of the Gaekwad and Peshwa, applied to the Resident at Baroda for protection.* The Raja of Morvi, at war with his kinsmen of Malia,† and the ruler of Jodiya Bandar followed suit. The Resident had for some time been anxious to interfere in the affairs of Kathiawad, and was now allowed by the Bombay Government (July 1803) to send an agent named Maulvi Muhammad Ali among the chieftains of the Peninsula to ascertain if they would submit to his arbitration. The Resident's main object was to assist the Gaekwad in recovering tribute, and to replenish his empty treasury. This, as we shall see, Babaji was able to do unassisted. The Resident's next aim was to effect such a permanent settlement of the Gaekwad's claim in Kathiawad as would enable him to realise his dues regularly, for, as has been stated, no tribute had been levied for five years, and it was advisable to avoid the necessity of sending an army every year into the Peninsula. He also wished to grant British protection to several Princes who had applied for it, and so to gain a hold upon the country adjoining Cutch and Sindh. Especially was it his desire to crush or capture Malharrao, the *ex-jagirdar* of Kadi, who had escaped from captivity at Nadiad and was now attempting to get the chiefs to combine under his leadership against the administration at Baroda.

The Resident's plan.

Meanwhile (1803), Babaji had been active enough in collecting the *mulukgiri* which was five years in arrears, and in preventing the chiefs from combining under Malharrao, the *jagirdar*, who escaped from Nadiad on the 4th of December 1802, fled to Bhuj in Cutch

Babaji's first Mulukgiri in 1803.

* Bombay Government Sel. XXXIX. 65.

† Bombay Government Sel. XXXIX. 67.

where he collected some 1,500 men. But he hesitated long before entering Kathiawad, while his relative Mukundrao, after losing the hold he had obtained on Amreli, established his head-quarters at Damnagar and levied tribute on the neighbouring villages. At length Malharrao, who had succeeded in obtaining assistance and promises from the chiefs of Morvi, Dhrangadra, and Junagadh joined Mukundrao at Sonari, a village in Vankaner. In July he reached Dhari with an army of 5,000 men.

Babaji's turn now came. Unaided, except by the prestige of his alliance with the English preached through the peninsula by the Maulvi, he had by September, after suppressing the *desai* of Patri, either brought to terms, or summoned to their allegiance, the Kathi *bhumias* and the chiefs of Vankaner, Rajkot, Gondal, Kotda, Than, Navanagar, Morvi, Malia, Wadhwan and other States. Three of the most powerful rulers remained to be dealt with, Junagadh, Jetpur, and Bhavnagar.

On the 11th October 1803 Vithoba Pilaji (Vithalrao Dewanji) surrounded the Dhari fort, in which Malharrao was, but the latter managed to escape him. He was pursued and defeated near Savar Kundla in Babriavad and then attempted to leave the Peninsula from Gogho, but was refused the means by Vakhatsing the Bhavnagar chief. The unfortunate man again fled inland and was able to strike one more feeble blow from the mountainous district of Palitana. At length, after he had been deserted by all his followers, starvation forced him to surrender himself, his son, and a solitary attendant, to Babaji. He was subsequently conveyed to Bombay where he long lived a prisoner at large.

In October the Raval of Bhavnagar, moved rather by fear of the British than by any concern for Sihor which resisted all Babaji's efforts, compounded to pay three years' dues for all arrears and Babaji abandoned the old *mulukgiri* system of refusing any compromise out of deference to the Resident's suggestion.

Babaji's first serious check occurred in December 1803, at the siege of Vartoli belonging to the Nawab of Junagadh, who was then expecting assistance from Kanhoji and hoped to head a confederacy of Kathi chiefs. Besides he refused to meet claims for Rs. 2,25,000 on

the ground that he was no mere Rajput.* It was at this time, that the Raja of Morvi, the Thakor of Vankaner, and the chief of Jodiya Bandar, from various motives, invoked the protection of the British.

1804.

In March 1804, Babaji having come to terms with the Nawab, proceeded to demand his tribute from the Porbandar chief who, in response to a demand for Rs. 1,80,000 offered Rs. 40,000. This chief having obtained the assistance of the Raja of Navanagar, who had before this made terms with Babaji the Gaekwad commander was compelled to ask the British for ammunition, and for a battalion which he proposed to station at Kaparband.

Second Mulukgiri in 1805.

Babaji's first *mulukgiri* ended as triumphantly as it had begun. His second expedition did not commence till April 1805. On the 15th of that month the Bombay Government observed 'that most of the Kathi chiefs had demanded the mediation of the English whose duty and right it was to interfere ; for although no direct assistance had been given Babaji, yet, from the positive declaration of the Nawab of Junagadh, it was evident that the chieftains of the Peninsula had submitted the more readily from the knowledge of his and his government's depending ultimately on the Honourable Company's support.' On the narrowest grounds 'the duty and right to interfere' in the collection of the revenue in Kathiawad might rest on the fact that the Honourable Company was answerable for the debts of the Baroda State, and that anything which affected the regular collection of its revenues justly came under the control of the power which had given its guarantee for repayment. The Kathi chiefs being independent had the right to demand British interference.

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* Briefly told, Babaji's subsequent dealings with the Nawab were as follows : In 1804, just as the *mulukgiri* force was entering Sorath, the Nawab placed Raghunathji and Ranchodji, the sons of Umarji, in the *dewangiri*. The latter conducted a petty *mulukgiri* expedition on behalf of his master both in 1804-5 and 1805-6, after having in 1804 resisted Babaji's attack of Bhantali. On this occasion the master betrayed his servant into Babaji's hands, and the latter, skilfully playing upon the two, settled the revenue as he pleased. In 1807, when Revashankar, Umarji's ostensible successor, made an attempt to levy a *mulukgiri* by which he obtained a lakh of rupees, he fined the Nawab Rs. 15,000. Revashankar, on the resignation of the sons of Umarji, was nominally Dewan. but he remained the tool of Babaji.

Third Mulukgiri in 1806.

The third *mulukgiri* expedition was not conducted by Babaji in person, for he was absent at Baroda, but by his lieutenant Vithalrao Dewanji afterwards *sarsuba*. As it was the most lucrative so it was undoubtedly the most severely conducted of the three expeditions.

The Resident joins Babaji in Kathiawad, 1807-08.

The great Maratha wars and other circumstances had hitherto prevented the Bombay Government from allowing Major Walker to carry out his projects in Kathiawad. In August 1807, however, the combined forces of the British and the Gaekwad under Major Walker and Babaji encamped at Gutu in the Morvi *taluka*, and the two commanders issued joint letters to twenty-nine of the principal chieftains inviting them to attend the camp situated at that place in order to discuss the terms of a permanent settlement of the Gaekwad's *mulukgiri* claims. It was not till the 15th of May 1808 that Major Walker was able to inform the Bombay Government that he had completed the settlement. He had not only been obliged to examine a vast number of contending claims, but he had had on the one hand to discourage 'the chimerical or excessive expectations of the *bhumias* (lords of the soil) for whom the utmost that could be done in general was merely to provide for their security in future,' and at the outset it was the settled belief among many of them that the British had entered the Peninsula with the view of ousting the Gaekwad, and they had tendered their assistance to the accomplishment of such a purpose. On the other hand, the Resident had had 'to moderate the demands of the Baroda government upon such of the chieftains as might appear to be sufferers from over-exactions or defalcations of their revenues.' Yet it must be confessed that Major Walker was so anxious not to injure the revenues of the Baroda State by his interference that, in most cases, his award bore far too heavily on the little States in the Peninsula. There was, besides, one great flaw in the settlement which was destined to bear the gravest consequences. In nearly one-half of Gujarat the Gaekwad was not a principal at all, but the farmer of the Peshwa's rights. By fixing permanently the sums which the *bhumias* had to pay without consulting the Peshwa, the latter's rights were overlooked, a fact which caused him to refuse the renewal of the farm when the lease expired.

Actions previous to Settlement.

We shall presently revert more fully to Colonel Walker's settlement, but at present notice should be taken of his doings before this was fully effected. From Morvi* Colonel Walker exacted Rs. 3,74,000, two lakhs were for four years' revenue, the remainder as clearance of all past demands.† The Gaekwad's requisition on Malia amounted to nearly three lakhs of *koris*,‡ but it was reduced by the Resident to one lakh. The Jam of Navanagar had abetted the Makranis in seizing the Kandorna fort belonging to Porbandar and the allied forces were obliged to march on that place and capture it.§ It was a well-known stronghold and the exhibition of force displayed, together with the considerate manner in which it was exercised, served to make the task of effecting a settlement with all the other chiefs an easy matter. No difficulty was experienced in coming to terms with the chiefs of Gohilvad, Sorath and Halar, or in transferring from the Gaekwad to the British Government the tribute due by Bhavnagar as part of the territories ceded in *jaidad* for the services of the subsidiary force, 24th October 1808. The tribute which had hitherto been paid by the Raval to the Peshwa was made over to the British according to the terms of the treaty of Bassein. Porbandar also easily came to terms.

Settlement.

Shivram's collections for 1798 had amounted to Rs. 9,47,540 those of two years of Babaji's *mulukgiri* (1806-07 and 1807-08) had been respectively Rs. 10,66,835 and Rs. 9,32,442. Major Walker, over anxious perhaps, as has been said, not to diminish the revenues of the necessitous Gaekwad government, fixed the perpetual settlement of the Peninsula at Rs. 9,79,882.¶ It was at the same time determined that a party of Baroda horse and one battalion of subsidiary troops should remain in the country to ensure the permanency of the engagements as well as to suppress the petty but savage wars which the chiefs had for so many

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* Bombay Government Sel. XXXIX. 121.

† Bombay Government Sel. XXXIX. 124.

‡ 379 *koris* were equal to 100 Imperial rupees.

§ Bombay Government Sel. XXXIX. 140. The Jam had no right to embark on a *mulukgiri* while the great *mulukgiri* was proceeding. Kandorna was restored to Porbandar on the 5th December, 1807.

¶ The revenue of the Peninsula was put at Rs. 51,95,550.

years been accustomed to wage one on the other. Thus, at one stroke the Resident hoped to put an end to the whole *mulukgiri* system, to close the long era of bloodshed and lawlessness, and to confer on the Baroda State, as well as on its tributaries, the means of enjoying certain revenues which in the case of the latter would increase with the calm progress of peaceful years. In the end his object was obtained, and it is on his settlement (revised) that the present relations between the Baroda State and the Kathiawad chiefs are based.

Engagements taken.

Permanent engagements were concluded of two kinds, and for each of them separate security was taken. The first form was *fael zamin* and was a security bond drawn in the name of the Baroda Government alone, providing for the general peace of the country and the protection of the possessions of the Peshwa, the British, and the Baroda Governments. This covenant was executed by the chieftains under the signature of their Bhats or bards, and for the faithful performance of its terms, *adzamin* or counter-security was taken from some of the chieftains so as to establish "*sanklia*" *jamins*, or a chain of responsibility, making each chief answerable for his neighbour. The second kind of engagement was for the payment, in perpetuity and by sending an agent to Baroda, of the amount of the tribute then determined and fixed, and for this, security was given renewable after every ten years.

Request of the tributaries for guarantees.

After these engagements were concluded, a *kalambandi* of 9 Articles, indicating the obligations of the tributaries and of the Baroda Government under the settlement made, was drawn up and presented on behalf of the tributaries, requesting that, in the event of their abiding by the terms thereof, the guarantee of Major Alexander Walker might be given on behalf of the East India Company.

Parwana or guarantee.

A *parwana* or assurance promising full protection to the tributaries, in return for their abiding by the terms of the settlement, and remaining submissive to the Baroda Government was then drawn up and granted to each chieftain under the counter signature of Major Alexander Walker.

Arrangements made to give effect to the settlement.

With a view to ensure permanency to the engagements obtained from several chieftains as well as to suppress the petty wars which the chieftains had for many years been accustomed to wage, one on the other, a military force composed of a Contingent of the Baroda Horse and one battalion of the Subsidiary Force was stationed within the Peninsula. Vithalrao Dewanji was appointed Sar Suba of Kathiawad, and to support him an Assistant to the Resident resided in the Province with headquarters at Amreli.

Vithalrao's duties were :—

(1) to collect the tribute fixed by Colonel Walker ;
(2) to interfere to settle disputed concessions ;
(3) to punish offenders seized in chief-ships of which they were not subjects ;
(4) to seize and punish indiscriminate plunderers ;
(5) to coerce the chief who disturbed the general peace of the country ; and
(6) to interfere in cases of flagrant abuse of power or notorious disorder in the internal government of the chiefs.

The Peshwa's grievances.

Since the beginning of the nineteenth century the Gaekwad had farmed the Ahmedabad districts belonging to the Peshwa, and these included a portion of the tribute paid by the chiefs of Kathiawad. In making his settlement Colonel Walker had, as has been remarked, wholly overlooked the rights the Peshwa undoubtedly possessed of a voice in a matter so seriously affecting his revenues. It is, therefore, no wonder that in 1814 he showed himself unwilling to continue to the Gaekwad the lease of the Ahmedabad farm, which he resumed on the 23rd of October 1914.

Settlement with the Peshwa.

It was in vain that from 1814 to 1816, Mr. Elphinstone urged the Peshwa to allow the Honourable Company to collect his revenue for him. The only condition on which he would consent to do this was that the entire revenues accruing from the tribute should be paid him without any deduction for collection. Now, not only had a large deduction on this account always been made to

the Gaekwad government, but when the lease of the farm terminated, that government had naturally withdrawn one half of its forces, and, though it is true that when any serious disturbances occurred, the task of restoring order had fallen almost entirely on the British troops, yet for ordinary police work the Gaekwad's army had been mainly used. The condition for which the Peshwa stipulated was, therefore, a very hard one ; yet, to ensure peace, the Bombay Government undertook to collect the Peshwa's revenue without charging him anything for collection, and agreed that the tributaries' agents should pay in their dues at Ahmedabad. On his side Bajirao consented not to upset the decennial settlements.

1816.

The task the British had undertaken was all the more difficult, owing to the intrigues of the Peshwa's officers, who disseminated reports that the rule of the Gaekwad, and, consequently, the arrangements made by Colonel Walker had come to an end. Besides, no arrangements were made by the Peshwa for the defence of the country, and the Bombay Government had to add a battalion to the Kathiawad force. In 1816 the Peshwa's *jamabandi* amounted to Rs. 5,62,939 and the Gaekwad's to Rs. 5,60,364. In June 1816 the Peshwa again reiterated his displeasure at being precluded from interfering in Kathiawad, when the Bombay Government abruptly informed him that their engagements prevented them from allowing him to increase his demands of the tribute that was due to him or that might thereafter become due, according to the spirit of the engagement. From 1817 to 1819

1817-1819.

Captain Ballantyne was employed in effecting new decennial engagements with the chief and a British force was sent into Kathiawad to restore order.

The Peshwa loses his rights in Kathiawad, 1819.

Soon after came the rupture between the Peshwa and the Bombay Government. The Peshwa's rights in Kathiawad which previously formed a portion of the Ahmedabad farm were assigned to the East India Company in part payment of a subsidiary force ; and any interference on his part in the affairs of this country came to an end. There remained only the British and the Baroda Governments, and we have seen how anxious the Bombay Government was to get from Fatesing his portion of the Kathiawad tributes in part payment

of the increased subsidiary force. Their negotiations in this direction met, however, with a firm refusal from the Regent, and it was not till Sayajirao Maharaja ascended the *gadi* that the whole management of the country, that is, the collection of the entire tributes was entrusted to the British, by an agreement dated 3rd April 1820. The Gaekwad was henceforward to get a fixed sum from the tributary chiefs of Kathiawad; he was also to have no further concern in the country except in the Amreli district and Okhamandal. The Bombay Government made itself responsible that the tribute should be forthcoming, and alone retained relations with the chiefs of the Peninsula. In the Minute recorded by Mr. Elphinstone, in order to make the intention of the British Government quite clear in negotiating the above convention, he gave a distinct promise to uphold all the legitimate claims of the Baroda Government. The gist of the instruction issued by the Government of Bombay to the Resident at Baroda in this connection is contained in the following passage: "When tribute is withheld, it will generally be expedient to enforce the payment by the employment of British troops rather than of the Gaekwad's. Care must be taken in all transactions with the tributaries to maintain the Gaekwad's nominal superiority, and the remembrance that his rights still exist no less than to prevent any interference by his officers contrary to the present agreement. The *jamindars* should pay their tribute into a treasury of the Gaekwad's whenever it can conveniently be done." The administration was to be carried on in the name of the Gaekwad whose sovereignty over the province remained unimpaired.

2. Mahi Kantha Agency.

Mahi Kantha.

In the Mahi Kantha, the territory to the north of the Mahi river, the decay of Moghal power in the early years of the eighteenth century was accompanied by a revival of local independence. But, in 1753, this was again suppressed by the Marathas, who, settling in the province, levied tribute from all except the poorest and most out-of-the-way chiefs.* The following is a short account of some of the chief Mahi Kantha tributaries.

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*Of the sixty-three Mahi Kantha chiefs the only houses who pay no Baroda tribute are Pethapur, Magodi, Gabat, Timba, Vadagam, Ranipura, Bolandra, Likhi, Motakotarna and Umadi.

Idar.

About the year 1766, the Baroda army under Appasaheb came to Idar* and demanded from Shivsing the ruler, half of the territory of Idar as belonging to his uncle Raising who had died without male issue. Shivsing tried to avoid compliance but was in the end compelled to write over a half share of the revenues of the State.† In 1778 the Peshwa's deputy at Ahmedabad, with the help of the brother of Surajmal, one of the Idar proprietors who had been put to death by the eldest son of Shivsing, levied a tax in the Idar districts named *ganim ghoda vero* or horse cess. In 1802, the Gaekwad's revenue-collecting force came from Kathiawad, and, encamping at Sidhpur, summoned Gambhirsing to pay arrears of tribute. Whilst at Sidhpur, Gambhirsing by the promise of an increase in the tribute, induced the commander of the Gaekwad's force to help him in driving out the Musalmans from Gadvada. After some difficulty the tribute was settled at the sum of Rs. 24,000, and its name changed from the enemy's horse, *ganim ghoda*, to the grass and grain, *ghas dana*, cess. In 1848, Ahmednagar and Tintori were transferred to Idar and the tribute raised to Rs. 30,340, the present figure, the increase of Rs. 9,980 being for the transferred estates.

Danta.

About the middle of the eighteenth century, during the time of Rana Prithusing, the army of Damaji Gaekwad came to Danta and did not withdraw till the Rana had agreed to pay tribute. A few years later, Abhaysing, the ruler of Danta, finding his chief men and vassals troublesome, promised a fourth share of the revenue to a Maratha named Arjunrao Choparo. He, with a hundred Baroda horse, after about two years, began to build a small fort at Danta. At last his conduct became so oppressive that, with the help of the people, Mansing the Rana's eldest son drove him out. Subsequently however the State again became tributary to the Baroda Government, and at present it pays as *ghasdana* a yearly sum of Rs. 2,374-1-11.

Malpur.

In 1780, during the reign of Indrasingji, Fatesing Gaekwad attacked and captured Malpur and took away its gates. Since then the Malpur

* See Page 460.

† Bombay Government Rec. 91A of 1861, 26. According to another account Shivsing was obliged to pass a bond for Rs. 20,000. Forbes, Ras Mala, 459.

Ravals have paid the Gaekwad as *ghasdana* a yearly sum of Rs. 280-4-4.

Sudasna.

During the minority of Khomansing, the son of Hathioji, the Baroda army under Vithoba attacked Sudasna, plundered the village of Uderan, and retired. After this they returned every three or four years, and, at last, levied a fixed tribute. In 1804, Kakaji, a Maratha officer, brought a Baroda army against Sudasna, but was beaten by the Thakore, who is said to have been helped by the spirit of Maneknath Bavo and did not lose a man. None the less he pays a yearly sum of Rs. 1,000a s *ghasdana*.

Other Mahi Kantha States.

Besides these, the Mansa State pays as *ghasdana* a yearly sum of Rs. 11,734 ; Mohanpur Rs. 4,749-11-2 ; Ghodasar Rs. 3,501; Amliyara Rs. 316 ;* Punadra Rs. 375 ; Khadal Rs. 1,751 Ranasan Rs. 373-6-2 ; Varsoda Rs. 1,582-14-1 ; Ilol Rs. 1,863-3-1 ; Katosan Rs. 544-3-10 ; Valasna Rs. 280-4-4 ; Sathamba Rs. 401 ; Dabha Rs. 150 ; Rupal Rs. 1,164-13-6 ; Dadhaliya Rs. 699-4-6; Vasna Rs. 3,108-11-2 ; Hadol Rs. 112 ; Satlasan Rs. 1,676 ; Bhalasna Rs. 1,117 ; Ramas Rs. 158-5-4 ; Prempur Rs. 187 ; Kadoli Rs. 513 ; Khervada Rs. 302 ; Dedol Rs. 513 ; Tajpuri Rs. 699 ; Vektapur Rs. 1,118 ; Hapa Rs. 1,025 ; Dedhrota Rs. 669 ; Magona Rs. 890 ; Tejpura Rs. 310 ; Memadpur Rs. 170 ; Deloli Rs. 250 ; Kasalpura Rs. 50 ; Visroda Rs. 440 ; Palaj Rs. 400 ; Rampura Rs. 50 ; and Ijpura Rs. 240.

For some time Bacha *jamadar* had charge of the Mahi Kantha, and though he maintained the Gaekwad's authority with some vigour, he failed in wholly arresting the depradations and outrages of the Kolis. These continued to exact *giras* and *vol*, while the Raja of Idar kept up his levy of the *khichdi*. In 1818 Bacha *jamadar* was called off on foreign service, and, soon after, all the Maratha troops being withdrawn, the province relapsed into disorder. Nevertheless on the 15th December 1818, most of the chiefs of the province executed a security bond to the Hon'ble L. Stanhope on behalf of the Gaekwad, to pay the annual *jamabandi*, *ghasdana*, and other rights, quietly to take their own *giras* dues from the Gaekwad's

* The Thakores of Amliyara are famous for the obstinate resistance they have more than once made to the Gaekwad's troops.

government and not molest any *patel* or village, not consort with, smoke, or drink water with, criminals, but deliver them up and inform against them, on pain of losing *giras* and *vanta* rights.

Management of Mahi Kantha made over to the British, 1820.

In 1817-18, the Honourable Company supplanted the Peshwa and obtained a firm hold on Gujarat. Their new possessions brought the British Government into immediate contact with the surrounding unsettled, *mehvasi*, tribes of the Mahi Kantha, and the interlacing of possessions and the confusion of authority had produced such general lawlessness that it was considered that some one power must become responsible for the maintenance of order. As the Gaekwad government could not be allowed to take this position, the management of the Mahi Kantha was by an agreement, concluded on the 3rd of April 1820, made over to the British Government. Under the terms of this agreement the Gaekwad promised that he would no longer send troops into Kathiawad or the Mahi Kantha without the consent of the British Government, and that he would submit any claims he had on any *jamindar* to the arbitration of the British. The British Government engaged to hand over the tributes due by the *jamindars* to the Gaekwad free of expense. It was also agreed that expenses incurred in coercing a refractory chief should be recovered from his estate.* As in the case of Kathiawad the sovereignty of the Gaekwad was to remain intact. The agreement made regarding the tributaries of the Mahi Kantha did not directly guarantee their *giras* rights in the Gaekwad's villages. To preserve order and carry out the terms of this agreement, a British Political Agent was, in 1821, put in charge of the Mahi Kantha and a military force placed at his disposal. Owing perhaps as much to poverty as to unwillingness to pay, the chiefs had allowed their tribute to fall greatly into arrears, and the Baroda Government by pressing exorbitant claims added to the difficulty of settlement. The matter was referred to the Bombay Government, who decided that the Gaekwad was not entitled to more than had been sanctioned by the settlement of 1811-12. Full and counter securities for further payments were taken, and an average fixed for the settlement of the various claims of the petty chiefs.

* Bombay Government Sel. XII. 7. For the text of the treaty see Aitchison's Treaties (1876), IV. 235.

Bond of 11 Articles, 1822.

In 1822 a security bond of 11 articles was executed before Major Ballantyne, Political Agent, by the most of the Mahi Kantha chiefs, not to harbour criminals and outlaws or associate with them; to restore to a *jamindar* his land if its boundaries had been encroached upon; to submit all internal feuds to the Political Agent, to entertain no *sibandi*, Pardeshis, Arabs, Pathans, Kathis, Rajputs, or Marathas; to abandon thieving and to be answerable for the goods of travellers according to the *pagla* system; to keep no extra horses for Kolis; to give security for the due payment of the *ghasdana* and the *hak* of any *jamindar*; to submit their claims for *giras* and *vanta* to the decision of the Political Agent; to observe rules connected with the opium trade, and to see that the inhabitants of *uparvadia* villages paid the *patels* their dues.

Bond of 19 Articles, 1830.

Other security bonds were executed, but the most important was passed before Colonel Miles, Acting Political Agent, *prant* Gujarat, on the 11th of August 1830. It consisted of nineteen articles and was signed by all the chiefs of the Province. The rights they agreed to respect consisted of the levying of the dues of *ghasdana*, *jamabandi*, *khichdi*, etc., and the customary dues of *jamindars*. Their own rights they agreed to submit to the arbitration of the Political Agent. 'We will not resume the *giras*, *vanta* or *pasaita* we may have assigned away for debt, or in *ranvatia* or gift. We will continue to our brethren and relatives and others their *giras*, maintenance or *aida jivak* lands, etc.' For the rest the agreement resembled those previously described. This bond was signed not only by the *jamindars* of the Mahi Kantha, but also by the Kankrej *talukdars* and by the five estates of Bhadarva, Umeta, Anghad, Rayka, and Dodka. These last now form part of the Rewa Kantha Agency, while Kankrej has been transferred to the charge of the Political Suprintendent of Palanpur.

3. Palanpur Agency.

Palanpur.

Palanpur, as well as Kankrej, pay tribute to the Gaekwad. In the time of Dewan Pahadkhan in 1736 Kantaji Kadam and Malharrao Holkar made a sudden descent on North Gujarat and plundered Palanpur

when the chief agreed to pay a tribute of Rs. 1,00,000. Pahadkhan's successor Bahadurkhan was forced by Vithal Sakdev to agree to a yearly tribute of Rs. 10,000 and few years later (1768) the Peshwa's Deputy Sadashiv Ramchandra compelled him to pay a tribute of Rs. 35,000. The first British connection with this State took place in 1809, when an agreement was entered into by the chief Firoz Khan, also called Pir Khan, to pay the Gaekwad a yearly tribute of Rs. 50,001. For some years the chief power had fallen into the hands of a faction of Sindhi *jamadars*, who in 1812 murdered the Dewan who had taken steps to deprive them of power. The vacancy thus created was offered to his son Fate Khan, who refused to accept it at the hands of the mercenaries, and appealed for protection to the Gaekwad and British Governments. The Baroda Resident, with a joint force representing the two Governments, went to Palanpur, placed Fate Khan on his *gadi*, and entrusted the administration to his relative Shamsher Khan. The latter misbehaved. Fate Khan complained against him and he fled. Unable to manage his State, Fate Khan requested the British to allow him an English Officer to control his affairs and also that the Gaekwad Government would depute an agent, (*vakil*) to help him in revenue matters. Thus was established in Palanpur an Agency. This request was granted and a treaty was drawn up in 1817 under which the chief agreed to pay his tribute punctually, and also to pay Rs. 9,000 on account of the salary of the Gaekwad agent stationed in the State. A Baroda Agent was kept at Palanpur until 1848.

Tribute and Jamabandi paying villages.

The arrangement of 3rd April 1820 applied to estates which paid tribute proper to the Baroda Government. It was not meant to apply to estates which, though once tributary, had passed under the direct administration of the State and which therefore had been subjected to the payment of a regular *jamabandi* or land revenue in addition to the former tribute. In order to make the scope of the arrangement clear, His Highness Maharaja Sayajirao II presented, on the day on which the agreement was signed, a memorandum of points connected with the details of the arrangement. Two of the points included in the said memorandum related to the villages in Kathiawad and in Mahi Kantha, respectively, which, though subject to the levy of tribute,

had passed under the direct authority of His Highness. With respect to the Kathiawad villages the Maharaja asked that they should continue to be managed by the Amreli authorities and that credit should be given in the tribute accounts furnished by the British authorities equivalent to the amount of the tribute, due from them. The Maharaja's proposal was agreed to and the villages in question are now Baroda territory proper.

Respecting the Mahi Kantha villages which paid both *ghasdana* and *jamabandi*, and which numbered 57, pressure was put upon the Maharaja to transfer them to the control of the Political Agent and to fix the *jamabandi* once for all. To this proposal he yielded and the Political Agent thus took charge of the estates of Katosan, Kankrej, and Bavishi circles, paying both *jamabandi* and *ghasdana*, under his management in 1822-23 and took steps to fix the amount of *jamabandi* payable by them based on the average collections of the preceding ten years.

4. Rewa Kantha.

Rewa Kantha.

Rewa Kantha means literally the district or province on the bank of the river Rewa, popularly called the Narbada. But all the States comprised in the province of Rewa Kantha are not on the banks of the Narbada; some of the northern States, *i.e.*, Kadana, Lunavada, Balasinor and Pandu *mehwas* are on the banks of the Mahi, but these having been placed for administrative convenience under the supervision of the Political Agent of Rewa Kantha, form part of this Agency. The Collector of the Panch Mahals, with headquarter at Godhra, is ex-officio Political Agent for these States.

After the decline of the Moghal power in the middle of the eighteenth century, the Rewa Kantha chiefs no longer paid tribute and began to levy demands of their own. This revival of local power, did not last long. By 1730 the Marathas, appearing in force, conquered most of the plain lands and levied tribute from all but the poorest and the remotest chiefs. As the authority of the Marathas was not firmly established these chiefs paid their tribute only under the pressure of military force. The younger branches of the chiefs' families had from time to time been forced to leave their homes and win for themselves new estates. These cadets of the larger houses, a

few daring adventurers and the descendants of the original chiefs, are the present Thakores or landlords of the Sankheda and Pandu *mehvas*.

These chiefs gradually became amenable to the authority of the Sinor, Sankheda, Tilakwada, and Savli *mahals* of the State, and in course of time the necessity of sending the annual *mulukgiri* expedition ceased, the tribute payable being realised peaceably by the local authorities. It was for this reason that no settlement of the tribute of these estates was carried out as in the case of Mahi Kantha. The British Government, however, claimed the same general control over these tributaries as in the case of the Kathiawad and Mahi Kantha tributaries, and proposed that, with a view to put the matter on a regular basis, a settlement with them might be effected. Mr. J. P. Willoughby who was Assistant Resident in charge, Baroda Residency, had a discussion on the subject with His Highness Maharaja Sayajirao II and his minister Vithalrao Devaji and obtained their assent to the general spirit of the measures adopted after fully explaining to them their nature and the object of the British Government in suggesting them. The Maharaja being, however, anxious that the principles on which the settlement was to be carried into effect should, in order to prevent future doubts, be explicitly defined, presented a memorandum stating the lines on which the settlement of these *mehvasis* was to be carried out. This was approved by the Government of Bombay. This Memorandum is known as the Rewa Kantha *Kalambandi* of 1825. At the same time Mr. Willoughby obtained from the *jamindars* security bonds. Since the time of this settlement, the *mehvasi jamindars* have been under the political supervision of an officer of the British Government, though it was originally intended that the terms of the settlement should be carried out by the Baroda Government.

The following is a short account of the tributaries now under the Rewa Kantha Political Agent :—

Rajpipla.

Pilajirao Gaekwad in 1723 overran from his castle at Songadh all Southern Gujarat and built several forts within Rajpipla limits. * Later, in 1763, the Peshwa allowed Damajirao, whose share

* Watson's History of Gujarat, 97, see also p. 461.

of Gujarat yielded less than had been expected, to add to his revenues by annexing small Rajput estates and by levying tribute on the larger chiefs. With this object he advanced against Rajpipla, whose chief, Raysing, was a boy of only seven years of age, and forced him to give up one half of the four rich sub-divisions of Nandod, Bhalod, Variti and Govali. Shortly after, Damajirao on receiving the chief's niece in marriage, agreed to take a yearly payment of Rs. 40,000 instead of a share in the four sub-divisions, keeping at the same time three or four villages near the Narbada and building a mud fort in each of the four sub-divisions.* Matters remained on this footing, till, in 1781, Raysing's minister intriguing with the Baroda Court, Fatesing Gaekwad with an armed force advanced to Nandod and raised the tribute to Rs. 49,000. In 1786, the Gaekwad raised the tribute to Rs. 75,000 to be paid every second year, and again in 1793 increased the amount to Rs. 78,000. In 1805, again the Gaekwad sent a force to Rajpipla, obtained a succession fee, *nazarana*, of Rs. 1,50,000 and raised the tribute to Rs. 96,000 adding shortly afterwards a further yearly demand of Rs. 4,000. In 1810 the Gaekwad, with the consent of the British Government, deposed the chief, choosing as his successor a supposed child of his by the Mandva chief's daughter.† The deposed chief's brother began to plunder the country. Disorder continued, till in 1813 a six months' truce was followed by the despatch to Rajpipla of a large Baroda force and the conclusion of an agreement, under which the new chief and the deposed chief's brother, the rightful claimant, leaving the management of the State in the Gaekwad's hands, promised to keep the peace for two years and then submit their claims to arbitration.

Four years passed before even a preliminary inquiry was made and, in view of the consequent disorder, the British Government determined to take upon itself the settlement of the disputed succession. It was at first proposed that the arbitrators should be the Raja of Chhota Udepur and other Rewa Kantha chiefs. But as they were thought to be under the influence of the Gaekwad, who was pledged to uphold his nominee's claim, the settlement of the question was

* Bombay Government Sel. XXIII. 265.

† Aitchison's Treaties (1876); IV. 265-266, XCVIII. The Bombay Government agreed to guarantee this arrangement, but on account of the death of the deposed chief, the guarantee was not actually affixed to the *sanad*.

placed (9th June 1820) in the hands of Mr. Willoughby, the Assistant Resident. After very full inquiry, Mr. Willoughby decided (20th February 1821) that the Gaekwad's nominee was a spurious child. The pretensions of the rightful claimant Narsing were after some hesitation admitted by the Gaekwad. The British Government then assumed the management of Rajpipla, the Gaekwad handing over all control on the same terms as those agreed to in 1820 when he gave up the supervision of the tributary States in Kathiawad and the Mahi Kantha.* The British Government assumed entire control over the State finances, and the first step taken was to obtain from the chief a written agreement (26th November 1822) to adopt, besides several other things, any plans proposed by the Baroda Resident for meeting the Gaekwad's debt and tribute demands. A sufficient revenue secured, it was decided (20th February 1823) to fix the tribute at a yearly sum of Rs. 65,000. To settle the debt was a much harder task. The amount originally claimed, no less than Rs. 21,76,246, proved on examination to include upwards of 24 per cent. interest and an unjust item of Rs. 3,00,000. With very little demur the Gaekwad lowered his claim to Rs. 9,20,020. Even then there were many unjust and overcharged items, and as it was hopeless to expect the Rajpipla State to pay such a sum, the Gaekwad agreed, on condition that as much as possible should be paid in ready money and the rest in yearly instalments, to reduce the whole claim to Rs. 8,00,000. Of the Rs. 8,00,000 a sum of Rs. 1,40,330 was disputed by the chief who asserted that the Gaekwad's managers had recovered it when Rajpipla was in their hands. The whole admitted debt was thus reduced to about Rs. 6,59,670. Of this in the first year the sum of Rs. 4,05,690 was paid,† leaving Rs. 2,53,980 outstanding. Of the Rs. 1,40,330 in dispute between the Rajpipla chief and the Gaekwad it was afterwards settled that one-half should be admitted. In 1825 all claims were finally adjusted and it was arranged that the balance due to the Gaekwad should be paid in the eight years ending 1833-34. In 1852, two years after the British Government finally withdrew its supervision of the State, an engagement was mediated by the British Government between the Gaekwad and the Raja of Rajpipla, by which some old disputes were settled by the transfer of

* Bombay Government Sel. XXIII. 501-503.

† Of this sum Rs. 2,25,000 were under British guarantee raised from Baroda bankers. Bombay Government Sel. XXIII. 623.

certain villages in which both Governments had shares to the Gaekwad and the Raja respectively, and the admission of the right of the Raja of Rajpipla to collect certain customs on payment of Rs. 13,351 yearly.*

Chhota Udepur.

In the early part of the eighteenth century the capital of the State was removed to Chhota Udepur from Ali Mohan (Almydhan). The site was well suited for trade, but it was a place of no strength and the chiefs were before long forced to pay tribute to the Gaekwad. In 1822, during the reign of Prithuraj, on its guaranteeing a yearly tribute of Rs. 10,500, the control of the State was transferred to the British Government by the Gaekwad. The Raja receives in return a dress of honour and also small sums from villages in Baroda territory.

Lunavada.

In 1758 in the first year of Dipsing's reign, Sadashiv Ramchandra one of the Peshwa's officers, marched against Lunavada, demanded from Dipsing a tribute of Rs. 50,000 and kept him a prisoner till the whole was paid.† In 1812, through the medium of the Political Agent, Mahi Kantha, the State entered into an engagement to pay the Gaekwad a yearly tribute of Rs. 6,501 without the intervention of an army. In 1819 the rights of Sindhia's government in the State were transferred to the British. In 1822 the engagements of 1812 were renewed and made lasting, and the State became formally entitled to British protection in accordance with the terms of the convention of the 3rd of April 1820. The political control was in 1825 transferred from the Mahi to the Rewa Kantha agency.

Balasinor.

Sardar Muhammad Khan, succeeding his father Sher Khan 'Babi in 1758, opposed the Marathas, but was attacked by Sadashiv Ramchandra and forced to pay tribute. Two years later (1760) Balasinor was taken by the Maratha commander Bhagvantrao, and in the next year recovered by Muhammad Khan Babi, who on condition of paying tribute was allowed to keep it.‡ In 1768 the Peshwa's manager at Ahmedabad levied a tribute of Rs. 3,000, and this, afterwards increased to Rs. 10,000 passed to the British. In 1780 the Gaekwad imposed a tribute of

* Aitchison's Treaties (1876), IV, 270-273, CII.

†Watson's History of Gujarat, 149 and 151.

‡ Major Watson's History of Gujarat.

Rs. 4,000,* and this sum was permanently fixed in 1813 at the settlement of the affairs of the Mahi Kantha tributaries at Baroda Rs. 4,001 and since commuted to Rs. 3,600.

Mehvasi Chiefs.

The *mehvasis*† are the petty chiefs and *jamindars* residing on the banks of the Narbada or else in the vicinity of the Mahi, wild tracts intersected by hundreds of forest-beds and covered with thick brushwood, where it is easy for those who are acquainted with the physical features of the country to oppose or avoid an assailing force at pleasure. These *mehvasi* chiefs possess from one to twelve villages and they love to call themselves Thakores.

The terms of *mehvasi* settlement are, as stated above, contained in a memorandum of agreement sent by the Gaekwad and in the security bonds furnished by the *mehvasis* themselves in general accordance with the terms of the agreement. The Gaekwad's agreement of 1825 gives a list of the *mehvasis* of the Rewa Kantha, *viz.*, in Sinor, Mandva, Nandera, and half Chandod; in Sankheda of Nasvadi, Agar, and Sisan; in Tilakwada, Vajiria, Palasni, Chudesar, Jiral (Kamsoli), Bhilodia, Uchad, Paragam, Nalia, and Bhalodra; villages in Savli; ten villages of the Dasgamkar, *girasia*. Villages of the undetermined class only were to be settled, if in former years they had been in the management of *jamindars* for fixed amounts. If there were *talpat* and *vanta* lands, the village was to be considered as a Government village, unless such lands had been made over to the *jamindar* for a fixed amount, but the lease of a village improperly made by a revenue official was not to invalidate the rights of the Government. Long management entitled a family to continue to manage the village, and the mere existence of *vanta* lands and *talpat* lands did not bar the *jamindar* from claiming his village as *mehvasi*, provided the *talpat* lands had been given him by proper authorities more than forty or fifty years back, and records existed of the gift.‡ At present the Rewa Kantha *mehvas* districts are classified under the Sankheda and Pandu *mehvas*.

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* Bombay Government Sel. XXIII. 228-229.

† From *mehvas*, a stronghold or fastness.

‡ For *mehvasi* rights in Gaekwad lands, see Chapter VIII, Vol. II.

Sankheda Mehvas.

Early in the eighteenth century, when Moghal authority was weakened and Maratha supremacy not established, the Sankheda chiefs were able to spread their power over the rich plain lands of Gujarat, enforcing tribute in land and money as far as the walls of Baroda. But they had no long respite, for the Marathas, not content with recovering the chief part of the revenues of the plain villages pressed the chiefs in their own lands and by sending an armed force wrung from them the payment of a yearly tribute. When Baroda was in the hands of a strong ruler, the Sankheda chiefs were forced to pay a regular tribute and to refrain from disorder and plunder. But with a weak ruler at Baroda, they burst out like a half-quenched fire and became the terror of the country. In 1822 the chiefs were in rebellion, paying tribute only under the pressure of fire and sword, plundering villages, and stopping all trade highways. As it had become responsible for public peace in Gujarat, the British Government determined that the unruly chiefs should be brought to order. The duty was entrusted to the Political Agent Mr. Willoughby who in three years in spite of the rugged difficult country, hunted down and secured all the rebel chiefs, and arranged with the Gaekwad to grant them terms that would ensure their future subsistence. In 1825 the petty chiefs engaged to live peaceably, to pay their dues regularly, to leave the settlement of the boundaries of their estates and of their rights in Gaekwad villages to the British Government, and to give up all offenders who might take refuge in their lands. At the same time (7th September 1825) the Maharaja, after recording what estates and villages should be included in the agreement, stipulated that the dues of the larger estates should be paid through the British Government and of the smaller through the local authorities; he confirmed the proprietors in their existing rights of every description; conceded that all boundary and other disputes should be settled through the Political Agent; acknowledged the independence of the chiefs in their own villages and their rights of hereditary succession and adoption; and left their general control and management in the hands of the Political Agent. During the hundred years that have since passed the *mehvasi* proprietors have given little trouble. They have ceased to be robbers and freebooters, paid their tributes regularly, and accepted the Political Agent's settlement o their boundary and succession disputes.

The Sankheda *mehvas* estates, some of them consisting of one or two villages and with proprietors little more than common husbandmen and some involved in heavy debts and under the direct management of the Political Agent, come under seven groups, the Chohan, the Rathod, the Chavda, the Gori, the Daima, the Solanki and the Parmar. Under the Chohan group come Mandva, paying to Baroda a yearly tribute of Rs.2,215, Shanor Rs.1,578, Agar Rs.186, Sindiapura Rs. 57, Vanmalia Rs. 133 and Alva Rs. 67; Devalia and Gad pay no tribute. Under the Rathod group, Vajiria pays Rs. 5,007, Nangam Rs. 1,294, Vasan Rs. 1,151, Bihora Rs. 51, Dudhpur Rs. 35, Vora Rs. 852 and Chorangla Rs. 95. Under the Chavda group Bhilodia pays Rs. 2,426 and Rampura Rs. 1,422. Under the Gori group Jiral Kamsoli pays Rs. 333, Chudesar Rs. 311 and Nalia Rs. 37. Under the Daima group Virpur pays Rs. 356, Regan Rs. 461, Virampura Rs. 103 and Uchad Rs. 883. Nasvadi, the only State under the Solanki group, pays Rs. 1,091; and Palasni in the Parmar group pays Rs. 2,131.

Pandu Mehvas.

Early in the eighteenth century the quarrels of the Moghal officers and the Maratha attacks loosened Musalman rule in Pandu *mehvas*. During the rest of the eighteenth century, all the communities of this place, whether under Koli, Rajput or Musalman leaders, attacking the rich Baroda plain villages, levied large tributes under some of the many forms of blackmail. The estate of Bhadarva, the three small estates of Rayka, Dodka and Anghad, and the large property of Umeta, in the west, were with other great estates, under the agreements of 1812 and 1820, placed under the protection of a British officer. The remaining estates were, under the convention of 1825, included in the Rewa Kantha settlement. Under this agreement the proprietors of estates (though consisting of only single villages divided among many shareholders), were allowed to hold the position of tributary chiefs, the amount of tribute being settled in consultation with the Baroda officers. This assessment would seem in many cases to have been fixed at too high a sum. The estates have ever since been struggling with debt, and compared with most of the surrounding country the district is miserably poor. The Pandu *mehvas* estates come under three groups, the Koli, the Baria and the Rajput. Under the Koli group

come the seven estates of Mevali, paying a yearly tribute of Rs.1,500 to Baroda, Gotardi Rs. 425, Kasla Pagi's Muvada Rs. 65, Moka Pagina Muvada Rs. 125, Gothra Rs. 201, Jesar Rs. 151 and Anghad Rs. 1,754½. Under the Baria group come the seven estates of Sihora, paying Rs. 4,801, Amrapur Rs. 201, Kanora Rs. 1,601, Varnol Mal Rs. 85, Nahara Rs. 25, Jumkha Rs. 51 and Umeta Rs. 2,552. Under the Rajput group come Bhadarva, paying Rs. 19,076, Dhari Rs. 951, and Rayka Rs.1,200, Chhaliar Rs.3,401, Vekhtapur Rs. 151, Rajpur Rs. 51, Itvad Rs. 601, large Varnoli Rs. 101, small Varnoli Rs. 25, Poicha Rs. 1,501, Pandu Rs. 4,500 and Dodka Rs. 1,104½.

Mandwa.

Chandod is a town (*kasba*) situated on the banks of the Narbada, and is a celebrated place of pilgrimage. It lies within the boundary of the Rewa Kantha States, as at present understood, at a short distance from the territory belonging exclusively to Baroda. On the other side of Chandod is Mandwa, the residence of the Rana. The Rana belongs to an ancient Rajput family, and there is good reason to believe that he exercised independent jurisdiction in Chandod upto the close of the Mahomedan period in 1755. But the Baroda power over-ran Chandod and setablished its own authority, the Rana retaining certain fixed and manorial rights with jurisdiction to enforce them. In 1825, when the settlement of Rewa Kantha was made by Mr. Willoughby, Chandod fell within his scope. At this time "half of Chandod" was in charge of a *kamavisdar* appointed by the Baroda Government, and this arrangement was continued. In 1854 the term "half the town of Chandod" was explained by Major Wallace, Political Agent, Rewa Kantha, in his letter to the Bombay Government to mean that there was a jurisdiction in Chandod in some matters belonging to the Gaekwad and in other matters to the Rana and that the jurisdiction belonging to the Gaekwad included civil and criminal jurisdiction in the town. It was contended by the Rana that he had the sole right of jurisdiction and that the Baroda Government had only the right to levy toll; on the other hand the Gaekwad Government claimed sole jurisdiction over the town. The position of His Highness the Gaekwad and the Rana of Mandwa in Chandod had thus been the subject of long and

protracted correspondence. In 1874 the Resident Colonel Phayre proposed that His Highness the Gaekwad should be deprived of the civil and criminal jurisdiction in Chandod to which he was declared to be entitled by the Bombay Government in their letter No. 306, dated 23rd January 1855 to the Political Agent, Rewa Kantha. But the Bombay Government decided that "the joint jurisdiction of these parties must continue, any disputed points being determined by the Political Agent, Rewa Kantha, under whose superintendence the town is placed."

Interest on tribute.

The agreements for tribute provided for the payment of interest in all cases. But for a long time this provision was lost sight of. The Government of Bombay were in 1909-10 pleased to direct that, in order to secure the prompt payment of tribute both to the British and to the Baroda Governments in the Mahi Kantha, Rewa Kantha, Kathiawad and Palanpur Agencies, simple interest at the rate of one per cent. per mensem should be levied on overdue instalments and credited to the respective Governments, as the case may be, subject to the power of the Political Agents concerned to remit or reduce the charge at their discretion, if satisfied that the delay in payment was unavoidable and not due to contumaciousness or wilful procrastination on the part of the State or taluka concerned. On a representation from Baroda the powers given to the Political Agents to remit the interest or to vary the rates have been withdrawn. Interest can now be remitted or reduced by the Government of Bombay on the recommendation of the Political Agent after taking into consideration the views of the Baroda Government.

Total tribute.

The Baroda State in all receives annually a total tribute of Rs. 6,31,230-4-11 from the Chiefs of Kathiawad, Mahi Kantha, Rewa Kantha and Rund. Of these Rs. 3,15,957-4-0 are paid by the Kathiawad chiefs; Rs. 1,79,451-7-4 by the Mahi Kantha and Palanpur chiefs; and Rs. 1,35,821-9-7 by the Rewa Kantha chiefs. The details according to the chief divisions of the districts are given in the following statement :—

Tribute paid to His Highness the Gaekwad's Government by various States in Gujarat and Kathiawad.

No.	State.	Amount.		
		Rs.	a.	p.
	KATHIAWAD.*			
	Kathiawad Vibhag.			
1	Jetpur Bilkha ..	1,190	5	0
2	Bagasara	2,554	0	0
3	Gadhia	274	0	0
4	Lakhapadar ..	154	0	0
5	Kathrota	52	0	0
6	Dholarawa	103	0	0
7	Halariya	102	0	0
8	Shilana	102	0	0
9	Garamali (Junior)	194	0	0
10	Charakha	503	0	0
11	Kaner	195	0	0
12	Khijadiya Nayani ..	52	0	0
13	Manavel	312	15	0
14	Manavav	149	0	0
15	Garamali (Senior) ..	196	0	0
16	Zamakavelani ..	185	0	0
17	Vekaria	54	12	0
18	Waghvad	135	0	0
19	Jasadana	394	0	0
		6,902	0	0
	MACHHUKANTHO.			
20	Malia	1,182	0	0
21	Morbi	49,208	0	0
		50,390	0	0
	HALAR.			
22	Kotada Nayani ..	542	0	0
23	Navanagar ..	64,924	0	0
24	Gondal	61,017	0	0
25	Dhrola	9,552	0	0
26	Jalia Dewani ..	1,181	12	0
		1,37,216	12	0
	GOHILVAD.			
27	Ratanpur Dhamanka	750	0	0
28	Todawachhani ..	147	8	0
29	Wavdi Wachhani ..	298	0	0
30	Wadod Dewani ..	940	0	0
31	Songad Wachhani ..	503	0	0
32	Pachvada Wachhani..	204	0	0
33	Alampur Dewani ..	1,235	0	0
34	Gadhula	168	0	0
35	Ramanka Dewani ..	574	0	0
36	Bhojavadar ..	411	0	0
37	Dhola Dewani ..	325	0	0
38	Limda	934	0	0
39	Chamardi	765	0	0
40	Pachhegam Dewani ..	2,123	0	0
41	Chitravav Dewani ..	491	0	0
42	Wala	6,854	0	0
43	Bhavnagar ..	3,581	8	0
44	Khijadia Dosaji ..	380	0	0
45	Katodia Wachhani ..	193	0	0
46	Rajpipla Virda ..	861	0	0
47	Gadhaliya	1,699	0	0
48	Samadhiyala Chhabadiya	1,891	0	0
49	Wavdi Dharwala ..	1,296	0	0
50	Wagadhra	79	0	0
51	Palitana	7,874	0	0
		34,577	0	0
	UND SARAVAIYA.			
52	Paa	307	0	0
53	Datha	5,099	0	0
54	Bhadariya	307	0	0
55	Aiavej	282	0	0
56	Ranigam	714	0	0
57	Shirota	123	0	0
58	Dedarda	103	0	0
59	Jaliya Manaji ..	31	0	0
60	Sajala	307	0	0
61	Chok	394	0	0
62	Kansarda	128	0	0
63	Rajpura	256	0	0
64	Jalia Amraji ..	128	0	0
65	Rohisala	103	0	0
66	Satanones	103	0	0
67	Morchopna ..	154	0	0
68	Bedano Ness ..	103	0	0
69	Samadhiala ..	510	0	0
70	Vadal	154	0	0
71	Junapadar	42	0	0
72	Ganghol	103	0	0
73	Sevdivadar ..	52	0	0
74	Vejananes	31	0	0
		9,534	0	0

* Collected through the Agent to the Governor in Kathiawad.

No.	STATE.	Amount		
		Rs.	a.	p.
	BABARIAVAD.			
75	Dedan ..	2,956	0	0
76	Raisankli	382	0	0
77	Junagadh	42,210	0	0
78	Porbandar	7,196	0	0
		52,744	0	0
	Jetpur Bilkhavala.			
79	Amreli Jamabandi	3,974	8	0
	*Amreli District.**			
80	Kodinar	7,873	0	0
81	Gavadka and other villages	2,728	0	0
82	Amreli Fort	1,630	0	0
83	Chavad Tappa ..	1,722	0	0
84	Chalala Tappa ..	1,734	0	0
85	Vankiya	563	0	0
86	Kamigadh	179	0	0
87	Dhari ..	2,649	0	0
88	Nagadhara ..	204	0	0
89	Khijadiya Charan (Tappa Damnagar).	198	0	0
90	Khakhbai ..	102	0	0
91	Gigasaran	537	0	0
		20,119	0	0
	Lathi.			
92	Lathi	500	0	0
	MAHI KANTHA.†			
	Vatrak Kantha.			
93	Ghodasar	2,577	11	1
94	Barmuvada ..	654	9	10
95	Khadal	1,308	7	5
96	Punadra	269	3	8
97	Jeher	321	2	6
98	Nirmali	505	12	4
99	Sathamba	289	3	8
100	Amliyara ..	212	13	2
101	Ramas	114	1	7
102	Dabha	115	6	2
		6,368	7	5

No.	STATE.	Amount.		
	Bavisi.	Rs.	a.	p.
103	Lavad	792	6	3
104	Sametri	491	12	2
105	Vadodra	2,714	11	1
106	Khanpur	2,328	3	10
107	Kalyanjina Muvada ..	255	11	2
108	Rakhiyal	988	1	10
109	Bardoli	1,202	6	9
110	Sahebjina Muvada ..	266	12	2
111	Selki	488	11	1
112	Kadjodara	1,029	9	9
113	Lihoda	2,182	13	10
114	Shiawada	535	9	7
115	Dabhoda	4,828	8	3
116	Dotarnavasna ..	3,043	0	5
117	Harsoli	1,181	10	10
118	Harakhjina Muvada ..	1,481	0	1
119	Amrajina Muvada ..	1,690	4	6
120	Vatuva	635	0	4
121	Porada	1,214	14	3
122	Kapurpur	1,773	10	10
123	Mahisa	3,768	5	2
124	Paludra	1,466	8	7
125	Dana	605	0	9
126	Anguthaha	597	1	5
		35,561	14	11
	Sabarkantha.			
127	Ilol	1,806	11	10
128	Dethrota ..	678	1	6
129	Khedawada ..	293	7	3
130	Hapa	994	1	8
131	Tajpur	678	1	6
132	Prempur	181	7	9
133	Darol	497	8	2
134	Vakhtrapur ..	1,084	6	5
135	Kadoli	497	8	2
136	Pethapur	8,538	13	0
137	Mansa	11,521	3	6
138	Varsoda	1,536	5	10
		28,307	12	7
	Rehvar.			
139	Rupal	1,118	4	7
140	Ranasana	350	1	9
141	Mohanpur	4,610	0	5
142	Dadhaliya	676	0	1
		6,754	6	10

* Recovered by the Amreli Suba without the intervention of the British Political authorities.

† Collected with three exceptions through the Political Agent for the Mahi Kantha.

No.	STATE.	Amount.		
	Nani Marwad.	Rs.	a.	p.
143	Idar	20,886	2	11
144	Modasa	3,539	3	7
145	Amadnagar ..	4,423	12	10
146	Titoi	1,583	13	8
147	Valasan	163	14	1
148	Malpur	256	15	10
149	Sudasan	1,013	1	1
150	Ghadhvada.. ..	2,701	3	4
151	Danta	2,278	0	1
152	Hadol	89	6	3
153	Chandap	47	7	10
		36,983	1	6
	Katosan.			
154	Katosan	498	11	2
155	Jakasana	601	15	4
156	Nandasa	411	4	3
157	Gamanpur	127	15	9
158	Jotana	2,880	3	8
159	Ijapur	232	3	6
160	Ajabpur	94	0	2
161	Mullajina Pura ..	23	0	6
162	Palej	365	13	2
163	Rampur	92	3	2
164	Varsoda	523	11	6
165	Tejpur	299	7	6
166	Gokalpura	38	9	9
167	Santhal	1,715	9	10
168	Maguna	873	6	4
169	Memadpur	168	11	9
170	Daloli	251	15	10
171	Kasalpura	44	5	10
		9,243	5	0
	*Kaira**			
172	Bargam Antroli ..	6,370	3	6
	Ahmedabad †			
173	Modasa Prantij ..	5,958	12	7
	Sanod.			
174	Sanod	200	2	11
	Palanpur Agency.‡			
175	Palanpur	38,461	8	8
176	Mudetha ..	35	2	9
177	Mudethani Nes. ..	62	2	1

No.	STATE.	Amount.		
		Rs.	a.	p.
178	Chhatral	21	11	7
179	Kakar	46	8	0
180	Thara	2,163	2	5
181	Samau	278	8	10
182	Vada	91	4	10
183	Khimana	45	1	2
184	Sadarpur	35	5	5
185	Shihori	142	4	0
186	Zabadiya	117	12	4
187	Umbariya	361	2	2
188	Bhadramali ..	37	12	5
189	Indramana.. ..	35	12	2
190	Raner	329	5	11
191	Lunpur	181	10	8
192	Ranakpur ..	128	3	4
193	Una	614	6	5
194	Bhalgam	93	1	4
195	Kamboi	167	7	11
196	Bukoli	58	3	1
197	Aganwada	173	5	5
198	Aranivada	22	3	6
		43,703	4	1
	REWA KANTHA.§			
	Tilakwada Pargana.			
199	Vajiria	2,755	6	2
200	Palasani	1,581	8	7
201	Bhalodra	522	4	11
202	Bhilodiya	1,821	8	8
203	Uchad	624	9	10
204	Devaliya	36	2	6
205	Nangam	977	11	1
206	Paragam	713	1	2
207	Vasna Virpur ..	264	9	10
208	Sevada	478	7	5
209	Chudeshwar ..	231	8	7
210	Regan	342	4	11
211	Kamsoli Moti ..	94	9	10
212	Alva	47	11	1
213	Virampurvadiya ..	74	9	10
214	Naliya	25	6	2
215	Jiral..	55	6	2
216	Nemalpur	58	7	5
217	Kesarpur	6	2	6
218	Kamsoli Nani ..	93	13	6
		10,805	6	2

* Collected through the Collector of Kaira.
† Collected through the Collector of Ahmedabad.
‡ Collected through the Political Superintendent.
§ Collected through the Political Agent for the Rewa Kantha.

No.	STATE.	Amount.			No.	STATE.	Amount.		
	Sankheda Pargana.	Rs.	a.	p.		*Sanor Pargana.*	Rs.	a.	p.
219	Nasvadi	1,262	4	11	260	Sanor	423	13	7
220	Vajiriya	685	6	2	261	Nimanvanta ..	77	11	1
221	Vohora	634	9	10	262	Simlivanta	96	14	10
222	Vasna	380	0	0			598	7	6
223	Pratap Pura ..	313	13	6					
224	Agar	110	12	4					
225	Dhamasya or Vanmali	96	14	9					
226	Samadhiyala or Sindhiyapura.	40	0	0		*States.*			
227	Sisal	14	3	8					
228	Narukot	27	11	1	263	Bhadarva	8,943	1	3
229	Chorgal	67	11	1	264	Chhota Udepur ..	7,944	15	1
230	Vihora	36	2	5	265	Rajpipla (Nandod) ..	50,000	12	3
231	Garol	19	9	10	266	Vada Sinor ..	2,846	14	9
232	Dudhpur	23	1	3	267	Nanderiya	770	0	0
233	Rampura	116	2	5	268	Vadaj vanta ..	46	14	9
234	Palasani	23	1	3	269	Rund	10,270	0	0
		3,851	8	6			80,822	10	1
	Savli Pargana.								
235	Sihora	3,616	2	6		FROM MAHI KANTHA.			
236	Chhaliyar	2,571	8	7					
237	Pandu	3,404	9	10	270	Umetha	3,730	12	4
238	Mevli	1,143	1	3	271	Lunavada ..	4,616	2	6
239	Kanoda	1,208	7	5	272	Rayaka	431	5	7
240	Poicha	1,139	3	8	273	Dodka	838	1	3
241	Itvada	453	1	3	274	Anghad	1,324	9	10
242	Amrapur	147	11	1			10,940	15	6
243	Mokapaginu Muvadu.	92	4	11					
244	Dhari	721	8	7		*Miyagam.*			
245	Lital Gothada ..	149	3	8					
246	Jesar	110	12	4					
247	Kaslapaginu Muvada	46	14	9	275	Miyagam	6,769	8	9
248	Varaol Moti ..	74	9	10					
249	Rajpura	36	2	5		**Total Tribute.**			
250	Varnol Mala ..	60	0	0					
251	Zumkha	36	2	5	From	Kathiawad	2,91,363	12	0
252	Vakhtapur	110	12	4	,,	Jetpur	3,974	8	0
253	Nahara	16	2	5	,,	Amreli Villages ..	20,119	0	0
254	Gotardi	317	11	1	,,	Lathi	500	0	0
255	Vankaner	5,423	1	3					
256	Varnol Nani ..	16	14	9			3,15,957	4	0
		29,396	2	4	,,	Mahi Kantha Agency.	1,35,748	3	3
					,,	Palanpur Agency ..	43,703	4	1
	Dabhoi Pargana.								
257	Rampura	958	7	5			1,79,451	7	4
258	Vaniyad Vanta ..	39	3	8					
259	Jiya Talavadi ..	139	3	8	,,	Rewa Kantha Agency.	1,35,821	9	7
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